This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

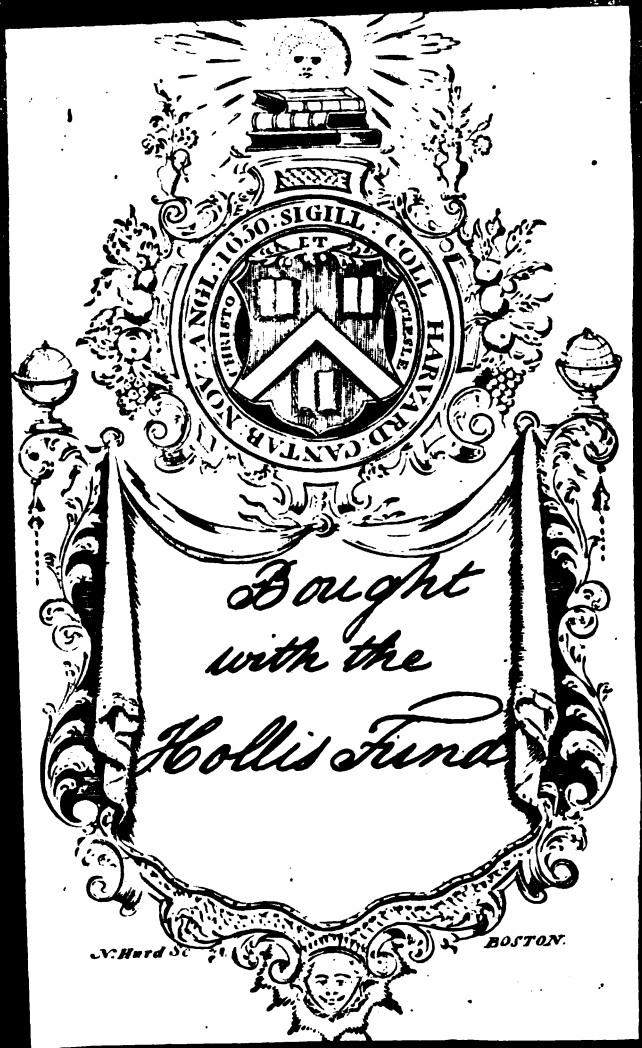
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

2


SIGILL: COLL HARVARD CANTAB NOV: ANGL: IN CHRISTO
Bought
with the
Hollis Fund
N. Hurd Sc
BOSTON.

THE

MONTHLY REVIEW,

FROM

SEPTEMBER TO DECEMBER INCLUSIVE.

1835.

VOL. III.

NEW AND IMPROVED SERIES.

LONDON:

G. HENDERSON, 2, OLD BAILEY,

LUDGATE-HILL.

1835.

BP313.3
P277.6

LONDON:
J. HENDERSON, PRINTER, WHITEFRIARS.

CONTENTS

OF THE

MONTHLY REVIEW FOR SEPTEMBER.

Vol. III. (1835) No. I.

Page

ART. I.—On the Power, Wisdom, and Goodness of God, as manifested in the Creation of Animals, and in their History, Habits, and Instincts. By William Kirby, M. A. F. R. S., &c. 1

II.—Random Shots from a Rifleman. By J. Kincaid, late Captain in, and Author of "Adventures in the Rifle Brigade" 14

III.—Scandinavian Sketches, or a Tour in Norway. By Lieut. Breton, R. N. 29

IV.—Recollections of an Excursion to the Monasteries of Alcobaça and Batalha. By the Author of "Vathek." .. 39

V.—Some Considerations on the Political State of the Intermediate Countries between Persia and India, with Reference to the Project of Russia marching an army through them. By E. Stirling, Esq. 50

VI.—Geological Report of an Examination made in 1834, of the Elevated Country between the Missouri and Red Rivers. By G. W. Featherstonhaugh, U. S. Geologists 57

VII.—Considerations respecting the Trade with China. By Joseph Thompson, late of the East India House 65

VIII.—Indian Sketches, taken during an Expedition to the Pawnee and other Tribes of American Indians. By John T. Irving, Jun. 74

IX.—History of the Rise and Progress of the Arts of Design, in the United States. By William Dunlap, Vice President of the National Academy of Design, &c. 88

X.—Gleanings of Natural History. Third and last Series. To which are added Notices of some of the Royal Parks and Residences. By Edward Jesse, Esq., Surveyor of His Majesty's Parks, Palaces, &c. 95

Page

ART. XI.—Rosamund Gray: Recollections of Christ's Hospital, &c. &c. By Charles Lamb, Author of the "Essays of Elia"..... 110

XII.—Instruct; Employ; don't Hang Them. By John Pitt Kennedy 119

XIII.—Fifth Meeting of the British Association..... 129

XIV.—1. Tables of Greek Grammar. 2. A Synopsis of Greek Grammar 140

XV.—The Translator's Guide; or Exercises for Latin Prose Compositions, being Translations from Ancient Authors, and Extracts from Modern. 140

XVI.—Abolition of Pauperism. A Discovery in Internal National Policy. By the Author of "Old Bailey Experience." 140

XVII.—The Poetical Works of John Milton. By Sir Egerton Brydges, Bart. With imaginative illustrations by Turner 141

XVIII.—Report of the Portuguese Commission and Financial Agent 141

XIX.—1. Abstract of Rask's Essay on the Sibilants, and the mode of translating works in the Georgian and Armenian languages, by means of European Letters; with remarks. 2. A Grammatikal Sketch of the Greek language. By R. G. Latham 142

XX.—The Prime Minister. A Poem, Poetical and Historical. By a Peer..... 143

XXI.—The Story of Justin Martyr, and other Poems. By R. Ch. Trench 144

CONTENTS

OF THE

MONTHLY REVIEW FOR OCTOBER.

Vol. III. (1835) No. II.

		Page
Art. I.	The Life of Admiral Lord Exmouth. By Edward Osler, Esq.	147
II.	Ornithological Biography. By John James Aububon	160
III.	A Steam Voyage down the Danube. By Michael J. Quin	165
IV.	First Report of the Poor Law Commissioners	180
V.	Slavery in America; or an Inquiry into the Character and Tendency of the American Colonization and the American Anti-slavery Societies. By William Jay. With an Introduction. By S. H. Cox, D.D.	189
VI.	The Linwoods; or "Sixty Years Since in America." By Miss Sedgwick	211
VII.	The Life of William Cobbett	221
VIII.	Scenes and Characteristics of Hindostan. By Emma Roberts	238
IX.	The Career of Don Carlos, since the Death of Ferdinand the Seventh. By the Baron de Los Valles	254
X.	The Irish Church. The Reform Association of the Reformers of England, Scotland, and Wales	262
XI.	A Popular Treatise on Diet and Regimen. By W. H. Robertson, M.D.	271
XII.	The Conquest of Florida. By Theodore Irving	284
XIII.	Lives of Eminent and Illustrious Englishmen, from Alfred the Great to the latest times. On an Original Plan. Edited by G. G. Cunningham	297
XIV.	Two Words on Lord Brougham's and Dr. Paley's Natural Theology. By A. C. G. Jobert	299

Page

ART. XV.—The Earth. By Robert Mudie 300

XVI.—A Plain Pamphlet on Real and Rational Reform in the Established Church of England, and both Our Universities, &c. &c. By the Rev. J. G. Lloyd 300

XVII.—A Catechism of Foreign Exchanges and the Effects of an Abatement of Bullion. By John Taylor 301

XVIII.—The Chairman and Speaker's Guide; being an Essay towards a brief Digest of the Rules required for the Orderly Conduct of a Debate, &c. By Thomas Smith 301

XIX.—Evolution; or the Power and Operation of Numbers in the Statement, the Calculation, the Distribution, and the Arrangement of Quantities, Linear, Superficial, and Solid. By Thomas Smith 302

XX.—Minor Morals for Young People: illustrated in Tales and Travels. By John Bowring 303

XXI.—Two Journeys through Italy and Switzerland. By William Thompson 303

CONTENTS

OF THE

MONTHLY REVIEW FOR NOVEMBER.

Vol. III. (1835) No. III.

Page

ART. I.—Memoirs of Lieutenant-General Sir Thomas Picton, G. C. B., &c. Including his Correspondence, from Originals in Possession of his Family. By H. B. Robinson. 305

II.—Lardner's Cabinet Cyclopædia. Vol. II.—Lives of Eminent Literary and Scientific Men of Italy, Spain, and Portugal. 317

III.—Letter to the Lord Glenelg, Secretary of State for the Colonies; containing a Report from personal Observation, on the working of the New System in the British West India Colonies. By John Innes. 333

IV.—The Oriental Annual; or, Scenes in India. By the Rev. Hobart Caunter, B. D. 344

V.—A History of the Highlands and of the Highland Clans. By James Browne, Esq., LLD., Advocate. 358

VI.—Visit to Alexandria, Damascus, and Jerusalem, during the successful Campaign of Ibrahim Pasha. By Edward Hogg, M. D. 369

VII.—The Poetry of Life. By Sarah Stickney, Author of "Pictures of Private Life." 377

VIII.—The Romance of Ancient Egypt. Second Series of the Romance of Ancient History. By John Gunning Seymer, B. A. 388

IX.—Democracy in America. By Alexis de Tocqueville. Translated by Henry Reeve, Esq. 394

X.—First Impressions: a Series of Letters from France, Switzerland, and Savoy, written in 1833-34. By John Davies, B. D., &c. Rector of St. Pancras, Chichester, &c. 406

XI.—Reminiscences of an Intercourse with George Berthold Niebuhr. By Francis Lieber. 418

XII.—The History and Description of Fossil Fuel and the Collieries and Coal Trade of Great Britain. By the Author of the "Treatise on the Manufactures in Metal," in Lardner's Cyclopædia. 430

Page

ART. XIII.—A Dictionary of the Architecture and Archæology of the Middle Ages. Part III. By John Britton..... 444

XIV.—The New Year's Token; or, Christmas Present..... 447

XV.—Memoir of Mary M. Ellis, wife of the Rev. William Ellis, Missionary to the South Seas, &c. By W. Ellis 448

XVI.—Xenophon's Expedition of Cyrus, in Seven Books, with various Readings, Notes, and Index. By Alexander Negris..... 449

XVII.—Missionary Remains; or Sketches of the Lives of Evarts, Cornelius, and Wisner, successively Secretaries of the American Board of Commissioners for Foreign Missions. By S. H. Cox, D.D..... 449

XVIII.—The Historical Keepsake; a series of Original Tales, chiefly illustrative of important and interesting events in British History. Second Series. Edited by J. W. Dalby..... 449

XIX.—Hints to Parents on the Religious Education of Children. By Gardener Spring, D. D. 450

XX.—An Examination of the Ancient Orthography of the Jews. Part I. Containing an Inquiry into the Origin of Alphabetic Writing, and an Essay on Egyptian Hieroglyphics. By the Rev. C. W. Wall, D. D. &c..... 450

XXI.—The English Annual..... 451

XXII.—The Wasps of Aristophanes, with Notes Critical and Explanatory, adapted to the Use of Schools and Universities. By T. Mitchell..... 451

XXIII.—The Land of Vision; or Glimpses of the Past, the Present, and the Future..... 451

XXIV.—Le Nouveau Testament de Notre Seigneur Jesus Christ. 452

XXV.—Practical Anatomy of the Nerves and Vessels supplying the Head, Neck, and Chest; intended for the use of Students in the Dissection of those Structures. By E. Cock..... 452

XXVI.—The English Boy at the Cape: an Anglo-African Story. By the Author of Keeper's Travel's..... 453

XXVII.—The Oratorical Class Book, with the Principles of Elocution, intended for the Use of Public and Private Seminaries. By A. M. Hartley..... 453

XXVIII.—Friendship's Offering, and Winter's wreath; A Christmas Present for 1836..... 453

XXIX.—Scripture History; comprehending all the Names mentioned in the Old and New Testaments. By Esther Copley..... 455

XXX.—Scotland. By William Beattie..... 455

XXXI.—Sonnets by Edward Moxon..... 456

CONTENTS

OF THE

MONTHLY REVIEW FOR DECEMBER.

Vol. III. (1835) No. IV.

Page

ART. I.—The Philosophy of History; in a Course of Lectures, delivered at Vienna, by Frederick Von Schlegel. Translated from the German, with a Memoir of the Author. By James Burton Robertson, Esq. 457

II.—The Air. By Robert Mudie, Author of "The Heavens," "The Earth," "Natural History of Birds, &c. &c. 471

III.—The History and Antiquities of the Cathedral Church of Worcester: illustrated by a Series of Engravings of Views, Elevations, Plans, and Details of that Edifice: including an Architectural Description of the Church, and Biographical Anecdotes of the Bishops, and of other Eminent Persons connected with the Cathedral. By John Britton, F. S. A. M. R. S. L. 481

IV.—Random Recollections of the House of Commons. By One of No Party 487

V.—A Voyage round the World, including Travels in Africa, Asia, Australasia, America, &c., &c. from 1827 to 1832. By James Holman, R. N., F. R. S. 507

VI.—The Earth; its physical Condition, and most remarkable Phenomena. By W. Mullinger Higgins, Fellow of the Geological Society, and Lecturer on Natural Philosophy at Guy's Hospital. 523

VII.—1. Mahmoud.—2. My Aunt Pontypool.—3. Margaret Ravenscroft. By James Augustus St. John.—4. The Manuscripts of Erdely. By George Stephens. 536

VIII.—Musical History, Biography, and Criticism; being a General Survey of Music, from the earliest periods to the present time. By George Hogarth. 554

IX.—Educational Institutions of Germany. By G. P. R. James, Esq. 569

X.—Twenty Years in Retirement. By the Autor of "Twelve Years' Military Adventure" 581

XI.—History of the British Colonies. By R. Montgomery Martin, F. S. S. 593

Page

ART. XII.—Additional Observations on the Discourse of Natural Theology, by Henry Lord Brougham. By Thomas Wallace, Esq., one of his Majesty's Counsel at Law in Ireland..... 603

XIII.—Old Bachelors. By the Author of Old Maids..... 603

XIV.—Fisher's Annual Scrap Book. By Bernard Barton.... 603

XV.—Second Report addressed to the Directors and Proprietors of the London and Birmingham Railway Company, founded on an inspection of, and experiments made on, the Liverpool and Manchester Railway. By Peter Barlow, F. R. S..... 605

XVI.—A Statistical Inquiry into the present state of the Medical Charities of Ireland; with Suggestions for a Medical Poor-law, by which they may be rendered much more extensively efficient. By Denis Phelan..... 605

XVII.—A Literal Interlineal Translation of the First Ten Chapters of Gregory's Conspectus Mecicinæ Theoreticæ; with the Original Text, &c. By R. Venables .. 605

XVIII.—A Sketch of Modern and Ancient Geography, for the use of Schools. By Samuel Butler, D. D., &c. &c. 606

XIX.—The Comprehensive Representation Chart of England and Wales, deduced from the Census of 1831, the Reform Act of 1833, &c. &c. By the Author of "The Chronological Chart of Inventions and Discoveries," &c. &c..... 606

XX.—The Poor Laws, as they are; or the recent alterations in the Poor Laws, &c. By J. N. Mahon, Esq., Barrister at Law..... 606

XXI.—Forget me Not; a Christmas Present, for 1836. Edited by Frederick Shoberl..... 608

THE

MONTHLY REVIEW.

SEPTEMBER, 1835.

ART. I.—*On the Power, Wisdom, and Goodness of God, as manifested in the Creation of Animals, and in their History, Habits, and Instincts.* By WILLIAM KIRBY, M.A. F.R.S. &c. 2 vols. London: Pickering. 1835.

WE look upon this Treatise as a suitable companion to Dr. Roget's. It is reasonable to expect, however, that this work, which considers the history, habits, and instincts of animals, must sometimes treat of the same subjects that came to be handled by the former writer, in his able production on Animal and Vegetable Physiology, especially as both works are intended to illustrate the power, wisdom, and goodness of God, as manifested in the creation. For "the history, habits, and instincts of animals are so intimately connected with their physiological structure, especially their external anatomy, that it is scarcely possible, in order to prove the adaptation of means to an end, to treat satisfactorily of the former without occasional illustrations from the latter." Our author's thorough conviction of this circumstance, which is thus so explicitly declared, must, we should think, have satisfied him, that in these said Bridgewater Treatises, there is something not a little clumsy in their plan, and that by some other arrangement, and at the hand of fewer labourers, the attributes of the Supreme Being, as manifested in the creation, might have been, in a much smaller and compact order, illustrated by all reasonable arguments. As it is, we have expensive and elaborate works, and such as bear on their general conduct the impress of much effort. Each and all of them that we have seen give evidence of more or less talent; but they equally at the same time exhibit the writers as straining after extraordinary effect, where the easy flow of conviction is frequently overloaded by wire-drawn and by no means powerful arguments. The present publication, for example, even although taken by itself, without knowing that it at times traverses the same path that some or several of its relatives in the Bridgewater family have done, will be found to run into minutiæ, to the weakening of the general doctrine maintained; and we have here and there met with illustrations that were ridiculous, from the nature of our pre-

vious associations in common life, or because not the most happily chosen. We may refer to what is said of those "insects of a disreputable name, which under more than one form inhabit man's person externally." We do not impugn the truth of the doctrine maintained; we only say that more apt and pleasant illustrations might have been chosen; and that on other occasions the over-anxious detail becomes trifling and tiresome.

After all these drawbacks to the plan and execution of these Treatises, they doubtless contain a mass of the most valuable and striking facts, that from external nature can be brought to bear upon the object handled by them, and have sent abroad a spirit of inquiry that is sure to lead to farther discoveries, and to enlarge the delight and profit of the contemplative and philosophic. The present work is highly curious and interesting. As we have already said, it is a suitable companion for Dr. Roget's Treatise, which is equal to the best of its predecessors. Nor can we be at any loss, when endeavouring to excite our readers' favour for such studies, to find abundance of instructive and entertaining matter.

The Introduction forms a valuable chapter, whether we consider the proper criticism which it contains regarding the theories of La Place and Lamarck, or the curious and learned hypotheses which our author applies to the philosophy and the symbolic signs of the Holy Scriptures; for he calls the works of God and the word of God, the two doors which open into the temple of truth. The disregard which the *philosopher* and *naturalist* above-named, have evinced towards the word of God, and their anxiety to establish their own glory in the stead of that authority, have led them into absurdities, which one would hardly think the dullest could have fallen upon, much less such intellects as these illustrious men have displayed.

"La Place says, 'An attentive inspection of the solar system evinces the necessity of some central paramount force, in order to maintain the entire system together, and secure the regularity of its motions.' One would expect from these remarks, that he was about to enforce the necessity of acknowledging the necessary existence of an intelligent paramount central Being, whose goings forth were co-extensive with the universe of systems, to create them at first, and then maintain their several motions and revolutions, so as to prevent them from becoming eccentric and interfering with each other, thus—*Upholding all things by the word of his power.* But no—when he asks the question, What is the primitive cause? instead of answering it immediately, he refers the reader for his hypothesis to a concluding note, in which we find that this *primitive* cause, instead of the Deity, is a nebulosity originally so diffuse, that its existence can with difficulty be conceived. To produce a system like ours, one of these wandering masses of nebulous matter distributed through the immensity of the heavens, is converted into a brilliant nucleus, with an atmosphere originally extending beyond the orbits of all its planets, and then gradually contracting itself, but at its successive limits leaving zones of va-

pours, which, by their condensation, formed the several planets and their satellites, including the rings of Saturn ! !"—vol. i, pp. xx, xxi.

The creation of the universe of worlds is thus ascribed to a cause that is all but a non-entity. But what does the naturalist say ?

"Lamarck, distinguished by the variety of his talents and attainments, by the acuteness of his intellect, by the clearness of his conceptions, and remarkable for his intimate acquaintance with his subject, thus expresses his opinion as to the origin of the present system of organized beings. 'We know, by observation, that the most simple organizations, whether vegetable or animal, are never met with but in minute gelatinous bodies, very supple and delicate; in a word, only in frail bodies almost without consistence and mostly transparent.' These minute bodies he supposes nature forms, in the waters, by the power of attraction; and that next, subtle and expansive fluids, such as caloric and electricity, penetrate these bodies, and enlarge the interstices of their agglutinated molecules, so as to form utricular cavities, and so produce irritability and life, followed by a power of absorption, by which they derive nutriment from without.

"The production of a new *organ* in one of these, so formed, animal bodies, he ascribes to a new *want*, which continues to stimulate; and of a new movement which that want produces and cherishes. He next relates how this can be effected. Body, he observes, being essentially constituted of cellular tissue, this tissue is in some sort the matrix, from the modification of which by the fluids put in motion by the stimulus of desire, membranes, fibres, vascular canals, and divers organs, gradually appear: parts are strengthened and solidified; and thus progressively new parts and organs are formed, and more and more perfect organizations produced; and thus, by consequence, in the lapse of ages, a monad becomes a man !!!"—vol. i, pp. xxii—xxiv.

Well may our author declare, that it is grievous to see talents of the highest order thus wasting themselves in vainly and unintelligibly endeavouring to account for the production of the furniture of our globe, without the intervention of a first cause. As Lamarck's hypothesis relates particularly to the animal kingdom, Mr. Kirby proceeds at some length to expose its utter irrationality, and prefaces his observations in the following manner.

"When, indeed, one reads the above account of the mode by which, according to our author's hypothesis, the first vegetable and animal forms were produced, we can scarcely help thinking that we have before us a receipt for making the organized beings at the foot of the scale in either class—a mass of irritable matter formed by *attraction*, and a *repulsive* principle to introduce into it and form a cellular tissue, are the only ingredients necessary. Mix them, and you have an animal which begins to absorb fluid, and move about as a monad or a vibrio, multiplies itself by scissions or germes, one of which being stimulated by a want to take its food by a mouth, its fluids move obediently towards its anterior extremity, and in time a mouth is obtained; in another generation, a more talented individual discovering that one or more stomachs and other intestines would be a convenient addition to a mouth, the fluids immediately take a contrary direction, and at length this wish is accomplished; next a nervous

collar round the gullet is acquired, and this centre of sensation being gained, the usual organs of the senses of course follow."—vol. i, pp. xxiv, xxv.

The entire evidences of these two volumes go to prove that such a receipt is most absurd, and that the internal and external organization of any animal forms a *whole*, in which the different members have a mutual relation and dependence, and that if one is supposed to be abstracted, the whole is put out of order. Lamarck's great doctrine is materialism, and that God had nothing to do with the works of creation, but that he has given up the reins to Nature. And what is his definition of Nature—of this vice-regal power? "An order of things composed of objects independent of matter, which are determined by the observation of bodies, and the whole amount of which constitutes a power unalterable in its essence, governed in all its acts, and constantly acting upon all parts of the physical universe." And again, Nature, he affirms, consists of non-physical objects, which are neither beings, nor bodies, nor matter. It is composed of motion; of laws of every description; and has perpetually at its disposal space and time. Now, we ask, does any one understand this order of things? or, to say nothing about the use of words without meaning, is the subject not rendered infinitely more obscure than it is by the account that an omnipotent and all-wise Creator was the designing cause of the universe?

Those who wish to see the full force of our author's criticism as regards Lamarck, will be gratified by turning to the Introduction, from which we have taken a few statements. The manner in which he interprets the language, allusions, and symbols made use of in the Holy Scriptures, in so far as these seem to have a philosophic import, must be studied at leisure, especially the curious inquiry into the meaning of the images placed in the Holy of Holies, called the Cherubim. It may be thought that this mysterious subject has little to do with a treatise on the history, habits, and instincts of animals, but Mr. Kirby's particular object in it is to counteract that tendency which is often observable in the writings of philosophers, to ascribe too much to the action of second causes, and the mechanism of the heavenly powers; as if they were sufficient of themselves to do all in all, without the intervention of the First Cause. But whatever may be said of his hypothesis on this point, there seems neither fancy nor dubiety in the body of the work, wherein his minute acquaintance with the animal kingdom is ever ready to serve him with a plain and forcible illustration of the important doctrine sought to be taught.

The creation of the animal kingdom is the first subject discussed in this Treatise, in which the author takes, as his safest guide, the notices which Scripture affords us on this obscure theme. The geographical and local distribution of animals is next pursued. Here there is clearly much room for conjecture, but our author sees no necessity for having recourse to a new or more recent creation,

to account for the introduction of peculiar animals into any given country. He adds:—

"The fact itself, that almost every country has its peculiar animals, affords a proof of design, and of the adaptation of means to an end, demonstrating the intervention and guidance of an invisible Being, of irresistible power, to whose will all things yield obedience, and whose wisdom and goodness are conspicuous in all the arrangements he has made. Wherever we see a peculiar class of animals, we usually see peculiar circumstances which require their presence. Thus the Elephant and Rhinoceros, the Lion and the Tiger, are found only in warm climates, where a rapid vegetation, and infinite hosts of animals, seem to require the efforts of such gigantic and ferocious devourers to keep them in check: but on this subject I shall have occasion to enlarge hereafter.

"There is another point of view, illustrative of the Divine attribute, in this partial location of various animals. If every region, or nation, contained within its limits the entire circle that constitutes the animal kingdom, and the remark may be extended to every natural object, how weak and trifling would be the incitement for man to visit his fellow-men. Were the productions of every country the same, there would be little or no temptation for commercial speculation, therefore the merchant would stay at home; the animals, and plants, and minerals would be the same, therefore the naturalist would stay at home; the astronomer indeed, and geographer, and the student of his own species, might be tempted sometimes to roam, but the ocean would be truly *dissociable*, and those ties that now connect the different nations of the globe would, for the most part, be broken. They are now linked to each other, in a bond of amity, by the intercourse which their mutual wants produce, and the body geographical, if I may use such a metaphor, as well as the body natural, is so tempered, and so furnished in every part, that constant supplies of things, necessary or desirable, are uninterruptedly circulating, by certain channels, through the whole system; and thus keep up a kind of systole and diastole, which diffuses every where a healthy temperament, and is universally beneficial. It is, moreover, calculated to generate those kindly feelings which ought to reciprocate between beings inhabiting the same globe, and sprung from the same original father And the cultivation of these feelings of mutual good will was, no doubt, the principal object of the Deity in the distribution of various gifts to various countries, endowing some with one peculiar production, and some with another: so that one might not say to another, '*I have no need of you.*'

"Herein is the Divine wisdom and goodness most conspicuous. Had chance, or nature, as some love to speak, directed the distribution of animals, and they were abandoned to themselves and to the circumstances in which they found themselves in their original station, without any superintending power to guide them, they would not so invariably have fixed themselves in the climates and regions for which they were evidently intended. Their migrations, under their own sole guidance, would have depended, for their direction, upon the season of the year at which the desire seized them to change their quarters: in the height of summer, the tropical animals might have taken a direction further removed from the tropics; and, in winter, those of colder climates might have journeyed towards instead of from them. Besides, taking into consideration other

motives, from casual circumstances, that might have induced different individuals belonging to the same climates to pursue different routes, they might be misled by cupidity, or dislike, or fear. On no other principle can we explain the adaptation of their organizstion to the state and productions of the country in which we find them—I speak of local species —but that of a Supreme Power, who formed and furnished the country, organized them for it, and guided them into it."—vol. i, pp. 56—59.

In his observations relative to the distribution and different forms and colours of the human race, he is opposed entirely to the suppositions that contradict the word of God; and in accounting for the many phenomena in this department of his subject, he cannot admit that natural or moral circumstances can furnish a satisfactory cause, without having recourse to the direct will of a governing power, to answer the purposes of his providence. For throughout the Treatise it is the author's desire to bring the Creator nearer and nearer to us, instead of regarding him as receding farther and farther from our observation; nor do we see, however unfashionable this way of viewing the phenomena of what is frequently called *nature* may be, that it is less philosophical than the course that would explain every thing by a reference to some abstract idea, and undefined law. On the migrations of animals we quote the following interesting statements.

"Though the production and rearing of their young forms a principal feature in most of the migrations before noticed, yet it is most prominent and conspicuous in the animals whose annual motions I shall next advert to. And here mankind is more conspicuously indebted to the fatherly care and bounty of a beneficent Providence for a supply of their wants, than in any of the cases above detailed, which most of them minister to our pleasures, rather than our sustenance. *When the time of the singing birds is come, and the voice of the* nightingale *is heard in our land;* when the swallow and the swift delight us by their rapid and varied motions, now skimming the surface of the waters, now darting, either aloft or with more humble flight over the earth; when the carolling lark ascends towards heaven, teaching us to look up and learn from her where to direct the best affections of our hearts; these all excite in us delightful sensations, and merit our grateful acknowledgment, but still they contribute little or nothing to the means of life. The locusts indeed, who headed the list of emigrators, at the same time that they lay waste a country, supply its inhabitants with food, and thus make some recompense for their ravages; and a considerable proportion of the winter birds mentioned under the last head, as the swimmers and the waders, furnish our tables with dainty meats; but they come not in such numbers as to add materially to the general stock of food, or to contribute to the maintenance of the poor, as well as to the enjoyments of the rich. The animals I allude to under the present head, form the sole food of some nations, and contribute a vast and cheap supply, that covers the table of the poor man with plenty. The migrating *fishes* are one of the greatest and most invaluable gifts of the Creator to his creature man, by which thousands and thousands support themselves, and their families; and which, at certain periods, form the food of millions. Of the proceedings of the principal of these fishes I shall now give a brief account.

"The *herring*, to which I now allude, belongs to the tribe called *abdominal* fishes, or those whose ventral fins are behind the pectoral, and may be said to inhabit the arctic seas of Europe, Asia, and America, from whence they annually migrate, at different times, in search of food and to deposit their spawn. Their shoals consists of millions of myriads, and are many leagues in width, many fathoms in thickness, and so dense that the fishes touch each other; they are preceded, at the interval of some days, by insulated males. The largest and strongest are said to lead the shoals, which seem to move in a certain order, and to divide into bands as they proceed, visiting the shores of various islands and countries, and enriching their inhabitants. Their presence and progress are usually indicated by various sea-birds, sharks, and other enemies. One of the cartilaginous fishes, the sea-ape, is said to accompany them constantly, and is thence called the king of the herrings. They throw off also a kind of oily or slimy substance, which extends over their columns, and is easily seen in calm weather. This substance, in gloomy still nights, exhibits a phosphoric light, as if a cloth, a little luminous, was spread over the sea.

"Some conjecture may be formed of the infinite numbers of these invaluable fishes that are taken by European nations, from what Lacepede relates—that in Norway twenty millions have been taken at a single fishing, that there are few years that they do not capture four hundred millions, and that at Gottenburgh and its vicinity seven hundred millions are annually taken; 'but what are these millions,' he remarks, 'to the incredible numbers that go to the share of the English, Dutch, and other European nations.'

"Migrations of these fishes are stated to take place at three different times. The first when the ice begins to melt, which continues to the end of June; then succeeds that of the summer, followed by the autumnal one, which lasts till the middle of September. They seek places for spawning, where stones and marine plants abound, against which they rub themselves alternately on each side, all the while moving their fins with great rapidity. According to Lacepede, William Duekelzoon, a fisherman of Biervliet, in Dutch Flanders, was the first person who salted herrings: this was before the end of the fourteenth century; others attribute this invention to William Benckels or Benkelings of Bierulin. To show his sense of the importance of this invention, the Emperor Charles V. is stated to have visited his tomb, and to have eaten a herring upon his grave. The smoking of this valuable fish, we are told, was first practised by the inhabitants of Dieppe in Normandy."—vol. i, pp. 105—115.

There are, among migrating fishes, those that are actuated by instincts and powers that enable them to provide for their safety, in consequence of the ponds and pools which they inhabit being liable to be dried up at certain seasons. Some travel in search of another spot that is better supplied with water.

"This has long been known of eels, which wind, by night, through the grass in search of water, when so circumstanced. Dr. Hancock, in the Zoological Journal, gives an account of a species of fish, called, by the Indians, the Flat-head Hassar, and belonging to a genus of the family of the Siluridans, which is instructed by its Creator, when the pools, in

which they commonly reside, in very dry seasons, lose their water, to take the resolution of marching by land in search of others in which the water is not evaporated. These fish grow to about the length of a foot, and travel in large droves with this view; they move by night, and their motion is said to be like that of the two-footed lizard. A strong serrated arm constitutes the first ray of its pectoral fin. Using this as a kind of foot, it should seem, they push themselves forwards, by means of their elastic tail, moving nearly as fast as a man will leisurely walk. The strong plates which envelope their body, probably facilitate their progress, in the same manner as those under the body of serpents, which in some degree perform the office of feet. It is affirmed by the Indians, that they are furnished with an internal supply of water sufficient for their journey, which seems confirmed by the circumstance that their bodies when taken out of the water, even if wiped dry with a cloth, become instantly moist again. Mr. Campbell, a friend of Dr. Hancock's, resident in Essequido, once fell in with a drove of these animals, which were so numerous, that the Indians filled several baskets with them."—vol. i, pp. 120—122.

In treating of the *functions* and *instincts* of animals, Mr. Kirby begins at the foot of the scale, and ascends gradually to man, although the usual method is to begin with the highest grade. We cannot of course follow him regularly in this ascending scale; but at whatever chapter we open, we are sure to be instructed and delighted. When speaking, for example, of the first Order of Myriapods, whose function seems to be that of removing *putresent* vegetable and animal matters from the spots that they frequent, and of the second Order, to keep within due limits the minor inhabitants, especially the insects, of the dark places of the earth, the author adds some curious and important observations on the distinctions made in Holy Writ between the clean and unclean animals. He says—

"This distinction was originally to indicate those which might or might not be offered up in sacrifice, and, afterwards, when animal food was permitted, to signify to the Jews those that might and those that might not be eaten. When Noah was commanded, *Of every* clean *beast thou shalt take to thee by sevens, the male and his female; and of beasts that are* not clean, *by two, the male and his female*—it is evident that the distinction was familiar to the Patriarch. The *unclean* animals, with respect to their habits and food, belonged to two great classes, namely, *Zoophagous* animals, or those which attack and devour *living* animals; and *Necrophagous* animals, or those which devour *dead* ones, or any other putrescent substances. Of the first description are the *canine* and *feline* tribes amongst *quadrupeds*; the *eagles* and *hawks* amongst *birds*; the *crocodiles* and *serpents* amongst *reptiles*; the *sharks* and *pikes* amongst *fishes*; the *tiger-beetles* and *ground-beetles* amongst *insects*; and to name no more, the *centipedes* in the class we are treating of.

"With regard to the *necrophagous* tribe, I do not recollect any *mammalians* that are exclusively of that description, for the *hyæna* and *glutton* are ferocious, and eagerly pursue their prey; they will, however, devour any *carcasses* they meet with, and even disinter them when buried; but the *vulture* amongst the *birds* will not attack the *living* when he can

gorge himself with the *dead*; the *carrion crow* belongs also to this tribe; amongst *insects*, the *burying, carrion*, and *dissecting beetles*, the *flesh-fly*, and many other *two-winged* flies, feed upon *putrescent flesh*; and numberless others satiate themselves with all unclean and putrid substances, whether animal or vegetable. In the present class, the *millipedes* belong to the necrophagous tribe.

"A third description of animals, appearing to be intermediate between the clean and unclean, and partaking of the characters of both, was added to the list—for instance, those that are *ruminant*, and do *not divide the hoof*, as the *camel*, which, though it has separate toes, they are included in an undivided skin; and those that *divide the hoof*, but are *not* ruminant, as the *swine*.

"It appears clear from St. Peter's vision, recorded in the Acts of the Apostles, that these unclean animals were symbolical, and in that peculiar case represented the Gentile world, with whom it was not lawful for the Jews to eat or associate, doubtless lest they should be corrupted in their morals or faith, and seduced into idolatry, and its natural consequences, with regard to morality, by them. In other passages of Scripture, unclean animals are employed to symbolize evil and unclean *spirits* as well as *men*, as the serpent, the dragon, or crocodile, the lion, and the scorpion."—vol. ii, pp. 70—72.

When we think of the animals that can inhabit the air, there is a wonderful field for study in a moment opened to the eye and the imagination. Insects and birds innumerable are before us; and although capable of ascending into the same element, they have yet an apparatus and conditions of flight very different, varying according to the functions of the animal.

"In birds a longer and more acute anterior extremity distinguishes the wing, by which their Creator enables them to pass with more ease through the air; but in insects that extremity is not a trenchant point that can win its own way, but usually is very blunt, opposing either the portion of a circle, or a very obtuse angle to it; hence perhaps it is that the common dung-beetle, which is a short obtuse animal, 'wheels its droning flight' in a zig-zag line, like a vessel steering against the wind, and thus it flies, as every one knows, with great velocity as well as noise. This also may be one reason why insects have usually a greater volume of wing than birds, and that a very large number are fitted and adorned with *four* of these organs, which can sometimes hook to each other, by a beautiful contrivance, and so form a single ample van to sail on the aerial waves, and bear forward the bluff-headed vessel. The motions, in the air, of numerous insects are an alternate rising and falling, or a zig-zag onward flight, in a direction up and down, as all know who have observed the flight of a butterfly, or a kind of hovering in the air, or a progress from flower to flower, or backwards and forwards and every way in pursuit of prey—how admirably has their Creator furnished them to accomplish all these motions with the greatest facility and grace. And though their wings are usually naked, without any representative of those plumes which so ornament the wings of birds, and give them as it were more prise upon the air, yet in one numerous tribe, the moths and butterflies, they rival the birds and even exceed them, both in the brilliancy of the little plumes, or rather *scales*, which clothe the wings, and

the variety of the pattern figured upon them, and likewise of their forms and arrangement. So that every one, who minutely examines them in this respect with an unbiassed mind, can hardly help exclaiming—I trace the hand and pencil of an Almighty Artist, and of one whose understanding is infinite, and who is himself the architype of all symmetry, beauty, and grace!"—vol. ii, pp. 149, 150.

But of winged animals, birds form the most perfect class, some of whom seem to emulate insects in diminutive size and glorious beauty, and other strong quadrupeds in power and magnitude. The perfection of contrivance in the formation and endowments bestowed upon this class, is admirably brought home to one's conviction by the following detail.

"The wing of these animals, in many cases, so powerful to bear them on through the thin air, and counteract the gravity of their bodies; to take strong hold of that element which man cannot subdue like water, to move through himself, and so to push themselves on, often with the swiftness of an arrow, through its rushing winds or almost motionless breath: the wing of birds is in fact the foreleg or arm adapted and clothed by Supreme Intelligence, for the action it has to maintain, and for the medium in which that action is to take place, and consists of nearly the same parts as the fore-leg in Mammalians, for there is the shoulder, fore-arm, and the hand, with the analogue of a thumb, called the winglet, and of a finger. The ten *primary* quill feathers are planted in the hand, and the *secondaries*, varying in number, on the fore-arm; these quill feathers, being very principal instruments of the wing in flight, are also named the *remiges* or rowers of the vessel. The primary feathers usually vary in length, the external ones being the longest, so as to cause the wing to terminate in a point; those that cover the shoulder are called *scapulars;* and those short ones that cover the base of the wings above and below are called *coverts*. Wings usually curve somewhat inwards, are convex above and concave below, and are acted upon by very powerful muscles. Wonderful is the structure of the feathers that compose them, and each is a master-piece of the Divine Artificer. In general it is evident that each has been measured and weighed with reference to its station and function. Every separate feather resembles the bipinnate leaves of a plant; besides the obvious parts, the hollow quill, and solid stem bearded obliquely on both sides with an infinity of little plumes; each of these latter is also formed with a rachis or mid-rib set obliquely with plumelets, resembling hairs, and exactly incumbent on the preceding one, and adhering, by their means, closely to it, thus rendering the whole feather not only very light, but, as it were, air-tight. In the goose, the mid-rib of the plumelets of the primary feathers is dilated towards the base into a kind of keel, so that each plumelet at the summit looks like a feather, and at the base like a lamina or blade.

"By the use of very fine microscopes of garnet and sapphire Sir David Brewster succeeded in developing the structure of the plumelets; he discovered a singular spring consisting of a number of slender fibres laid together, which resisted the division or separation of the minute parts of the feather, and closed themselves together when their separation had been forcibly effected.

"If we examine the whole wing, and the disposition and connection

of the feathers that compose it, we shall find that one great object of its structure is to render it impervious to the air, so that it may take most effectual hold of it, and by pushing, as it were, against it, with the wing, when the wing stroke is downwards, to force the body forwards. A person expert in swimming or rowing, may easily get an idea how this is effected, by observing how the pressure of his arms and legs, or of his oars, against the denser medium, though not in the same direction, carries him, or his boat, forwards. In the case of the bird, the motion is not backwards and forwards, but upwards and downwards, which difference, perhaps, is rendered necessary by the rarer medium in which the motion takes place."—vol. ii, pp. 152—155.

But there is another family which have organs of excursive flight, distinct from the wings of insects, and the feathers of birds. Bats and vampires are so organized; for although they are not provided with air-cells, or air in their bones, like birds, the length of their wings compensates. It appears that their eyes are weak and defective; nay, blinded bats are said to fly as well as those that have eyes; but so exquisite are some of their other sensiferous organs, that they are able to feel any vibration of the air, however imperceptible by us, so that, when deprived of sight, they will avoid most expertly the branches of trees when threading them—a wondrous instance of the rich providence of the Creator. Contrivance beautiful and most varied, is still farther displayed as respects other organs of flight besides wings. The abdomen of many insects seems to serve them as a rudder.

"But the most interesting and beautiful organ for steering animals in the air, is that formed by the tail feathers of birds, called by ornithologists, *rectrices*, or *governing* feathers, because they are used to direct their course; these are feathers planted in the rump, usually twelve in number—but in some amounting to nearly twenty—constituting two sets of feathers of six each, and forming together a kind of fork like the caudal fin of some fishes; the inside of each feather is set with much larger plumelets than the outside, so that there is a double series of corresponding feathers beginning one on the right side, and the other on the left; the middle feathers in each series differ sometimes from the five exterior ones, being more acute, and wearing a different aspect. In flight the tail-feathers appear to be expanded, and probably the bird, by giving an impulse to either series, can turn this way or that; or by their depression or elevation, judging from their analogy with the caudal fin of fishes, rise or fall. The rudder-tail here described is that of the male bull-finch; in many birds of the Gallinaceous Order, as the common cock and peacock, these feathers form a glorious ornament, but seem to lose their use as a steering apparatus. In the black game the two sets of feathers of the tail turn outwards, one on each side, and so form a fork; and, in our domestic poultry, these sets of feathers, when not expanded, fold upon each other. Some of the waders, the tail-feathers of which are short, use their long *legs*, like the grasshoppers, as a rudder in flight, stretched out straight behind them.

"Many of the web-footed birds, as the goose and duck tribes, also have their feathers very short, which seems a convenient provision for

aquatic birds, but whether their legs assist in directing their course seems not to have been ascertained. Some of them, however, as the pin-tail duck, have the middle feathers of the tail elongated, as they are in many other birds; in the swallow tribe, and the sea-swallow, the external feathers of the tail are elongated, as these birds are frequently turning when in the air, and flying backwards and forwards; their Creator has thus equipped them for their ever changing evolutions. Some birds, as the thrushes, magpies, and other crows, have all the tail feathers long, which gives great power to them in flight."—vol. ii, pp. 163, 164.

There is one branch of the Treatise before us, that in our hasty glances at its chapters, claims particular notice, and which handles a subject that furnishes the strongest proofs of the being and attributes of God; we allude to that which relates to the *instincts* of animals. This, however, is something that naturalists, philosophers, and physiologists, are much in the dark about; and, perhaps the best definition of the word instinct is, that which we do not know, and a term only that expresses our ignorance. We must refer to the work before us, for an account of various theories that have been held on this subject; but as the author has a somewhat novel one, we must allow him to be in part heard for himself; although, without a careful perusal of his Introduction, wherein he treats of the Cherubim, and the powers that uphold the universe, under God, together with all that he advances upon the subject of instinct, it is impossible to see the whole drift of his views. He asks—

"What, if the powers lately mentioned, and which, in the Introduction to the present work, I hope I have made it appear, are synonymous with the physical Cherubim of the Holy Scriptures, or the heavens in action which under God govern the universe; what, if these powers, employed as they are by the Deity so universally to effect his Almighty will in the upholding of the worlds in their stated motions, and preventing their aberrations—should also be the intermediate agents, which by their action on plants and animals produce every physical development and instinctive operation, unless where God himself decrees a departure that circumstances may render necessary from any law that he has established?

"With regard to the *vegetable* kingdom, consisting of organized beings without sense or voluntary motion, few would deny that they are subject to the dominion of the elements, and respond to the action of those mysterious powers that rule, under God, in nature. But when the query is concerning the *animal* kingdom, most of the members of which to organization and life add a will and powers of voluntary motion, and many have a degree of intelligence residing within them which governs many of their actions, we hesitate as to the answer we shall return to it."—vol. ii, pp. 244, 245.

He endeavours to prove that there is in the vegetable kingdom to be observed what is analogous to the operations of instinct—light, heat, and air—all which go to mould and nourish plants of every kind; and he asks, does it seem incongruous that these, or any modification of them, upon which every animal depends for life and all

things, should be employed by the Deity to excite and direct them, where their intellect cannot, in their instinctive operations?

"That their organization, as to their instruments of manducation, motion, manipulation, &c. has a reference to their instincts every one owns; can we not, therefore, conceive that the organization of the brain and nervous system may be so varied and formed by the Creator, as to respond, in the way that he wills, to pulses upon them from the physical powers of nature; so as to excite animals to certain operations for which they were evidently constructed, in a way analogous to the excitement of appetite? The new-born babe has no other teacher to tell it that its mother's breast will supply it with its proper nutriment; it cries for it; it spontaneously applies its mouth to it; and presses it under the bidding of appetite resulting from its organization. When it arrives at the age of dentition, it as naturally uses its teeth for mastication; it wants no instructor to inform it how they are to be employed to effect that purpose; and so with respect to other appetites which the further development of its organs produces."—vol. ii, pp. 255, 256.

He again asks, with another writer, "In effect is instinct any thing else but the manifestation without of that same wisdom which directs, in the interior of our body, all our vital functions?" It will be admitted that every kind of instinct has its origin in the will of the Deity, and that the animal exhibiting it, was expressly organized by Him for it at its creation. But the inquiry is into the proximate cause of instinct; and however ingenious may be our author's theory, we feel that it is yet deficient, as to facts or accurate experiments, to allow it more weight than that of a highly interesting speculation. What he has said on this subject, however, and indeed from every one of our extracts, our readers will perceive that there is an ample store of wondrous facts, as well as ingenious conclusions to be found in this treatise, and that doubtless it will greatly increase the celebrity of the series to which it belongs. Our last extract shall contain some additional suppositions on the same subject.

"I am now arrived at the last supposition or hypothesis—that the cause of instinct may be *compound* or *mixed*—in some respects physical, in others metaphysical. In this case it will be subject occasionally to variations from the general law, when the intelligent agent sees fit.

"But upon this head I shall not be very long, and I only introduce it here, to shew that the Deity sometimes dispenses with the general law of instinct, or permits it occasionally to be interfered with by the will of the animal, or other agency. All animals that exercise instinctive operations, have in their several organs of sensation, certain guides given to enable them to fulfil those instincts, so as to bring about the purposes of Providence.

"Sight, hearing, scent, taste, touch, perception, influence the will, and direct each animal to the points in which its instinctive actions are to commence; and so far instinct is, as it were, *mixed* with intellect. I have seen it somewhere observed—that instinct in conjunction with a principle of limitation—*the intellectual faculties*—rules the actions of all *sentient and organised* beings; just as gravity with the principle of

counteraction—*repulsion*—determines the place and composition of all *inorganic* bodies.

"With regard to the Deity, he retains in his hands the power of suspending or altering the action of the laws that have received his sanction; and permits other metaphysical essences to do the same. When females overcome that *storge* or instinctive love for their offspring, either from the dread of shame, or worse motives, and destroy them, in common parlance we say, that they were tempted by an *evil spirit* to commit the crime. Mr. Bennet, in his interesting *Wanderings in New South Wales, &c.*, relates that it is common for the females of the aboriginal tribes, if they experience much suffering in their labour, to threaten the life of the poor infant, which when born they barbarously destroy. This is a fearful counteraction of instinct flowing from an *evil* source.

"The Deity himself, doubtless when there is—*Dignus vindice nodus*—sometimes suspends the action of an instinct. It is related in the Holy Scripture, that when the ark of God was taken by the Philistines, in order to ascertain whether the plagues that were sent upon them were from God, they yoked two milch kine that had calves to the cart in which it was sent to Bethshemesh, and the kine went straight to that place, their instinct being mastered by a strong hand, though they went lowing after their calves all the way. Here the Deity ruled the instinct. God interferes with the instincts of animals also when he prescribes their course, and sends them in any particular direction to answer his purpose: as in the case of the prophet Jonah. Properly speaking, those interpositions of the Deity, by which the law of instinct is suspended, to answer a particular purpose of his Providence, like that just related, must be regarded as miraculous; but yet, though unrecorded, they may happen oftener than we are aware in the course of his *moral* government; sometimes perhaps also to remedy some *physical* evil. This appeared therefore a proper place to advert to them."—vol. ii, pp. 278—280.

ART. II.—*Random Shots from a Rifleman.* By J. KINCAID, late Captain in, and Author of "Adventures in the Rifle Brigade." London: Boone. 1835.

FOR the first five or more of the last twenty years, private soldiers, subalterns, and commanders, were daily, in that early breathing time of peace, adding to the mass of anecdote and narrative with which the unparalleled events of the preceding war had been so rife. It was a strange time that, when at every turning of the city, and country town, one was sure to meet some son of Mars, perchance who had been a veteran in service, ere his beard was well grown. But that day is gone; the sauntering half-pay gentry have shrunk into men of thrift, and of business—not a few of them into the grave—and the rising and present generation, think no more of wars or the rumours of wars, than of a thing that has never been. The veteran's journal is seldom obtruded upon the public, and the taste of writers as well as readers affects literary charms of quite a different sort. Captain Kincaid, however, need not be afraid of neglect,

at any time that he chooses to crave the public ear, write about what he may. We know not that we ever met an author who can more easily fabricate an amusing and instructive volume out of slender materials. It is of small moment what he speaks of, for he is master of an art, and indeed it is the nature of the man, intellectually, habitually, and earnestly to be pursuing it, by which he can deck any and every thing with a healthy, racy, quaint, and original turn of thought, that improves whilst it engages the heart of the reader. His constant buoyancy, not levity, when treating of sad and even horrible events, has a deep pathos in it, that is seldom equalled by the most sombre sentimentalist. His avoidance of all display of learning and effort, helps on with this effect, and the gallantry, bravery, and honour of the soldier, demonstrable in every case, forces one to desire a personal and familiar acquaintance with such a humorous, cheerful, and talented man. Indeed, we pronounce of the present volume, that which a critic did of his "Adventures in the Rifle Brigade"—it has one fault, the rarest in books, it is too short. We are fully satisfied that the Captain, with his fund of experience and knowledge, his habits of observation and reflection, could for every month in the year furnish a book of no less attractions; and we are sure we should hail them all with equal welcome. We are indeed glad to learn that if these "Random Shots" should seem, like the preceding "Adventures," too short, and therefore fail to satisfy, we may have more. We hold the Captain to his word, nor shall it fail on our parts, if he delay the fulfilment of his promise.

We often meet with apologies for light reading, which amount merely to the plea, that if they can do no good, they will do no harm, or that they are intended to wile away an hour of care, or to stir a laugh. A book that has no better ground on which to claim the eye or ear of the public, ought never to be published. Such negative, or little more than negative recommendations, are unworthy of the study of mortal man, speaking to his fellow mortals. Amusement, laughter, and excitement, are each and all perfectly compatible with the enforcement of useful information, elevating sentiments, and social improvement. Nor is Captain Kincaid's volume any way short in these particulars. We have not only laughed repeatedly in reading his pages, but we have sometimes done so amid tears. We have not only obtained, through his graphic and truthful pictures, information concerning the camp, the battle, and the soldier's life, but we have had our benevolent feelings roused and enlarged by the work. We have caught part of the author's *esprit de corps*, and we think, not a slight relish for that manly fresh humanity which pervades all his sentiments. But any extract from the book will be better than our redundant praise, and therefore we shall not either be sparing in our borrowing, nor nice as to the parts we quote. It is proper, however, to advertise our readers, that although the author carries us over parts of the same ground which

he occupied in his former volume, he fights those battles only that he never fought before, and therefore, though a variety of pictures of the same object by him, we doubt not would always be enticing, we run the less risk of repetition, and are the better assured of novelty.

We do not know that a more faithful representation has ever been in so short a space given, of a Scotchman's beginning in the world, or an enthusiastic youth's passion for arms, than is here found of our Captain's early years. We must cull from it, although it can of course only be properly appreciated upon a perusal of the entire account. And here, let us unequivocally declare our entire belief in the statement that this volume is drawn solely from memory, and though therefore open to error, that it is free from romance. Even in the few soldiers' *yarns* which he has introduced, he assures us that the leading features are facts.

His father was a Scottish laird, belonging to the lowlands of Stirlingshire, where he farmed his small property; but, being cut off in early life, the Captain, being the second son, was destined to be a gentleman, in as far as education would go, while the eldest stepped into his father's shoes, and the junior children shifted for themselves as taste and prudence directed. To be equipped for one of the learned professions, our author was kept at school, "under that most active of all teachers—Whipping." But one of those tides in the affairs of school boys, brought a Leith merchant, a worthy uncle of the youth, in search of a quill-driver, and turned the current of his views entirely. In the course, however, of three years' mercantile life, the pride, pomp, and circumstance of glorious war had so enamoured him, that he could think of nothing else.

"My prospect of succeeding to the object on which I had placed my affections were at the time but slender, but having somewhere read that if one did but set his eye on any thing in reason, and pursue it steadily, he would finally attain it, I resolved to adhere to such an animating maxim, and fixing my heart on a captain's commission, I pursued it steadily, and for the encouragement of youth at all times to come, I am proud to record that I finally did attain it.

"I returned to the country on the expiration of my apprenticeship, which (considering the object I had in view) happened at a most auspicious moment; for the ensign of our parochial company of local militia had just received a commission in the line, and I was fortunate enough to step into his vacated commission as well as into his clothing and appointments.

"I had by that time grown into a tall ramrod of a fellow, as fat as a whipping-post—my predecessor had been a head and shoulders shorter, so that in marching into his trousers I was obliged to put my legs so far through them that it required the eye of a *connoisseur* to distinguish whether they were not intended as a pair of breeches. The other end of my arms, too, were exposed to equal animadversion, protruding through the coat-sleeves to an extent which would have required a pair of gauntlets of the horse-guards blue to fill up the vacancy. Nevertheless, no

peacock ever strutted more proudly in his plumage than I did in mine—and when I found myself on a Sunday in the front seat of the gallery of our parish church, exposed to the admiration of a congregation of milk-maids, my delight was without alloy."—pp. 8—10.

An ensigncy in the North York regiment of regular militia was another step, and afterwards, on the occurrence of one of the periodical volunteerings from the militia, to fill up the ranks of the line took place, he entered the old Ninety-fifth, now the Rifle Brigade, thus gaining the summit of his ambition. "Hurrah for the first in the field and the last out of it, the bloody-fighting Ninety-fifth, was the cry of my followers while beating up for more recruits," (a certain number of recruits being the condition on which he obtained his commission), "and as glory was their object, a fighting and bloody corps the gallant fellows found it, for out of the many who followed Captain Strode and me to it, there were but two serjeants and myself, after the sixth campaign, alive to tell the tale." On the twenty-fifth of March, 1809, the first battalion proceeded to the Peninsula; at the same time our author joined the second battalion, and a month afterwards was called on to join the expedition, with which

> "The great Earl of Chatham, and a hundred thousand men,
> Sailed over to Holland, and then sailed back again."

From that time and throughout the war, he had no lack of fighting, and therefore we may believe he has seen something, which something he can admirably contrive to let us have a glimpse of also. Before however following him to the Peninsula, let us have part of his "Lay of love for Lady bright," by way of due deference as an author, to his fair and lovely readers.

"To express my joy that I have been once more enabled to put myself in communion with them, and to assure them of my continued unbounded love and admiration, for I feel and have ever felt that the man who gave frailty the name of woman was a blockhead, and must have been smarting under some unsuccessful bit of the tender, for I have met her in the bower and in the battle, and have ever found her alike admirable in both! That old fool, Shakspeare, too, having only a man's courage to meet a sprite with! Had he but told Macbeth to dare as woman dared, he would have seen the ghost of Banquo vanish into the witches' kettle in the twinkling of a wheelbarrow; for although I have never seen a woman kick the bucket, I have certainly seen her kick every thing else, and in fact there is nothing in the heroics that I have not seen her do. See her again when she descends into herself, and it is very odd if I have not seen her there too! for no man has ever been so often or so deep in love as I have—my poor heart has been lacerated, torn, and finally scorched until it is withered up like a roasted potato with scarcely the size of a kiss left.

"How it was that I did not find myself dangling at a door-post by the end of a silk handkerchief some odd morning is to me astonishing, but here I am, living and loving still as fondly as ever. Prudence at this moment whispers that I have said enough for the present, for

if I go on making love so fiercely thus early in the day, I shall be forced to marry the whole sex and bring my book to a premature conclusion, for which posterity would never forgive me. I must therefore for the present take a most reluctant leave, with a promise of renewing my courtship from time to time as opportunities offer, if they will but good-naturedly follow me through the various scenes into which I am about to conduct them; and while I do my best to amuse them by the way, should I unintentionally dive so deeply into the pathetic as to beguile them of a tear, let me recommend them to wipe it away, for it is only their smiles I court."—pp. 41—43.

We have a most amusing and graphic sketch of the late Major-General Robert Crawford, as a disciplinarian over his men, and who, when Commander of the light division on the northern frontier of the Peninsula, required of every one of them to be furnished with a clear head, a bold heart, and a clean pair of heels—all three being liable to be put in requisition at any hour, by day or by night, as is proved by the Colonel's own vigilance; for one morning, when the Chief of the First German Hussars met him and inquired in broken English, "How you do?" the Colonel answered, "Oh, tolerably well, thank you, considering that I am obliged to sleep with one eye open." The other, however, rejoined, "By Gott, I never sleeps at all!"

The Captain does not take notice of the movements of the army further than is necessary to illustrate the anecdotes he relates. We therefore attempt not to link them together in any continuous form, so as to preserve even the outline of a regular narrative. Our extracts as well as the book will be sufficiently appreciated, though taken in morsels; nor does it require any anxious search to find abundance of these choice bits. To quote something about love and the fair again, we give another lightsome sketch, which stands as a commentary upon the following motto:

"In peace, love tunes the shepherd's reed;
In war, he mounts the warrior's steed."

"And thus, in humble imitation of her master-man, did Mother Coleman, one fine morning, mount her donkey, and join her French lover to war against her lord.

"While the troops of the light division, as already noticed, were strutting about with the consciousness of surpassing excellence, menacing and insulting a foe for which their persons, knapsacks and all would barely have sufficed for a luncheon—a dish of mortification was served up for those of our corps, by the hands of their better half, which was not easy of digestion. To speak of the wife of a regiment is so very unusual as to imply that she must have been some very great personage—and without depriving her of the advantage of such a magnificent idea, I shall only say that she was the only wife they had got—for they landed at Lisbon with eleven hundred men, and only one woman.

"By what particular virtues she had attained such a dignified position among them, I never clearly made out, further than that she had arrived at years of discretion, was what is commonly called a useful woman, and

had seen some service. She was the wife of a sturdy German, who plyed in the art of shoemaking, whenever his duties in the field permitted him, to resort to that species of amusement, so that it appeared that she had beauty enough to captivate a cobbler, she had money enough to command the services of a jackass, and finally she proved she had wit enough to sell us all, which she did the first favourable opportunity—for after plying for some months at the tail of her donkey at the tail of the regiment, and fishing in all the loose dollars which were floating about in gentlemen's pockets (by those winning ways which ladies know so well how to use when such favourable opportunities offer), she finally bolted off to the enemy, bag and baggage, carrying away old Coleman's all and awl.

"It was one of those French leave-takings which man is heir to, but we eventually got over it, under the deepest obligation all the time for the sympathy manifested by our friends of the 43d and 52d."—pp. 60—62.

The short sketches of character, written in a kindly, though lightsome tone, and the short memoirs, (alas! how short many of the lives were!) with which this volume abounds, are admirable for their truth and variety. Before, however, giving a specimen or two of the characters and lives that are so happily depicted, we cannot but notice even in these pages, which are chiefly taken up by amusing or highly interesting anecdotes, how much at home the author seems in his military views and habits. We indeed feel assured that persons of his own profession will find a large amount of sound practical information in his statements and reflections, and that, especially as regards the realities of a soldier's life, when upon active service, never has there been such a faithful representation by any of the most laboured histories yet published respecting the last war. An example will best illustrate the author's tact and power in thus delineating the soldier's life and conduct.

"It was generally the fate of troops arriving from England, to join the army at an unhappy period—at a time when easy stages and refreshment after the voyage was particularly wanted and never to be had. The marches at this period were harassing and severe, and the company with which I had just arrived were much distressed to keep pace with the old campaigners—they made a tolerable scramble for a day or two, but by the time they arrived at the lines the greater part had been obliged to be mounted. Nevertheless, when it became Massena's turn to tramp out of Portugal a few months after, we found them up to their work and with as few stragglers as the best. Marching is an art to be acquired only by habit, and one in which the strength or agility of the animal, man, has but little to do. I have seen Irishmen (and all sorts of countrymen) in their own country, taken from the plough-tail—huge, athletic, active fellows, who would think nothing of doing forty or fifty miles in the course of the day as countrymen—see these men placed in the rank as recruits with knapsacks on their back and a musket over their shoulders, and in the first march they are dead beat before they get ten miles.

"I have heard many disputes on the comparative campaigning powers of tall and short men, but as far as my own experience goes I have never seen any difference. If a tall man happens to break down it is immediately noticed to the disadvantage of his class, but if the same misfortune befals a short one, it is not looked upon as being any thing remarkable. The effective powers of both in fact depend upon the nature of the building.

"The most difficult and at the same time the most important duty to teach a young soldier on first coming into active service, is how to take care of himself. It is one which, in the first instance, requires the unwearied attention of the officer, but he is amply repaid in the long run, for when the principle is once instilled into him, it is duly appreciated, and he requires no further trouble. In our battalion, during the latter years of the war, it was a mere matter of form inspecting the men on parade, for they knew too well the advantages of having their arms and ammunition at all times in proper order to neglect them, so that after several weeks marching and fighting, I have never seen them on their first ordinary parade after their arrival in quarters, but they were fit for the most rigid examination of the greatest Martinet that ever looked through the ranks. The only thing that required the officers' attention was their necessaries, for as money was scarce, they were liable to be bartered for strong waters.

"On service, as every where else, there is a time for all things, but the time there being limited and very uncertain, the difficulty is to learn how to make the most of it.

"The young soldier when he first arrives in camp or bivouac will (unless forced to do otherwise) always give in to the languor and fatigue which oppresses him, and fall asleep. He awakens most probably after dark, cold and comfortless. He would gladly eat some of the undressed meat in his haversack, but he has no fire on which to cook it. He would gladly shelter himself in one of the numerous huts which have arisen around him since he fell asleep, but as he lent no hand in the building he is thrust out. He attempts at the eleventh hour to do as others have done, but the time has gone by, for all the materials that were originally within reach, have already been appropriated by his more active neighbours, and there is nothing left for him but to pass the remainder of the night as he best can, in hunger, in cold, and in discomfort, and he marches before day-light in the morning without having enjoyed either rest or refreshment. Such is often the fate of young regiments for a longer period than would be believed, filling the hospitals and leading to all manner of evils.

"On the other hand, see the old soldiers come to their ground. Let their feelings of fatigue be great or small, they are no sooner suffered to leave the ranks than every man rushes to secure whatever the neighbourhood affords as likely to contribute towards his comfort for the night. Swords, hatchets, and bill-hooks are to be seen hewing and hacking at at every tree and bush within reach—huts are quickly reared, fires are quickly blazing, and while the camp kettle is boiling, or the pound of beef frying, the tired, but happy souls, are found toasting their toes around the cheerful blaze, recounting their various adventures until the fire has done the needful, when they fall on like men, taking especial care

however that whatever their inclinations may be, they consume no part of the provision which properly belongs to the morrow. The meal finished, they arrange their accoutrements in readiness for any emergency (caring little for the worst that can befal them for the next twenty-four hours), when they dispose themselves for rest, and be their allowance of sleep long or short they enjoy it, for it does one's heart good to see 'the rapture of repose that's there.' "—pp. 85—90.

The author's truthful and impressive observations may be exemplified by the manner in which he alludes to other generalities. For instance, in alluding to a night immediately preceding one of Wellington's battles, he says, "It turned out a regular Tam O'Shanter's night, or, if the reader pleases, a Wellington night; for it is a singular fact, that almost every one of his battles was preceded by such a night; the thunder rolled, the lightning flashed, and all the fire-engines in the world seemed playing upon the lightning, and the devoted heads of those exposed to it." But we must now have a sample of his anecdotes and personal delineations, which are the chief materials to be found in these Random Shots. The *sang froid* of men in battle, their rashness, and levity, as it would seem, were it not that we must suppose them either under a sort of hysteric affection, a delirium, or some abandonment of consciousness, may be illustrated by the following anecdotes.

"In one of the smartest actions that I ever was in, I was a young officer in command of experienced soldiers, and, therefore, found myself compelled to be an observer rather than an active leader in the scene. We were engaged in a very hot skirmish, and had driven the enemy's light troops for a considerable distance with great rapidity, when we were at length stopped by some of their regiments in line, which opened such a terrific fire within a few yards, that it obliged every one to shelter himself as he best could among the inequalities of the ground and the sprinkling of trees which the place afforded. We remained inactive for about ten minutes amidst a shower of balls that seemed to be almost like a hail storm, and when at the very worst, when it appeared to me to be certain death to quit the cover, a young scampish fellow of the name of Priestly, at the adjoining tree, started out from behind it, saying, 'Well! I'll be d——d if I'll be bothered any longer behind a tree, so here's at you,' and with that he banged off his rifle in the face of his foes, reloading very deliberately, while every one right and left followed his example, and the enemy, panic struck, took to their heels without firing another shot. The action requires no comment, the individual did not seem to be aware that he had any merit in what he did, but it is nevertheless a valuable example for those who are disposed to study causes and effects in the art of war.

"In that same action I saw an amusing instance of the ruling passion for sport predominating over a soldier; a rifleman near me was in the act of taking aim at a Frenchman when a hare crossed between them, the muzzle of the rifle mechanically followed the hare in preference, and, as she was doubling into our lines, I had just time to strike up the piece with my sword before he drew his trigger, or he most probably would have shot one of our own people, for he was so in-

tent upon his game, that he had lost sight of every thing else."—pp. 92, 93.

The Captain's spirit never flags, his cheerfulness is ever uppermost. It matters not what he speaks about, be it love or death, himself or others, every sketch is a picture; every image is a living one. He affords the most ample proof of originality, and a graphic power on every subject he treats of. Be it trifling, or familiar and homely, the effect is always striking and entertaining. *Entertaining* is the character of every paragraph; the last is as good as the first, and we might almost say, as the best, so that with the variety which he has at command, the reader is sorry to find himself cut off from further fresh entertainment when he comes to the end. Just let us hear how he, without the least affectation of manner, or sheepishness, speaks about himself.

"Every young officer on entering a new stage in his profession, let him fancy himself ever so acute, is sure to become for a time the *butt* of the old hands. I was the latest arrival at the time I speak of, and of course shared the fate of others, but as the only hoax that I believe they ever tried upon me, turned out a profitable one, I had less cause for soreness than falls to the lot of green-horns in general. It consisted in an officer, famous for his waggery, coming up to me one morning and mentioning that he had just been taking a ride over a part of the mountain, (which he pointed out), where he had seen a wild horse grazing, and that he had tried hard to catch him, but lamented that he had been unable to succeed, for that he was a very handsome one!

"As the country abounded in wolves and other wild characters, I did not see why there should not also be wild horses, and, therefore, greedily swallowed the bait, for I happened not only to be in especial want of a horse, but of dollars to buy one, and arming myself accordingly with a halter and the assistance of an active rifleman, I proceeded to the place, and very quickly converted the wild horse into a tame one! It was not until a year after that I discovered the hoax by which I had unwittingly become the stealer of some unfortunate man's horse; but, in the mean time, it was to the no small mortification of my waggish friend, that he saw me mounted upon him when we marched a few days after, for he had anticipated a very different result.

"The saddle which sat between me and the horse on that occasion ought not to be overlooked, for, take it all in all, I never expect to see its like again. I found it in our deserted house at Arruda; the seat was as soft as a pillow, and covered with crimson silk velvet, beautifully embroidered, and gilt round the edges. I knew not for what description of rider it had been intended, but I can answer for it that it was exceedingly comfortable in dry weather, and that in wet it possessed all the good properties of a sponge, keeping the rider cool and comfortable."—pp. 95—97.

We have next a story of a Portuguee, an honest man, and a gentlemen, who having deserted his cottage, which was near the Captain's post, returned one day, and requested leave to remove some plate which he had concealed under the dunghill. Two

massive silver salvers, a short time before discovered in the thatch of the cottage, were shown him, but he said they were not his property. The plate under the dunghill however was still safe, and as it amounted to about a cart load of gold and silver articles, the soldiers cursed their stupidity for not having previously found it; afterwards however, making many an innocent heap of manure suffer in consequence of that day's lesson.

We have hitherto been avoiding the heart-rending events with which these pages abound, although, as already said, the Captain's manner is anything but unfeeling or unsoldierlike in such details. Of the lightsome class we shall again present a specimen, wherein there is as much reality of manner and matter as was ever met with in any well told story. The Captain has been describing the relative situations of the officers' apartment and that of the soldiers, in a deserted farming establishment, where the line of demarcation between them was so thin and flimsy, as to interpose scarcely any deafening medium. He knows not, however, what degree of amusement the soldiers derived from the proceedings on his side of the division, but he declares that the jests, the tales, and the songs from their side, constituted his greatest enjoyment during many long winter nights. If we had no other evidence than that which the following extract contains, we should feel no hesitation in saying, that Captain Kincaid was a humane and considerate officer towards his men. The preliminary observations, and the story, are too good to be disjoined.

"The early part of their evenings was generally spent in witticisms and tales; and, in conclusion, by way of a lullaby, some long-winded fellow commenced one of those everlasting ditties in which soldiers and sailors delight so much—they are all to the same tune, and the subject (if one may judge by the tenor of the first ninety-eight verses), was battle, murder, or sudden death; but I never yet survived until the catastrophe, although I have often, to attain that end, stretched my waking capacities to the utmost. I have sometimes heard a fresh arrival from England endeavour to astonish their unpolished ears with 'the white blossomed sloe,' or some such refined melody, but it was invariably coughed down as instantaneously as if it had been the sole voice of a conservative amidst a select meeting of radicals.

"The wit and the humour of the rascals were amusing beyond anything—and to see them next morning drawn up as mute as mice, and as stiff as lamp-posts, it was a regular puzzler to discover on which *post* the light had shone during the bye-gone night, knowing, as we did, that there were at least a hundred original pages for Joe Miller, encased within the head-pieces then before us.

"Their stories, too, were quite unique—one, (an Englishman,) began by detailing the unfortunate termination of his last matrimonial speculation. He had got a pass one day to go from Shorncliffe to Folkstone, and on the way he fell in with one of the finest young women 'as ever he seed! my eye, as we say in Spain, if she was not a *wapper*; with a pair of cheeks like cherries, and shanks as clean as my ramrod, she was

bounding over the downs like a young colt, and faith, if she would not have been with her heels clean over my head if I had'n't caught her up and demanded a parley. O, Jem, man, but she was a nice creature! and all at once got so fond of me too, that there was no use waiting; and so we settled it all that self same night, and on the next morning we were regularly spliced, and I carries her home to a hut which Corporal Smith and I hired behind the barracks for eighteen pence a week. Well! I'll be blessed if I was'n't as happy as a shilling a day and my wife could make me for two whole days; but the next morning, just before parade, while Nancy was toasting a slice of tommy* for our breakfast, who should darken our door but the carcase a great sea marine, who began blinking his goggle eyes like an owl in a gooseberry bush, as if he did'n't see nothing outside on them; when all at once Nancy turned, and, my eye what a squall she set up as she threw the toast in the fire, and upset my tinful of crowdy, while she twisted her arms round his neck like a vice, and began kissing him at no rate, he all the time blubbering, like a bottle-nose in a shoal, about flesh of his flesh, and bones of his bones, and all the like o' that. Well! says I to myself, says I, this is very queer any how—and then I eyes the chap a bit, and then says I to him (for I began to feel somehow at seeing my wife kissed all round before my face without saying by your leave,) an' says I to him, (rather angrily,) look ye, Mr. Marine, if you don't take your ugly mouth farther off from my wife, I'll just punch it with the butt end of my rifle! thunder and oons, you great sea lobster that you are, don't you see that I married her only two days ago just as she stands, bones and all, and you to come at this time o'day to claim a part on her!'"—pp. 104—107.

There had been no infidelity on the part of the lady, for she had good reason to believe that the marine was at the bottom of the sea. An amicable arrangement was therefore entered into by the two claimants. But as brevity formed no part of the narrator's creed, the author curtails the conclusion, and gives it in his own words, thus:—

"The explanation over, a long silence ensued—each afraid to pop the question, which must be popp'd, of whose wife was Nancy? and when, at last, it did come out, it was more easily asked than answered, for, notwithstanding all that had passed, they continued both to be deeply enamoured of their mutual wife, and she of both, nor could a voluntary resignation be extracted from either of them, so that they were eventually obliged to trust the winning or the losing of that greatest of all earthly blessings (a beloved wife) to the undignified decision of the toss of a halfpenny. The marine won, and carried off the prize—while the rifleman declared that he had never yet forgiven himself for being cheated out of his half, for he feels convinced that the marine had come there prepared with a ha'penny that had two tails."—p. 110.

Men accustomed to war, danger, and bloodshed, seem to be as gay and thoughtless, during the uncertain intervals that necessarily occur during a campaign, as if nothing but peace, plenty, and secu-

* Brown loaf.

rity, surrounded them. But to reverse the picture; the author says, when speaking of Portugal in 1811, that "it was no uncommon sight, on entering a cottage, to see in one apartment some individuals of the same family dying of want, some perishing under the brutal treatment of their oppressors, and some (preferring death to dishonour) lying butchered upon their own hearths." We quote the following statement for the remarkable instances of recovery from wounds which it contains. The last anecdote in it seems little short of miraculous.

"To those accustomed to the vicissitudes of warfare it is no less curious to remark the many miraculous escapes from wounds than the recovery from them. As an instance of the former, I may observe, that, in the course of the action just related, I was addressing a passing remark to an officer near me, who, in turning round to answer, raised his right foot, and I observed a grape shot tear up the print which it had but that instant left in the mud. As an instance of the latter I shall here relate (though rather misplaced), that at the storming of Badajos, in April, 1812, one of our officers got a muket-ball in the right ear, which came out at the back of the neck, and, though after a painful illness, he recovered, yet his head got a twist, and he was compelled to wear it, looking over the right shoulder. At the battle of Waterloo, in 1815 (having been upwards of three years with his neck awry), he received a shot in the left ear, which came out within half an inch of his former wound in the back of the neck, and it set his head straight again!

"This is an anecdote which I should scarcely have dared to relate were it not that independent of my personal knowledge of the facts, the hero of it still lives to speak for himself, residing on his property in Nottinghamshire, alike honoured and respected as a civilian, as he was loved and esteemed as a gentleman and a gallant soldier*."—pp. 172, 173.

When giving instances of eccentric characters and conduct in the midst of danger, the Captain describes a wild young officer who was at variance with his father on the subject of money for some time, and who in mounting the breach at Ciudad, sword in hand, while both sides were falling thick and fast, said to a brother officer, "Egad, if I had my old father here now, I think I should be able to bring him to terms." The same reckless youth fell at Waterloo. The character of the British is thus generally described, in relation to their bravery.

"Nothing shows the spirit of daring and inherent bravery of the British soldier so much as in the calling for a body of volunteers for any desperate service. In other armies, as Napier justly remarks, the humblest helmet may catch a beam of glory; but in ours, while the subaltern commanding the forlorn hope may look for death or a company, and the field officer commanding the stormers an additional step by brevet, to the other officers and soldiers who volunteer on that desperate service, no hope is held out—no reward given; and yet there were as many applicants for a place in the ranks as if it led to the highest honours and rewards.

* Lieutenant Worsley.

"At the storming of Badajos and St. Sebastian, I happened to be the adjutant of the regiment, and had the selection of the volunteers on those occasions, and I remember that there was as much anxiety expressed, and as much interest made by all ranks to be appointed to the post of honour, as if it had been sinecure situations, in place of death-warrants, which I had at my disposal.

"For the storming of St. Sebastian, the numbers from our battalion were limited to twenty-five; and in selecting the best characters out of those who offered themselves, I rejected an Irishman of the name of Burke, who, although he had been on the forlorn hope both at Ciudad and Badajos, and was a man of desperate bravery, I knew to be one of those wild untameable animals that, the moment the place was carried, would run into every species of excess.

"The party had been named two days before they were called for, and Burke besieged my tent night and day, assuring me all the while that unless he was suffered to be of the party, the place would not be taken! I was forced at last to yield, after receiving an application in his behalf from the officer who was to command the party; and he was one of the very few of that gallant little band who returned to tell the story.

"Nor was that voracious appetite for fire-eating confined to the private soldier, for it extended alike to all ranks. On the occasion just alluded to, our quota, as already stated, was limited to a subaltern's command of twenty-five men; and as the post of honour was claimed by the senior lieutenant (Percival), it in a manner shut the mouths of all the juniors; yet were there some whose mouths would not be shut—one in particular (Lieutenant H.) who had already seen enough of fighting to satisfy the mind of any reasonable man, for he had stormed and bled at Ciudad Rodrigo, and he had stormed at Badajos, not to mention his having had his share in many, and not nameless battles, which had taken place in the interim; yet nothing would satisfy him but that he must draw his sword in that also.

"Our colonel was too heroic a soul himself to check a feeling of that sort in those under him, and he very readily obtained the neccesary permission to be a volunteer along with the party. Having settled his temporal affairs, namely, willing away his pelisse, jacket, two pairs of trousers, and sundry nether garments—and however trifling these bequests may appear to a military youth of the present day, who happens to be reconnoitring a merchant tailor's settlement in St. James's Street, yet let me tell him that, at the time I speak of, they were valued as highly as if they had been hundreds a year in reversion.

"The prejudice against will-making by soldiers on service is so strong, that had H. been a rich man in place of a poor one, he must have died on the spot for doing what was accounted infinitely more desperate than storming a breach; but his poverty seemed to have been his salvation, for he was only half killed—a ball entered under his eye, passed down the roof of the mouth, through the palate, entered again at the collar-bone, and was cut out at the shoulder-blade. He never again returned to his regiment, but I saw him some years after, in his native country (Ireland), in an active situation, and, excepting that he had gotten an ugly mark on his countenance, and his former manly voice had dwindled into a less commanding one, he seemed as well as ever I saw him."—pp. 355—359.

The author says that he has often heard it disputed whether the most daring deeds are done by men of good or bad repute; but he declares that he has not been enabled to give a preference for either. He also offers a striking observation on the subject of presentiments of death in going into battle, when he says, that he has found as many instances of falsification as verification. We can easily understand how the verifications are more readily noticed than the contrary results. As to himself, he thus speaks:—

"Of my own feelings on the point in consideration, I am free to say that, while I have been engaged in fifty actions, in which I have neither had the time, nor taken the trouble to ask myself any questions on the subject, but encountered them in whatever humour I happened to be—yet, in many others (the eve of pitched battles), when the risk was imminent, and certain that one out of every three must go to the ground, I have asked myself the question, 'Do I feel like a *dead* man?' but I was invariably answered point blank, '*No!*' And yet I must still look like a superstitious character, when I declare that the only time that I ever went into action, labouring under a regular depression of spirits, was on the evening on which the musket ball felt my head at Foz d'Aronce."—pp. 260, 261.

That men in battle are generally in some degree beside themselves, seems to be proved by the following observations of our author; and the importance of having commanders whose experience has gained them composure and deliberation, becomes therefore the more indispensable.

"But to return to the storming of Ciudad. The moment which is the most dangerous to the honour, and the safety of a British army, is that in which they have won the place they have assaulted. While outside the walls, and linked together by the magic hand of discipline, they are heroes—but once they have forced themselves inside they become demons or lunatics—for it is difficult to determine which spirit predominates.

"To see the two storming divisions assembled in the great square that night, mixed up in a confused mass, shooting at each other, and firing in at different doors and windows, without the shadow of a reason, was enough to drive any one, who was in possession of his senses, mad. The prisoners were formed in a line on one side of the square—unarmed, it is true—but, on my life, had they made a simultaneous rush forward, they might have made a second Bergen-op-Zoom of it—for so absolute was the sway of the demon of misrule, that half of our men, I verily believe, would have been panic-struck and thrown themselves into the arms of death, over the ramparts, to escape a danger that either did not exist or might have been easily avoided. After calling and shouting, until I was hoarse in endeavouring to restore order, and when my voice was no longer audible, seeing a soldier raising his piece to fire at a window, I came across his shoulders with a musket-barrel which I had in my hand, and demanded, 'What the devil, sir, are you firing at?' to which he answered, 'I don't know, sir! I am firing because every body else is.'"—pp. 261, 262.

We might go on extracting every paragraph in this delightfully written and conceived volume, without fatiguing our readers. Enough has been taken from it, however, to shew that not only is it worthy of every one's perusal, but that as a carriage companion, or one constantly at hand in the drawing room, library, or workshop, it is what the mind may at the first random opening find entertainment in, and that refreshment from monotonous or burdensome employment, which is worthy of the mind to receive and cherish. The anecdotes have that merit which is not so easily described as instanced, and which exhibits itself under this ordeal—that they become not stale through familiarity or former acquaintance. In this fact consists a safe criterion of originality, as well as accuracy in speaking to the conviction and clear conception of the reader: giving not only his own feelings faithfully, but by a reciprocal and reckoning power, sharpening, refining, and elevating them above their wonted condition. So long as a writer has this magical power over his readers, he is sure to please and interest, for there are few delights more enviable, than that of being conscious of self-enlargement of mind, and virtuous emotion.

We shall conclude with an anecdote regarding the Duke of Wellington as a general. All the author's representations of his Grace, without any formal eulogy or forced occasions, go to convey the most exalted conceptions of his consummate generalship. Indeed, without the author's effort, beyond what clearly is his conviction of the truth, this volume will do more to keep alive that admiration for the Duke as a commander in the field, and as a man, than any partizan's panegyric we have met with will ever do.

"Our last day at Rueda furnished an instance so characteristic of the silence and secrecy with which the Duke of Wellington was in the habit of conducting his military movements, that I cannot help quoting it.

"In my former volume I mentioned that when we were called to arms that evening, our officers had assembled for one of their usual dances. Our commanding officer, however, Colonel Cameron, had been invited to dine that day with his lordship, and in addition to the staff, the party consisted of several commanding officers of regiments and others. The conversation was lively and general, and no more allusion made to probable movements than if we were likely to be fixed there for years. After having had a fair allowance of wine, Lord Wellington looked at his watch, and addressing himself to one of his staff, said, 'Campbell, it is about time to be moving—order coffee.' Coffee was accordingly introduced, and the guests, as usual, immediately after made their bow and retired. Our commandant in passing out of the house was rather surprised to see his lordship's baggage packed, and the mules at the door, saddled and ready to receive it, but his astonishment was still greater when he reached his own quarter, to find that his regiment was already under arms along with the rest of the troops, assembled on their alarm posts, and with baggage loaded in the act of moving off, we knew not whither!

"We marched the whole of the night, and daylight next morning found us three or four leagues off, interposing ourselves between the

enemy and their projected line of advance. It was the commencement of the brilliant series of movements which preceded the battle of Salamanca. Pass we on, therefore, to that celebrated field."—pp. 332—335.

ART. III.—*Scandinavian Sketches, or a Tour in Norway.* By LIEUT. BRETON, R. N. London. Bohn. 1835.

THERE have of late years appeared a variety of works descriptive of Scandinavia; and it does not seem to us that Lieutenant Breton has added much that is new regarding the country he here treats of. His volume, however, is sufficiently interesting to repay a perusal of it, and is particularly to be recommended for its candour and minuteness. We feel, after a single and somewhat hurried reading, that we know a great deal of Norway, and that with this single book as a guide, we could conduct a very complete and judicious tour in that region of arms of the sea, lakes, and rocky mountains, and within a reasonable space of time. We say therefore that he has succeeded in accomplishing what he wished, when he says he has endeavoured to avoid such an increase of matter as might prove inconvenient to the tourist, as well as to render the volume not altogether unattractive to those who want the inclination or opportunity of making a similar excursion for themselves.

Lieutenant Breton is a real Englishman, and therefore a right sort of man, in as far as travelling and voyaging goes. His profession has of course led him to visit many shores, and he has heretofore written a very respectable work on New South Wales. A wish to see and study nature in a very different clime, has led him to Norway; and yet he knows of no land like merry Old England, nor of any delight equal to that of the traveller when he views, on his return, Albion's white cliffs as the beacon of his birth-place, and the comforts of home. While he admires much that is foreign, he does not under the mask of liberality vilify his natal soil, nor during his travels has he become an indefinable compound of Briton and foreigner. Besides his candour and vivacity, whether as respects home or abroad, we can also call him a lively writer. Perhaps his sarcasm and attempts at wit are too often forced and feeble; but still, as regards style and scholarship, the book is a very respectable specimen, that would do credit to most sea or landsmen, at the same time that his plain-dealing modesty is exemplary, and obviously the ground of not a small share of our good opinion, as now expressed. The extracts which we are about to submit to our readers, we are confident will substantiate these general observations.

The volume sets out with an outline-description of Norway, and a history of its inhabitants and institutions, compiled with ability from the best authorities; all which we shall pass over to come to

more precise and individual matter. And we may at once begin with some hints, useful to those who mean to travel in Norway. The author says it is not a country for a *knapsack tour*, unless the traveller have no objection to walk fifteen or twenty miles without seeing a habitation of any kind, and to pass the night amidst vermin and dirt, with nothing for his supper but milk. The servants which those unacquainted with the language require, or *guides*, as they have the impudence to call themselves, have been spoiled by the English, as every where else, who have squandered their money in Norway, in a way to induce the people to believe that every one that belongs to our country is rolling in riches. One of these guides will ask five, six, or eight shillings per day, together with his lodgings, and be lazy as well as saucy to the bargain. The language is not difficult, however, to learn, and the method recommended is to acquire some command of it, and then trust to meet with the clergy, who are highly praised. The traveller should also have his own horse, certain provisions of his own, apparel, and a blanket. The system of posting is said to be abominable, and although at each stage for starting and halting, there be a book in which travellers may insert their complaints respecting posting, &c., which is characterised by the author as an excellent way to get rid of one's surplus wrath, it is nevertheless of no great utility.

One is led to wonder, from the author's description of Norway, how or where even the scanty population, that seem to live contentedly, can find sustenance. The enormous extent of their alpine rocky mountains, the number and length of the arms of the sea which shoot far inland, the narrowness of their vales, and even the almost inaccesible spots where herbage may be found, give but a poor idea of plenty and comfort. The author's description of a *saeter*, will impart an idea of the fertility or rather sterility of much of the country.

"A spot where there is some grass having been selected, the trees are cleared off, and the land sown with rye or oats; after gathering in the grain the soil is left to itself, and without further labour is in due season covered with a luxuriant sward. A hut is then erected, which is tenanted in the summer by those who have the superintendence of the dairy, and charge of the cattle, invariably depastured at these places at that season of the year: this is termed a saeter, and is similar to a Swiss chalet. A succession of saeters often impart to the landscape an appearance of cultivation it does not possess; and when viewed from a distance, are apt to deceive the stranger, who imagines the farms, and consequently the population, more numerous than is the fact."—p. 71.

There are saeters at a considerable elevation above the sea, where natural pasture is formed without trees; but at these the climate is so cold that the people remain only a few weeks. It is worthy of remark that when firs, as the author tells us, have been burnt off and the land afterwards left to itself, birches spring up. And yet there is much fine scenery in Norway, though the savage rocks

prevail, and the desolation of snow-clad peaks. The author however, says that—

"The 'grandeur and sublimity' of the northern forests, so greatly admired by other travellers, never struck me, nor do I believe it would any one else who had seen the luxuriant vegetation of intertropical climes. It requires no great stretch of the imagination to fancy an interminable forest of pines; but few persons can form a correct idea of a forest in Africa or South America, India or Australasia. He who has seen the adansonia, often exceeding forty-two feet in girth; the eucalyptus, whose circumference has been known to measure sixty-three feet; the banyan, with its enormous stem; or the towering pinus insularis of Norfolk Island, rising to the height of even 240 feet, with a trunk of commensurate dimensions, will smile with a feeling analogous to contempt, when he hears such unmerited praises bestowed upon a tree remarkable only for its formal outline when observed alone, and for its gloom when concealing an extensive tract."—pp. 78, 79.

When speaking of forests, he mentions one in which there were the bleached remains of two murderers, executed nine years ago. They were exposed upon stages, ten or twelve feet from the ground, each erected round a strong post, upon which the head had been formerly placed. We may here take notice of what is said of the Jack Ketch of the capital of Norway; and who knows how far the example given may be imitated.

"The executioner of Christiania has the strange right of going annually to each house in that city to ask for money; if he receives none, he is allowed by law to break a pane of glass; a glazier ought therefore to hold the situation if the right be often exercised, which I heard was not the case. The man who at present holds this unenviable employment is nearly eighty years of age, and experienced some difficulty in decapitating the last culprit who paid the penalty of his offences."—p. 80.

Some of the churches of Norway are said to be the most strangely built edifices imaginable, and calculated to lead one to conclude the architects had exhausted the utmost ingenuity to render them preposterous and heterogeneous. Churches suggest church discipline; accordingly our lieutenant says of a particular excursion—

"On this route I observed a novel, not to say somewhat ludicrous, mode formerly employed to punish those culprits who were guilty of such an act of discretion, as to present an ungrateful parish with an addition to its population without having had the marriage ceremony duly performed beforehand. A few yards in front of the majority of Norsk churches there is a sort of porch erected, possibly to give an air of greater consequence to the former, for it is merely ornamental. To this was fastened a chain and ring, the latter of which was placed round the neck of the delinquent, who for his unsolicited liberality was compelled thus to remain in durance vile, during divine service, and for some hours before and after, the laughing-stock of some, but doubtless the envy of others of his neighbours; it seems the weaker sex escaped punishment. Perhaps this may furnish a useful hint to our poor law commissioners; at all events, it is worth their consideration."—pp. 87, 88.

Norwegian bears have often been described, but it does not appear that either they or the wolves are very destructive. Some have said that the bear does not use his paws when attacking a man, but our author states that it is quite otherwise, for that, from the instances he is enabled to speak of, the claws were particularly the destructive instrument used by the animal. And yet one might suppose that Norway was a country admirably suited for the shelter of wild beasts; unless the barrenness of its rocks and passes be a check upon their rapid propagation. Besides, Government gives a premium for the head of every bear that is destroyed. The way that is usually taken in hunting this powerful and savage brute, is to employ a small cur-like dog, that is remarkably quick, indefatigable and bold, which assaults Bruin in the rear; but as he, in his dislike of this mode of attack, turns round (a motion he is slow in performing), to crush his puny antagonist, he falls a victim to the aim of the hunters, who use a rifle so heavy as to require a rest, and so small in the bore as to carry a ball no larger than that of a pocket pistol. The author saw a house the walls of which were ornamented by the skulls of nineteen bears—a striking contrast to the trophies, as he adds, displayed by our gamekeepers with equal pride.

Mr. Breton thinks the mines of Norway are not, as scenes to look at, worth a visit, by those who have explored those in our own island. As to the sporting enticements of the country he travelled, we have the following information.

"Persons who visit Norway go convinced they will see abundance of game every where: those who travel only upon the high road, without meeting any, believe there is none; and others who carry a gun through forests or across mountains imagine it very scarce! All are in error, for game will neither promenade upon the post road for the amusement of the tourist, nor show itself in the thicket for that of the sportsman. With the exception of ptarmigan, ducks, sea-fowl, and hares, I saw few living creatures throughout my rambles, if I omit the smaller birds, magpies, and crows; yet I know beyond a doubt that there is game from one end of Norway to the other; and cock of the wood and grouse were sold in considerable numbers in the market at Christiania, the former at half a crown a piece. But to find it requires dogs, or a previous acquaintance with their haunts. Ptarmigan in particular lie so close that I have walked them up, and had four shots at the same covey with a single barrel gun.

"It is after sunset that game is most likely to be seen; and this is also the most agreeable time for journeying, as the weather (in summer) is then truly delightful; in addition to which there is, in advancing to the northward no real darkness, and on approaching Trondhjem, where the length of the longest day is nineteen hours, we have light throughout the day. Even at Christiania we had twilight; and on landing far down its fjord I was uncommonly struck at hearing the warblings of the feathered choir at the generally still hour of midnight. So likewise there is something entirely new in seeing, at the same moment, the golden hues caused by a glorious sunset, and those often witnessed at sunrise;

for here Aurora treads so closely upon the heels of night, that soon after the sun's disk has disappeared beneath the horizon in the N. W., his return is manifested by a variety of tints in the N. E."—pp. 108—110.

The sportsman may perchance, says the author, fall in with reindeer, but he pretends not to state where they are positively to be found, as they are occasionally numerous on certain mountains, and then disappear for months together. We agree with him in holding this animal to be, from its singular uses and mode of living, as in a manner sacred; and we would not be of those who took delight in wantonly slaughtering it. Bears and wolves hold a very different place in our estimation; but as regards them also, the hunter may be out for a month in vain, in Norway, without meeting one of them, unless he has previously ascertained that they have been recently seen in that quarter. It must also be rugged work, which a hunting excursion in Norway offers. As a specimen of the country, and the fearlessness of the mountaineers, take the following account.

"To the admirers of a strange commixion of the wild, gloomy, and savage, the drive to Luurgaard (1817 feet above the sea) twelve miles, will afford much gratification; to those who prefer the mild and fertile, none. The mountains of gneiss rise with some degree of grandeur, and the Lougen, overhung by abrupt crags, whirls along in the ravine below with a force that would set at defiance any attempt to ford it; a few farms, likewise, tend to enliven the scenery. In Norway a spot, no matter how limited its extent, where there is sufficient soil, is rarely permitted to remain absolutely useless: as, if not adapted for tillage, it will still serve for pasturage. We often perceived the peasants mowing grass on places so precipitous, that persons unaccustomed to walk where great steadiness of brain is required would hesitate ere they ventured upon them; but the hardy and fearless mountaineer shrinks not from the task of gathering the herb, and carrying it upon his shoulders down declivities where I found it no easy matter to preserve my footing, even with the assistance of a staff. This entire absence of apprehension when ascending or descending the tremendous precipices, which they scale like goats, is the natural result of continual practice; and the constant clambering is what gives their limbs so muscular an appearance. The scythe is not used upon these occasions—a rude sort of sickle being substituted.

"As might be expected, shocking accidents sometimes occur among these reckless highlanders, and I more than once had to lament my inability to afford assistance in cases of fracture. They believe that the souls of those who are killed by falling from the rocks, wander about alone, until the last Great Day shall call unhappy mortals to receive their final doom."—pp. 174—176.

In our preliminary observations, we stated that our lieutenant was not remarkably at ease in his gleesome and witty efforts. We shall give a specimen, in which, however, he is fully as dexterous as elsewhere, and in which also the things stated as facts, afford a tempting opportunity for a light-hearted and unmarried tourist (we take our author to be such, judging merely from his erratic habits, and cheerful tone) to be playful about.

" A remark made by a person at one of the post stations diverted me extremely: on his telling me that the woman of the house had had no less than twenty-seven children, I smiled with incredulity at his information, which appeared to savour strongly of the marvellous. Nettled at my doubting his veracity, he exclaimed with vehemence: ' Why, sir, it is quite the fashion among the Norsk women to have two, and even *three* at a birth.' It is to be hoped that this may not, with other foreign fashions, be introduced into England, or I know not what would be thought of it by our parish officers, seeing that the poorer orders imitate the example of the rich in respect to all those attainable by them! Most of the above family died; but the wife of a merchant had twenty-two children, eighteen of whom were living: and an officer of the customs had also eighteen by the same wife, whom he had lost. On my expressing surprise at the number of his family, he coolly replied that ' this was a mere *bagatelle* and that he intended to marry again as soon as possible!' He must have been fully satisfied that ' children are like arrows in the heads of a giant,' and ' happy is the man who has his quiver full of them!' A gentleman informed me that three fathers (peasants) sat down with their children to play at cards—the whole party amounted to *sixty*. I knew myself of three instances of families of sixteen.

" The Thracians wept when a child was born, and feasted and made merry when a man went out of the world! If the Norwegians followed their example, the frequent causes for lamentation would leave little time for songs and mirth."—pp. 179—181.

After threading the country for many hundred miles, Mr. Breton offers—as he then becomes enabled to do—a number of observations, in which he generalizes the information he has by degrees been gathering from an immense number of observations and separate facts. As to the scenery of Norway, he is not so ecstatic as some tourists have been, who see nothing superlative in their own country, unless—where few people can check their extravagance—by personal knowledge. He says, however, that the country possesses many prospects of remarkable beauty, though there is a general monotony in it. We are to keep in mind, however, that it is not savage grandeur which he admires, so much as cultivated and rich beauty. Accordingly, he complains much of the neglect of the agriculturists. The obstacles are no doubt great which they have to encounter in the work of improvement, arising from soil, scanty population, and the impracticability of cleaning the ground in winter. But still a charge of laziness, dilatoriness, and attachment to the ways of their fathers, is evidently justly urged.

The people, as a body, are said to be inquisitive and ingenious. Some more particular notices of them are given.

" I shall now proceed to make a few remarks concerning these people, with whom the traveller will come into contact perhaps far more than with their superiors, of whom I say little, because there exists no essential difference between them and society of the same description in Germany. Two customs, however, are sufficiently remarkable to merit notice; one is that of the host saluting his wife, and the whole party shaking hands with each other, after a repast, which is invariably done. The other is

that of the ladies of the house waiting upon the gentlemen, which is abominable; especially in the eyes of one who, like myself, loves the sex from north to south, and who, consequently, would prefer reversing the order of attendance. There are only two noble families in Norway. At the establishment of the Constitution, those in the possession of titles were permitted to retain them during their lives, and the children born under the old order of things succeeded; but when the present holders die, their titles become extinct, and, as far as concerns Norway, nobility with them.

"The language is nearly the same as that spoken by the Danes and Swedes; but the *patois* of the peasantry varies greatly. A knowledge of English and German enabled me frequently to understand nearly all that was said by persons who spoke good Norwegian; and so strong is the resemblance between the nautical expressions and the strange jargon employed on board our vessels, that it almost led me to fancy myself among our own tars.

"Of the better class of farmers many possess considerable property; but this is not always observable in their habitations or personal appearance, both of which would indicate them rather to be mere peasants. Yet there are exceptions where we find them of a superior description, though, still, far behind our own farmers in many respects, especially in regard to their agricultural operations, and the cleanliness and comfort of their abodes.

"So many persons have been misled by erroneous statements respecting the character and habits of the peasantry, including the small farmers, that I consider myself bound to notice them more fully than would otherwise have been done; and the corroborative opinions of twelve or fourteen English travellers, with my own personal observations, will suffice to prove that I am not guilty of exaggeration in commenting on their faults.

"They are, for the most part, above the middle stature; and many of the men are athletic, extremely active, well made, and with limbs such as are rarely observed, except in mountaineers. Some are truly fine looking fellows; but they often appear debilitated by excessive indulgence in ardent spirits, and wear the aspect of those who, through hardships and exposure, have been overtaken by a premature old age. Yet, although a large proportion of the peasantry are not calculated to excite much admiration, either by their appearance or habits, one does sometimes meet with the genuine 'man of the hills;' but the instances are not nearly so frequent as might be expected from what we read.

"Much of the simplicity for which they once were noted has departed, and in particular districts they know as well how to impose upon the stranger as their brethren of the Swiss Alps."—pp. 186—190.

The people are charged as being great drunkards, and even boys of twelve and fourteen years of age, it is said, will take glasses of brandy that would astonish an English coalman. This spirit is distilled from barley, wheat, or potatoes, carraway or anise-seed being added to flavour it. The price is from three to four pence per bottle, and every one, as it seemed to the author, was at liberty to make as much as he pleased. It is never diluted, as that would render it quite nauseous, and it is sometimes so fiery, as that a

spoonful of it will master the breath of a stranger to its use. Smoking, which is chiefly prevalent among the rich, who indulge in it from morning to night, is greatly on the increase. Some of the men take great pains with their dress, which is, as shewn in the plates that illustrate and embellish the volume before us, fanciful and becoming. In the various districts, however, there is a great diversity in this particular. As to the fair sex—

"The women differ as to personal appearance in a manner not easily explained: in certain districts they are not only good-looking, but pretty, with a high colour; while in others they are precisely the reverse. Numbers of them, and likewise of the men, even those of the last, who chew tobacco, and smoke, have remarkably beautiful teeth, the consequence, according to the learned in these matters, of their vegetable diet: which is a slight error, for they eat a good deal of meat in winter, and sometimes in summer; the Finns, or Laps, too, have not unfrequently fine teeth, notwithstanding they live almost exclusively upon animal food.

"The dress of the women was frequently slovenly and indecent; but when clad in their holiday costumes their appearance was greatly improved; ornaments of silver are common among them: and some of these were curious, as well as antique. Many use coloured handkerchiefs for the head, or dress their hair in the common way, and wear nothing over it; others allowed their dishevelled tresses to flow unconfined upon their shoulders, which made them look like 'weird sisters;' but young girls frequently have the hair plaited in tails *à la Suisse*, or *à la Chinoise;* and the children of the higher orders likewise. At Vors, or Vossevangen, if an unmarried woman has a child, she is bound to wear a cap. They use no stays; and a considerable number wear, in summer, only a chemise and petticoat; the bust being as often exposed as the contrary; nay, women from seventy years down to the mere girl may constantly be seen with their garment so open in front, as to display the form nearly to the waist; a practice, however, that prevails more in some places than others —their dress being commonly more decorous. That they do not always use clothing at night I had ocular demonstration, when entering the post-houses very early or late. In their personal habits they are often most disgusting; as, in addition to their being equally filthy in their persons with the Cinderellas of our London lodging-houses, they are covered with vermin, and dirty in every thing connected with the *ménage;* while one practice; common to a certain extent every where, is so devoid of feminine delicacy, that it cannot be mentioned in print. Of course, I do not include the wives and daughters of the better class of farmers in this unfavourable picture; though even they afforded instances, also, of inattention to cleanliness."—pp. 194—196.

We have already alluded to the embellishments and pictorial illustrations of this volume; and we now add that the costumes, which are chiefly holiday dresses, as shewn in a set of coloured engravings, are beautifully picturesque. They are from originals by a Mr. Prahl of Bergen, in Norway. The author, in his farther delineation of the character of the people, states that they are doubtless a well meaning nation, and he invariably found them civil and obliging, with the exception of the guides, boatmen, and the

like, of course. The better sort of farmers and peasanty are primitive in their manners, and form a singular contrast with those of their brethren in or near the towns. A servility to superiors is also attributed to them.

The author considers the Norwegians a happy race of people, and he never observed among them that wretchedness so often witnessed in Britain. It is to be remembered that they are content with fare that few Englishmen could endure to use. We may advantageously, when on this point, introduce some particular statements as to the poor and sick.

"Vagrants are not tolerated in the country districts, composing about nine tenths of the entire population; and both there and in the towns, every one is bound, when called upon, to show by a pass or certificate whence he comes, and whither going. Vagrancy being thus prohibited, those persons who upon inquiry cannot make it appear that they have the means to support themselves, are obliged to go into service. An absurd law forbids the hiring of servants for a period of less than twelve months, but it is not put in force, and ought to be abrogated altogether.

"No relief is granted to able-bodied destitute men, in so far as personally concerns themselves; but if they have a helpless family, and cannot, by their own industry, procure for them the necessaries of life, they are assisted from the poor rates. Any person able to work who refuses to do so, is sent to the work-house, and put to hard labour; and in that case those of the family who are unable to support themselves are allowed parochial relief, and billeted or quartered upon the land and leaseholders of their parish. The impotent through age, cripples, and others, in the country districts, are billeted upon such of the inhabitants as have the means of providing for them, by whom they are supplied with clothing and other necessaries, for which they are expected to perform such light services as they can. In the distribution, regard is had to the value of the farms, and number of indigent, which varies greatly in different parishes. In some of the latter there are so few needy, that only one pauper falls to the lot of five or six farms, which then take them in rotation; in other parishes there is one upon every farm all the year round, and on the larger ones several. In most bailiwicks there are district houses for the reception of the sick; and in the principal town of every diocese, there is a general hospital: the first, however, are intended for those only who have chronic distempers.

"Every district has its medical officer, appointed and paid by government, who is bound to give advice to the poor gratis, the cost of medicines being defrayed out of the poor rates: but as that officer often resides from 20 to 30 miles from those who should benefit by this regulation, I do not exactly comprehend how he contrives to disseminate either his advice or his physic. Several cases came under my observation where neither was within reach; one of these was a woman who was bed-ridden, and suffered the most dreadful pain invariably during one portion of the day, if I mistake not from 3 P.M. to the morning. Duly appointed midwives are also obliged to attend poor lying-in women without fee or reward: to the lying-in hospital at Christiania they have always free access.

" The surplus gains of the poorer orders are invested in savings-banks, or in the purchase of land, buildings, &c. In and about the capital labourers earn from 24 to 36 *skillings* (from 9 to 14 pence) *per diem*; in the country they receive provisions and from 6 to 8 skillings *per diem*; and a family of agricultural labourers, if employed the whole year, will earn about 100 paper dollars, or nearly £18, on which they can subsist.

" Both the parents of illegitimate children are bound in equal proportions for the support of their offspring; but the mother has the entire care of them, and to her the father is compelled to pay his share of the money requisite for their maintenance. If nothing can be got from him, he may be put to hard labour to indemnify the parish for their expenses." —pp. 197—200.

We have not entered into any particulars regarding the towns of Norway, their institutions and character, although the author has many important notices on these and other subjects connected with Christiania, Trondhjem, Bergen, &c. The police seems good in these; but it is perhaps objectionable that convicts should work in chains in the streets. One other extract will help to give our readers a correct view not only of Norway but of our author. Before inserting it, we have only to state that a *fjord* is a deep inlet of the sea, it may happen, far among tremendous and perpendicular mountains of rock, and that *fjeld* implies the continuous summit of a range, and also a mass of mountains.

" If I were to heap together every word signifying sterility, desolation, solitude, and so forth, I might perchance succeed in conveying some idea of the region from Fretton to within six or eight miles of Ouse. Melancholy herself would hesitate ere she established her residence there, and consider it too dismal! Yet there is a grandeur in its stern features so dissimilar from what I had hitherto seen in Norway, that this alone would render it interesting; and when on emerging from the snows we came to the pass, I felt amply requited for my trouble. It possesses this advantage, that a person sees much more of the real nature of the country than in the low-lands, and is infinitely more amusing than any fjord, as at all events one can employ the limbs granted him by dame Nature, which cannot be done while confined in a boat; where one is also compelled to witness the vile habits of the boatman: hardships and privations are only temporary, and therefore undeserving of serious notice. Although I should not feel myself justified in advising the tourist to take the same route, I may inform him, that of the country from Lessoe Verk, say 200 miles, the first 30 miles affords ptarmigan shooting, and sometimes deer; but nothing to amuse the eye, being entirely without beauty: thence to Quandersvolden combines the pretty, bold, and rugged: and by the pass of snows (for so I called it) on the Loms Fjeld is more than extraordinary; nay, in imitation of a French writer who in describing a defile says it was *horriblement beau*, I should term *my* pass 'diabolically superb,' if there were more than a single step between the sublime and ridiculous. The upper portion of Urlands Fjord is grand; the country to the top of Ousaskaveln highly striking; and the pass from the snow to Ouse, as already said, not surpassed by any in the kingdom of the same extent. But the reader will naturally be cautious how he believes too implicitly

what I have stated, as his taste and mine may be widely different. No one should attempt to cross the Ousaskaveln without an experienced guide, for there is no track, and the trifling landmarks, erected to indicate the way, are at long intervals; even with one, a person who has the ill-luck to be caught in a fog, or snow drift, would be in some danger, as to advance or retreat would be equally unsafe. We were eight days in performing the journey from Lessoe, during which time we were 54 hours on horseback, or foot, rode or walked 130 miles, and went 60 miles in boats."—pp. 305—307.

In conclusion, it is to be kept in mind that the climate of Norway embraces a great range of temperature; falling sometimes to 20 or 30 deg. below Zero, freezing the ground to the depth of six feet; while in summer it has been known to exceed 90 deg. in the shade. The people, however, attain a great age, and upon the whole, both country and people are well worthy the study of tourists; nor has our author failed in shewing them to be such. His work is really good.

Art. IV.—*Recollections of an Excursion to the Monasteries of Alcobaça and Batalha.* By the Author of "Vathek." London: Bentley. 1835.

This slight volume, we mean not merely in point of size, but *materiel*, has yet all the features of Mr. Beckford's more elaborate and extensive works. The same finish and freshness attend all his pictures. One cannot but wonder that from the slight notes of an excursion belonging to the year 1794, even with the full recollections of a powerful memory, how the author has preserved all the fresh raciness and point, which might only be expected from a lively and eager young man, returned but yesterday from a foreign tour. And yet it is so; there cannot be detected, in the present volume, the feebleness of old age, the pointless paragraphs of vague recollections, nor even the defects of partially conceived scenes. A few happy and refined strokes, with the utmost ease applied, complete just that which the author wishes to set forth, and on to another sketch he goes, as vigorously and faithfully as if it had been the only one studied or thought of by him.

There is one most striking feature—and yet it is not easy to say what goes to its filling up—that every page of this and Mr. Beckford's former works presents—a feature which most writers strive in vain to communicate (because striving necessarily destroys it), unless they be exactly that which they pretend to, when they would persuade their readers that they are gentlemen. It is impossible to read a page of this volume, without seeing at once that the author is a perfect gentleman, of the first water too, in acquirements, in feelings, and in learning. All know that Mr. Beckford is nothing less—that he is in status in society pre-eminently distinguished; but what we mean is, that he is in every

particular, not only the most accomplished in all that art can confer, and in all that the choicest intercourse with mankind can lend, but that he is natural and human, that the full warmth and power of an originally splendid mind remain with him, untarnished, unenfeebled, unperverted, and only set to the highest advantage by the adventitious circumstances of an aristocratic life. In short he is an aristocrat, and yet a man for all that, whose writings enlighten and refresh, while they cannot fail to polish the mind of the most careless reader.

The present volume is not only slender in appearance, but in variety and extent of subject. Besides, it deals more with things, and external scenery, than with men, which strikes one particularly, who has been acquainted with Mr. Beckford's former productions. Nevertheless, it is a charming work; and by giving a faithful, and little less than a dramatic representation of a country, as it appeared forty years ago, but which has been since marvellously changed, becomes valuable beyond what the author could of himself render it. On account of the comparisons and trains of thought which the "Recollections of an Excursion to the Monasteries of Alcobaça and Batalha" suggest, these slight notes by the author of "Vathek," may most profitably be read. We shall, in glancing at them, discover particular beauties, characteristic of the writer, whilst convents, castles, princes, and priests, during the piping times of their undisturbed sway, never seemed to have failed in catching the good-humoured admiration and playful fancy of our author.

We learn that in June, 1794, the Prince Regent of Portugal commanded the Grand Prior of Aviz, and the Prior of St. Vincent's, to visit the Monasteries of Alcobaça and Batalha, and that he expressed a wish that the author should accompany them. The former of these reverend gentlemen is described to have been as indolent, fat, and fond of good living, as priest may be, and by no means forward in the journey. At length, however, having made some progress, and various slight incidents and splendid scenes having been laid before us, we are introduced to a certain padre, an ex-missionary from China, nay from Pekin itself, with whom a curious conversation is held, that we shall extract.

"During his residence at Macao, he had learnt sufficient English from one of the padres of our Canton factory—the chaplain, I suppose—to read Sir William Chambers' most florid essay on Chinese gardening. I asked him how many words of truth there might happen to be in all this luxuriant description? He answered, not in plain English, but in a most delectable jargon, half Chinese sing-song, half lingua franca—'There be ten-tousand-times-ten-tousand.'

"'You don't mean to assure me,' said I, 'that our famous architect's most wonderful account of the magical splendour of Yven-ming-Yven and Tchang-tchung-Yven is not exaggerated!'

"'It is not,' answered the padre in sound Portuguese, having quitted

the straits and shallows of very scanty English for the full flow of his vernacular language:—'I have seen greater wonders than he—I have seen in the depth of winter a whole extent of garden warmed by a deliciously mild and scented vapour, and all the trees covered with silken leaves and artificial flowers, and, on a pool of water, as clear and transparent as the sky it reflected, hundreds of gaily-enamelled ducks, formed of metal, swimming by mechanism, and by mechanism opening all their bills and uttering their accustomed sound with their usual volubility, and swallowing the food the eunuchs of the place cast to them—ay, and returning it again, to all appearance most happily digested, the emperor standing by all the while, laughing at my surprise, and believing himself neither more nor less, I am entirely convinced, than an incarnation of the god Fo!'

"'Dreadful!' exclaimed the Grand Prior: 'I wonder he has not shared the fate of Nebuchadnezzar?'

"'He should have been sent to grass at once,' observed the Prior of St. Vincent's.

"'That would have been a pity,' rejoined the ex-missionary; 'for, notwithstanding his Tartarian nonsense about incarnations and such like, and the impossibility I experienced of making him comprehend our own ineffable mysteries, I must declare him to be a wise monarch and an excellent man.'

"'That is more difficult to believe than all you have told us,' observed the Grand Prior, 'when we reflect upon the horrid impiety of believing one's self Fo.'

"'There is no lie in the world people will not believe,' replied the missionary, 'provided they are often told it by flatterers in whom, for the very reason they ought not, they take delight in placing confidence; and when all the princes of the blood, all the courtiers, and all the mandarins of the different tribunals, are continually pouring forth addresses at the foot of the throne, assuring his imperial majesty Kien-Long, that he is the son of heaven, a god upon earth! what would you have him do?'

"'Go to the devil his own way, as there is no other remedy,' said our hospitable host with a hearty laugh. 'We are to conclude, no doubt, you did your best to bring him round: perhaps you may succeed better another time.'—(The padre was on the eve of returning to his mission).—'And now let us go to mass,' continued the Prior, bowing to his excellency of Aviz, 'and pray for the emperor's conversion!'

"So to mass they went, and then a-fishing; and the evening of this day was like the morning—all warmth, and chat, and idleness."—pp. 21—25.

There is the description of a boundless vineyard at Cadafaiz, where the party spent a comfortable night, which affords the author an opportunity of using a few of those scenic strokes which he is so capable of doing with admirable effect. The vineyard is described as being in full luxuriant leaf; from its boundless expanse rose a number of plum, pear, orange, and apricot trees, the latter procured from Damascus, and bearing what the Persians call "eggs of the sun," a delicious fruit that "even insects and worms seemed to respect," for no trace could be found of their having preyed on its smooth glowing rind and surrounding foliage." There were,

beyond these orchards, very lofty hills that swelled into the most picturesque forms, varied by ledges of rock, completely inclosing the calm retirement of the antiquated mansion where the party halted; and "wild healthful spots of delicate herbage, which the goats and sheep, whose bells I heard tinkling in the distance, are scarcely more partial to than myself." It was no wonder that the author, in such a situation of genial warmth, fragrance, and peace, contrasted with it the disturbed state of almost every part of the continent, at the time, and looked around him from the wide latticed windows of his apartment with complacency.

But we must on to Alcobaça, and remember (since the right reverend companions of the author had at first arranged not to renounce one atom of their habitual comforts and conveniences, taking, besides "their confidential acolytes and secretaries, as well as some of their favourite quadrupeds)," that they had in their train a rare rabble, that "would have cut no despicable figure even on the route of Mecca." They had started at first from the author's quinta, which commanded a full prospect of the entrance of the Tagus; and now we shall take them up at Alcobaça, a regal monastery, and of huge domineering bulk, worthy of conventual buildings.

"We had no sooner hove in sight, and we loomed large, than a most tremendous ring of bells of extraordinary power announced our speedy arrival. A special aviso, or broad hint from the secretary of state, recommending these magnificent monks to receive the Grand Prior and his companions with peculiar graciousness; the whole community, including fathers, friars, and subordinates, at least four hundred strong, were drawn up in grand spiritual array on the vast platform before the monastery, to bid us welcome. At their head the Abbot himself, in his costume of High Almoner of Portugal, advanced to give us a cordial embrace.

"It was quite delectable to witness with what coolness and comfortings the Lord Abbot of Alcobaça greeted his right reverend brethren of Aviz and St. Vincent's—turtle-doves were never more fondlesome, at least in outward appearance. Preceded by these three graces of holiness, I entered the spacious, massive, and somewhat austere Saxon-looking church. All was gloom, except where the perpetual lamps burning before the high altar diffused a light most solemn and religious—(inferior twinkles from side chapels and chantries are not worth mentioning). To this altar my high clerical conductors repaired, whilst the full harmonious tones of several stately organs, accompanied by the choir, proclaimed that they were in the act of adoring the real Presence.

"Whilst these devout prostrations were performing, I lost not a moment in visiting the sepulchral chapel, where lie interred Pedro the Just and his beloved Inez. The light which reached this solemn recess of a most solemn edifice was so subdued and hazy, that I could hardly distinguish the elaborate sculpture of the tomb, which reminded me, both as to design and execution, of the Beauchamp monument at Warwick, so rich in fretwork and imagery.

"Just as I was giving way to the affecting reveries which such an

object could not fail of exciting in a bosom the least susceptible of romantic impressions, in came the Grand Priors hand in hand, all three together. 'To the kitchen,' said they, in perfect unison—'to the kitchen, and that immediately; you will then judge whether we have been wanting in zeal to regale you.'

"Such a summons, so conveyed, was irresistible; the three prelates led the way to, I verily believe, the most distinguished temple of gluttony in all Europe. What Glastonbury may have been in its palmy state, I cannot answer; but my eyes never beheld in any modern convent in France, Italy, or Germany, such an enormous space dedicated to culinary purposes. Through the centre of the immense and nobly-groined hall, not less than sixty feet in diameter, ran a brisk rivulet of the clearest water, flowing through pierced wooden reservoirs, containing every sort and size of the finest river-fish. On one side, loads of game and venison were heaped up; on the other, vegetables and fruit in endless variety. Beyond a long line of stoves extended a row of ovens, and close to them hillocks of wheaten flour whiter than snow, rocks of sugar, jars of the purest oil, and pastry in vast abundance, which a numerous tribe of lay brothers and their attendants were rolling out and puffing up into a hundred different shapes, singing all the while as blithely as larks in a corn-field."—pp. 35—38.

The author's apartment, as here allotted to him, consisted of an ante-room, saloon, and bed-chamber, lofty, naked, but pleasant. The ceiling was gilt, the floor covered with the finest Persian carpets, the tables in rich velvet petticoats, the towels bordered with point lace, and the ewers and basons, of chased silver—a strange mixture of simplicity and magnificence. After making himself very comfortable in these private apartments, the Abbot of the Monastery led him to the banquet-hall. Now for more state and splendour.

"We passed through a succession of cloisters and galleries, which the shades of evening rendered dimly visible, till we entered a saloon, superb indeed, covered with pictures, and lighted up by a profusion of wax tapers in sconces of silver. Right in the centre of this stately room stood a most ample table, covered with fringed embroidered linen, and round it four ponderous fauteuils for the guest and the three prelates; so we formed a very comfortable *partie quarrée*.

"The banquet itself consisted of not only the most excellent usual fare, but rarities and delicacies of past seasons and distant countries; exquisite sausages, potted lampreys, strange messes from the Brazils, and others still stranger from China (edible birds' nests and sharks' fins), dressed after the latest mode of Macao by a Chinese lay brother. Confectionary and fruits were out of the question here; they awaited us in an adjoining still more spacious and sumptuous apartment, to which we retired from the effluvia of viands and sauces.

"In this apartment we found Franchi and the Grand Prior of Aviz's secretary, the Prior of St. Vincent's acolyte, and ten or twelve principal personages of the neighbourhood, most eager to enjoy a stare at the stranger, whom their lordly abbot delighted to honour. The table being removed, four good-looking novices, lads of fifteen or sixteen, demure

even to primness, came in, bearing cassolettes of Goa filigree, steaming with a fragrant vapour of Calambac, the finest quality of wood of aloes."—pp. 40—42.

After some splendid descriptions of endless corridors, grim-looking halls, ancient cloisters, sepulchral inscriptions, a gorgeous sacristy, &c., we have a noon-day ramble in the neighbouring domain of this pompous and impressive monastery, under the guidance of a young monk.

"We passed through quadrangles after quadrangles, and courts after courts, till, opening a sly door in an obscure corner, which had proved a convenient sally-port, no doubt, for many an agreeable excursion, we found ourselves in a winding alley, bordered by sheds and cottages, with irregular steps leading up to rustic porches and many a vine-bower and many a trellised walk. No human being was to be heard or seen; no poultry were parading about; and except a beautiful white macaw perched on a broken wall, and nestling his bill under his feathers, not a single member of the feathered creation was visible. There was a holy calm in this mid-day silence—a sacredness, as if all nature had been fearful to disturb the slumbers of universal Pan.

"I kept, however, straggling on—impiously, it would have been thought in Pagan times—between long stretches of garden-walls overhung by fig-trees, the air so profoundly tranquil that I actually heard a fruit drop from a bough. Sometimes I was enticed down a mysterious lane by the prospect of a crag and a Moorish castle which offered itself to view at its termination, and sometimes under ruined arches which crossed my path in the most picturesque manner. So I still continued my devious course with a pertinacity that annoyed my lazy conductor—past utterance, it seems; for during our whole excursion we scarcely exchanged a syllable."—pp. 51—53.

The monk at last gave way to somnolency, leaving the author to hims elf and silence for a time. That silence, in the course of the ramble, was at length broken by a musical murmur from a retired garden-house at the end of a pleasant avenue, and a very effective story follows. The music was by a well-known voice—that of Donna Francisca, who was lovely and young. "What brought you here?" impatiently did the rambler inquire. "Ascend and I will tell you," was the answer. But who should receive him?—not the fascinating songstress, but her sedate mother. The writer must give the remainder of the story.

"'I know whom you are looking for,' said the matron; 'but it is in vain. You have heard, but are not to see, Francisca, who is no longer the giddy girl you used to dance with; her heart is turned—nay, do not look so wild—turned, I tell you, but turned to God. A most holy man, a saint, the very mirror of piety for his years—he is not yet forty, only think!—operated this blessed change. You know how light-hearted, and almost indiscreetly so, my poor dear heart's comfort was. You recollect hearing, and you were terribly angry, I remember, that the English Padre told the Inviada it was shameful how very rapturously my poor dear girl rattled her castanets, and threw back her head, and put forward

every other part of her dear little person, at the Factory ball—Shame ON HIM, scandalous old crabbed heretic! Well, it so happened that my Lord High Almoner came to court upon state affairs, accompanied by the precious man I have been talking of—the most exemplary monk in that noble convent, and its right hand. One day at Queluz he saw my daughter dancing divinely, as you know she did; he heard her sing—you know how she warbles—she still warbles; HE said (and he has such an eye), that under the veil of all this levity were lurking the seeds of grace. 'I will develope them,' exclaimed this saint upon earth, in a transport of holy fervour. So he set about it—and a miraculous metamorphosis did he perform: my gay, my dissipated child, became an example of serious piety; no flirting, no racketing, nothing but pious discourse with this best of discoursers. Two months passed away in this exemplary manner. When the time came for my Lord High Almoner to return, our holy friend was in duty bound to accompany him. What was to be done? Francisca had forgotten everything and everybody else in this sinful world; she existed but for this devout personage; she lived but in his holy smiles when he approved her conduct, and almost died under his reproof when any transient little fault of hers occasioned his enjoining her severe penances: and I shudder to think how severe they sometimes were; for, would you believe it? he has made her submit to flagellation—and, more than once, to goadings with sharp points. In due course, the hour of departure arrived. 'We must all die,' said Francisca; 'my hour is come.' She looked all she said: she pined and languished, and, I am convinced, would have kept her word, if I had not said, 'Dearest child, there is but one remedy: it is the will of God we should go to Alcobaça; and to Alcobaça we will go, let all your uncles, cousins, and adorers say what they choose to the contrary.' So we took this house and this garden—a nice little garden—only look at these pretty yellow carnations!—and we are very happy in our little way, entirely given up to devotion, under the guidance of our incomparable spiritual director, who allows us to want for nothing, even in this world. See what fruit! what fine sweatmeats! what a relishing Melgaço ham! look at these baskets!"—pp. 54—58.

The arrival of the very spiritual director described, suddenly put a stop to the interview; for it would have been most indiscreet—nay, sacrilegious, to remain a moment longer. The very same night the monastery of Batalha received him and his companions, where in the retirement of his chamber he brooded with indignant feelings over Donna Francisca's coldness to himself, and fervour for the monk. The silence of night, and of the scene, which had been only interrupted by a nightingale, was at length disturbed by—

"The sound of a loud but melancholy voice echoing through the arched avenues of a vast garden, pronouncing distinctly these appalling words—'Judgment! judgment! tremble at the anger of an offended God! Woe to Portugal! woe! woe!'

"My hair stood on end—I felt as if a spirit were about to pass before me; but instead of some fearful shape—some horrid shadow, such as appeared in vision to Eliphaz, there issued forth from a dark thicket a tall, majestic, deadly-pale old man: he neither looked about nor above him; he moved slowly on, his eye fixed as stone, sighing profoundly;

and at the distance of some fifty paces from the spot where I was stationed, renewed his doleful cry, his fatal proclamation:—'Woe! woe!' resounded through the still atmosphere, repeated by the echoes of vaults and arches; and the sounds died away, and the spectre-like form that seemed to emit them retired, I know not how nor whither. Shall I confess that my blood ran cold—that all idle, all wanton thoughts left my bosom, and that I passed an hour or two at my window fixed and immovable?"—pp. 72, 73.

The being who uttered these dire sounds was a member of the convent—a scion of a noble family, who in consequence of Pombal's bloody decrees against the youth's dearest relatives, and his own sufferings, had renounced the world, and become a wasted, austere, and gloomy man. After learning these and other particulars in the morning, of this sorrowful man, whose appalling words were by his brethren looked upon as prophetic, it was announced that high mass was to be celebrated.

"We advanced in procession through courts and cloisters and porches, all constructed with admirable skill, of a beautiful grey stone, approaching in fineness of texture and apparent durability to marble. Young boys of dusky complexions, in long white tunics and with shaven heads, were busily employed dispelling every particle of dust. A stork and a flamingo seemed to keep most amicable company with them, following them wherever they went, and reminded me strongly of Egypt and the rites of Isis.

"We passed the refectory, a plain solid building, with a pierced parapet of the purest Gothic design and most precise execution, and traversing a garden court divided into compartments, where grew the orange trees whose fragrance we had enjoyed, shading the fountain by whose murmurs we had been lulled, passed through a sculptured gateway into an irregular open space before the grand western façade of the great church—grand indeed—the portal full fifty feet in height, surmounted by a window of perforated marble of nearly the same lofty dimensions, deep as a cavern, and enriched with canopies and imagery in a style that would have done honour to William of Wykeham, some of whose disciples or co-disciples in the train of the founder's consort, Philippa of Lancaster, had probably designed it.

"As soon as we drew near, the valves of a huge oaken door were thrown open, and we entered the nave, which reminded me of Winchester in form of arches and mouldings, and of Amiens in loftiness. There is a greater plainness in the walls, less panelling, and fewer intersections in the vaulted roof; but the utmost richness of hue, at this time of day at least, was not wanting. No tapestry, however rich—no painting, however vivid, could equal the gorgeousness of tint, the splendour of the golden and ruby light which streamed forth from the long series of stained windows: it played flickering about in all directions, on pavement and on roof, casting over every object myriads of glowing mellow shadows ever in undulating motion, like the reflection of branches swayed to and fro by the breeze. We all partook of these gorgeous tints—the white monastic garments of my conductors seemed as it were embroidered with

the brightest flowers of paradise, and our whole procession kept advancing invested with celestial colours.

"Mass began as soon as the high prelatic powers had taken their stations. It was celebrated with no particular pomp, no glittering splendour, but the countenance and gestures of the officiating priests were characterised by a profound religious awe. The voices of the monks, clear but deep-toned, rose pealing through vast and echoing spaces. The chant was grave and simple—its austerity mitigated in some parts by the treble of very young choristers. These sweet and innocent sounds found their way to my heart—they recalled to my memory our own beautiful cathedral service, and—I wept! My companions, too, appeared unusually affected; their thoughts still dwelling, no doubt, on that prophetic voice which never failed to impress its hearers with a sensation of mysterious dread."—pp. 81—85.

It will be allowed that these are very impressive and magnificent sketches—the author's soul sympathising with their spirit, while his sound judgment never forsakes him so as to be lost amid the gorgeous solemnity of his scenes, and the almost intoxicating flow of his felicitous language, to a perception of the frailties of mankind or the peculiarities of individual characters, which, however, he treats with a humorous indulgence. After visiting the mausoleum and sepulchres of kings and princely personages, at the close of the religious service just described, and catching the spirit of quietude, melancholy, and mottoed device which the sculptured tombs breathe, we learn that my Lord High Almoner had set his heart upon an omelet, which he eagerly desired might be tossed by the author's divine French cook: nor did such a romantic and suceptible writer fail to record, not long after, the solemn scenes above sketched, that he began to be tired of pompous rites—the splendour of illumined altars, and saints, and Madonnas—the fumes of banquets and incense, and perpetual gormandising, in fusty saloons, under still fustier canopies.

On the way home of the author and his reverend companions, from Alcobaça, they were all three invited to the palace of Queluz, the former by the Lord in waiting to the Prince Regent, and the latter by the Prince himself. We shall, therefore, now confine ourselves to some notices connected with this visit. Mr. Beckford soon learned that the Prince had been greatly disturbed by late accounts of the state of other parts of Europe, and that he had also domestic vexations to combat—the predominant power of his Princess, the Infanta Donna Carlotta being one of them. Our author's interview with the Princess, in certain lovely gardens, to which it was a rare thing for strangers to have access, we shall allow him to describe. She had heard that he could run like a grey-hound for swiftness, and wished to be convinced of the truth of the report. "Nothing so easy," answered he, to the young nobleman that was sent to invite him to her presence, and whom he found seated in the oriental fashion, on a rich velvet carpet, in the

deepest recess of an odoriferous thicket, surrounded by thirty or forty young women more fascinating than herself.

"'How did you leave the fat waddling monks of Alcobaça,' said her royal highness. 'I hope you did not run races with them;—but that would indeed have been impossible. There,' continued she, 'down that avenue if you like, when I clap my hands together, start; your friend Pedro and two of my donzellas shall run with you—take care you are not beaten.'

"'The avenue allotted for this amusing contest was formed of catalpas and orange trees, and as completely smooth and level as any courser, biped or quadruped, upon whom all the bets in the universe were depending, could possibly desire. The signal given, my youthful friend, all ardour, all agility, and two Indian-looking girls of fourteen or fifteen, the very originals, one would have thought, of those graceful creatures we often see represented in Hindoo paintings, darted forth with amazing swiftness. Although I had given them ten paces in advance, exerting myself in right earnest, I soon left them behind, and reached the goal—a marble statue, rendered faintly visible by lamps gleaming through transparent vases. I thought I heard a murmur of approbation; but it was so kept down, under the terror of disturbing the queen, as to be hardly distinguishable.

"'Muy bien, muy bien,' said the Princess, in her native Castilian, when we returned to the margin of the velvet carpet upon which she was still sitting reclined, and made our profound obeisances. 'I see the Englishman can run—report has not deceived me. Now,' continued her royal highness, let me see whether he can dance a bolero; they say he can, and like one of us: if that be true—and I hope it is, for I abhor unsuccessful enterprises—Antonita shall be his partner—and she is by far the best dancer that followed me from Spain.'

"This command had been no sooner issued, than a low, soft-flowing choir of female voices, without the smallest dissonance—without the slightest break—smooth, well-tuned, and perfectly melodious—filled my ear with such enchantment, that I glided along in a delirium of romantic delight.

"My partner, an Andalusian, as full of fire and animation as the brightest beauties of Cadiz and Seville, though not quite so young as I could have wished her to be, was rattling her castinets at a most intrepid rate, and raising her voice to a higher pitch than was seemly in these regions, when a universal 'Hush, hush, hush!' arrested our movement, suspended the harmonious notes of the choir, and announced the arrival of the Marquis of Anjeja."—pp. 207—209.

The Marquis was the Lord in waiting upon the Prince, and was sent to summon our author to his presence in a long state gallery. But without saying a word about the frivolities or cares of their royal highnesses, or of the author's part in picturing them to our imagination, we give the interview with the Prince as our last extract from this polished and impressive volume.

"He was standing alone in this vast room, thoughtful, it appeared to me, and abstracted. He seemed, however, to brighten upon my approach; and although he was certainly the reverse of handsome, there was an expression of shrewdness, and at the same time benignity, in his very uncommon countenance, singularly pleasing: it struck me that he had a

decided look, particularly about the mouth, of his father's maternal ancestors. John the Fifth having married the Archduchess, daughter of the Emperor Charles the Sixth, he had therefore an hereditary claim to those wide-spreading, domineering lips, which so remarkably characterised the House of Austria, before it merged into that of Lorraine.

"'Welcome back from Alcobaça,' said his Royal Highness to me, with the most condescending kindness: 'I hope your journey was pleasant—how did you find the roads?'

"'Not half so bad as I expected, especially upon our return from the great convent, the reverend fathers having summoned all their numerous dependents to mend them with astonishing expedition: the Lord Abbot took care of that.'

"'He takes excellent care of himself, at least,' observed the Prince—'nobody better. Is it not true that he is become most gloriously corpulent, and fallen passionately in love with the fine French cookery you gave him an opportunity of enjoying?'

"I perceived by this sally that the Grand Prior had been a faithful narrator of our late proceedings, as was proved more and more by the following queries.

"'You had a stage-play too, had you not? The fathers of Mafra have often regaled me with performances of a similar nature; and many a hearty laugh have I had at them, and with them, before now. I dare say you must have thought them half out of their senses; their poet particularly, who, I hear, is one of the most ridiculous buffoons, the most impudent blockhead (*tolerao*) in the kingdom. I shall send for him one of these days myself; they say he is highly diverting, and I want something to cheer my spirits. Every despatch from France brings us such frightful intelligence, that I am lost in amazement and horror; the ship of the state in every country in Europe is labouring under a heavy torment—God alone can tell upon what shore we shall all be drifted!'

"With these prophetic words, most solemnly and energetically pronounced, the Prince thought fit to dismiss me, honouring me again with those affable expressions of regard which his excellent heart never failed to dictate. Let me observe, whilst the recollections of the interviews I have had with this beneficent sovereign remain fresh in my memory, that not one of his subjects spoke their native language—that beautiful harmonious language, with greater purity and eloquence than himself. When in his graver moods, there was a promptitude, a facility in his diction, most remarkable: every word he uttered was to the purpose, and came with the fullest force. When he chose to relax—which he certainly was apt enough to do more than now and then—a quaint national turn of humour added a zest to his pleasantries, that upon my entering heart and soul into the idiom of the language, has often afforded me capital entertainment. No one knew how to win popular affection, after its own fashion, more happily than this well-intentioned, single-minded prince. Had it not been for the baneful influence of his despotic consort—her restless intrigues of all hues, political as well as private—her wanton freaks of favouritism and atrocious acts of cruelty—his reign would have gone down to the latest times in the annals of his kingdom, surrounded with a halo of gratitude."—pp. 211—215.

ART. V.—*Some Considerations on the Political State of the Intermediate Countries between Persia and India, with Reference to the Project of Russia marching an Army through them.* By E. STIRLING, Esq., Bengal Civil Service. London: Whittaker and Co. 1835.

A GREAT and increasing jealousy exists with reference to the project of Russia marching an army through the countries between Persia and India, and we are solicitous to do what in us lays to keep awake the eye of our countrymen upon the possibility or probability of such an attempt. It is well known that the northern autocrat has already had missions to Bokhara, Khiva, and Kojend, and it is reported that some new colonies and establishments have been founded by the same power on the eastern shores of the Caspian. As says the author of the pamphlet before us, "Russia, by its late ascendancy in Persia, its possession of the countries situated to the north of the Araxes, and the reputation she has acquired in the Turkish territory by her late victories, has become a most formidable combatant in the field of Asiatic warfare, and a competitor for universal empire in Asia. Having exacted in the course of a very inconsiderable time, reparation from her two most enfeebled enemies for the expenses of wars conducted on a scale of the largest extent, it is scarcely to be expected that she will rest contented with this successful display, without reaping the real fruit of her power. These beginnings may be nothing else but the commencement of a system of the most extensive aggrandisement, which, as it is evident, she will never check herself, so nothing but the force of an exterior enemy can compel her to restrain her power within those bounds necessary for the existence of the neighbouring states." He goes on to express himself well with reference to a general European war, and maintains that India will be the field to which the most potent powers will direct their forces, as the most valuable and interesting prize. The very poverty of the plains of Russia, may, as in the case of the northern nations that overran the Roman empire, incite them to invade southern countries. The way in which they will be able to effect such an invasion of India has therefore become a matter of speculation; "and while one party contends for the impossibility of such an extensive and long-continued warfare, at such an enormous distance from their own frontier, the other party points out the route, the facilities of the journey, and the perfect practicability of reaching the banks of the Indus without any serious impediment, and attempts to demonstrate the unlikelihood either of defeat or reverse in this contemplated invasion." The author has, in the small compass of this pamphlet, considered the different routes by which such an invading army might proceed; and we shall do little more than glance at his statement, presuming that all who feel interested in the subject, and that peruse our pages, will have recourse to the production in

its entire state, especially, as without some considerable previous acquaintance with the geographical position of the countries named, or some very distinct map, the narrative would generally amount to little more than a string of hard and unintelligible names, that could not be remembered, so far as one tenth part of any one route is concerned, between Persia and India.

It is proper, however, before even glancing at the current of the author's narrative and calculations, to take along with us one or two things mentioned in his Introduction. The amount of the information contained in the pamphlet was collected at the suggestion of Sir John Keneir M'Donald, the late envoy in Persia, upon his understanding of the author's intention of returning to India viâ Khorasan and Afghanistan. Sir John considered that an investigation into the condition, capabilities, and military features of those intermediate countries, by which an European army from the north or west could penetrate to India was most desirable, especially at the time that he spoke of, when the actual posture of affairs in Persia was very critical. This was in the summer of 1828, when the state of our knowledge with regard to the facilities and the impediments which may tend to aid or retard the progress of a hostile force, was even more defective than at present: for since that period the investigations and discoveries of Burnes and others have appeared, which have thrown considerable light upon the subject.

It may be asked why our author, at such a distant period after the accomplishment of his journey, and still more after the publications of later travellers, whose labours and researches have been much greater, should thus come forward now. As an answer personal to himself, he says, that on his return to Calcutta, the members of the government could not be roused to take an interest in the matter, although Sir John M'Donald's instructions to him had been forwarded to them; and that as three-and-twenty days in excess of his leave of absence had expired, he was deprived of his collectorship of Agra for eighteen months. In these circumstances, when no desire for the intelligence now published was expressed, it could not be expected that the reception he met with should stimulate him to a hasty production of what he had gathered.

But besides this explanation, which concerns the public little, he lays claim to having shewed the facility and practicability of the path which has since been followed with greater success; and certainly his pages contain a number of sound statements, and shrewd conjectures, that have been verified by more recent journies; while his beginning with Persia and retaining the original features of his paper, will, even at this day, afford acceptable views to those who desire to compare information from different sources on the same subject. We add, that the short, comprehensive, and distinct sketch which he gives of localities and other matters, will interest some who have not an opportunity to examine much more voluminous works.

He begins with Persia, because it is by its geographical situation accessible both to the English and Russian nations; for he considers that the former, from their Eastern empire, have, to an extraordinary degree, the means of entering Persia from the south, either as an enemy or as a friend. But we shall now take the outline of his statement in reference to the manner in which an European power may proceed to India.

"Besides the high road through the middle of Persia, there are three other routes by which India might be approached. And first: the Russians might transport the greater part of their force by water, as far as the eastern part of the Caspian, bordering on Khorasan, to Astrabad or its vicinity; thence they might march eastward without much opposition; and except the pass on the east of that city (Astrabad), they would have no other to cross in moving towards Meshid, which is not situated above three hundred miles. Thence their route to the Indus would lie through Herat and Candahar; and from the latter place they could either proceed by Cabool, or cross to the south of the Kohi Suliman, and leaving Ghiznee on the left, make for Deera Khan, or the vicinity of Bukkur, a strong fort situated on the Indus.

"Secondly: They might, perhaps, by allying themselves to the people of Oorgunge, pass through their territories, reach the Amoo, and then Bokhara, whence they might pass down the river by Charjoo, Kirchee, Ankhoee, to Balkh, where, having staid to receive and collect supplies for a long march, and cattle sufficient to convey provisions, they might afterwards undertake their journey across the Himalayah by Bamian, or in a more easterly direction (if the season admitted of it), over the Hindoo Cosh itself, which, although colder, presents a better road for a large army. After crossing this belt of hills, they would find themselves at Cabool, whence to the Indus is a march of about ten or twelve days, and might be accomplished with facility; although, no doubt, the road is somewhat difficult, and lies over a mountain tract, bounded on the right by the Kohi Suffeed; and this is a range which runs from the northern hills to the last-mentioned one, and, in fact, joins them to each other. In summer-time this small belt is uncovered by snow; but at the time I passed it there was a good deal of snow as far as Jullalabad. After the latter place, the Khyber range must be passed; a range infested by a very wild tribe, who are accustomed to plunder travellers and kaffilahs, and would, no doubt, prove troublesome to an invading army. Peshawar liesin a fine, open, extensive, and fruitful plain, on the eastern face of the Khyber range: this valley extends east all the way to the Indus, bounded on the south by a continuation of the Khyber range, which runs across the Attock; and on the north by the low but gradually ascending ranges of the Himalayah.

Thirdly: The last way in which the Russians could approach India, after reaching the Sehon, would be down the valley formed by it as far as Kojend, passing Otrar, Shahrook, and Tashkend, in their way. Thence the road to Samurkhund would be short and unimpeded down the highly cultivated valley of the Sogd, which abounds in every necessary, if not every luxury of life: thence they might, as before-mentioned, proceed to Cabool and the Indus."—pp. 9—12.

The author goes at a considerable length into the consideration of each of these routes, discussing the geographical facilities or ob-

stacles, and the character of the nations and tribes as you go along. While we do no more than refer to the pages before us, for a detail on the points thus embraced, we may state as the decided impression upon our minds, conveyed by the author's account, that the impediments would be prodigious, to any invading army, such as the one contemplated, not to speak of the climates of the countries that would have to be traversed, and the destructive distempers which arise therefrom. Have not diseases been as injurious as lost battles? Bonaparte's Russian campaign, and the Walcheren expedition are instanced.

"The countries through which armies from the West would be likely to pass, in making an attack on the north-west quarter of India, are situated in the temperate zone. The northern parts of Persia are highly elevated, and, both from this cause and their northern latitude, are subject to excessive cold for many weeks, if not months, during the year, which is represented by Sir John M'Donald and other travellers to be more painful of endurance than that of most northern climes. Many of the valleys are elevated from three to four thousand feet above the level of the sea, and the tops of the higher hills are covered with snow for nearly eight out of the twelve months. In the southern provinces, on the contrary, the heat is excessive during the greater part of the summer. The deserts of Kerman, and all the districts situated on the southern shore, or on the Persian Gulf, are intolerable from heat, wind, and a clouded atmosphere, thickened with minute particles of sand.

"In one part of Turkey, *i. e.* in Asia Minor, the Russians, in their last campaign under Marshal Paskewitch, suffered severely from pestilential disorders soon after they had left Persia.

"The parts which are deemed the most unhealthy in all Persia are the province of Mazinderan, and the countries that lie on the coast of the Caspian. A traveller named Dr. Cooke has given a most distressing description of the effects of an epidemic that prevailed in Mazinderan, and with which he himself was attacked. He ascribes it to various causes, but none of them are satisfactory. He alludes to the fruits as being very prejudicial; and so far I think him correct. The climate and sudden changes, together with the frequent rains, conspire to render this part of Persia peculiarly unhealthy. Khorasan is perhaps as healthy as any part of Persia, and the people as robust: on the very easternmost part of it, however, there is one tract very insalubrious; viz. the banks and vicinity of the Moorgaub river. Travellers who visit these productive parts in the end of autumn are very subject to severe attacks of fever, which frequently prove fatal. When I was in Meshid, a kaffilah arrived from that neighbourhood, and several of those who had accompanied it suffered. When I afterwards visited the valley of the Moorgaub, I found that the most malignant fevers had prevailed a month previously among the inhabitants, and that the people who remained there in the autumn were subject to these disorders. This known unhealthiness caused the valley to be deserted for a short time, and the people to remove to more wholesome spots." —pp. 64—67.

The author proceeds to state that the autumn months are more trying in northern Persia than other portions of the year; that the heat of the country, south and east of Seestan is immoderate; that

the desert inhabited by the Turkomans is exposed to pernicious winds from the Caspian; and that these people are subject to diseases of the eye, arising from the impalpable sand contained in the atmosphere, combined with the refraction of the sun's rays. But other climates and diseases would have to be encountered; and though in many instances these climates are in themselves by no means unhealthy or insalubrious, still the very variety of them may be supposed trying to the constitution; for instance—

"The climate of Bokhara is consided in some degree better than that of Khorasan. Being situated at a greater distance from the equator, and being so far inland, the changes of season are more gradual; but the winter is very severe. The autumn months here, as in Persia, are uncongenial to the human frame, and fevers are the consequence. The disease, however, most remarked by travellers is that of the worm bred in the leg, the process used in the extraction of which is both long and tedious. The swamps of Kundooz, near Balkh, and several places in the vicinity of the latter town, are in the autumn most destructive, not only to visitors, but to the inhabitants and residents themselves. The malignancy of the fever may be estimated from its effect on the party of poor Mr. Moorcroft, who was himself the first victim. Mr. Guthrie followed; and Mr. Trebeck lingered out a month, with a mind subdued by disease, forseeing his own fate in the loss of the friends whom he mourned; his last days were embittered by the treachery of those in whose protection he had confided, and harassed by jealousies and want of union among his servants. The cholera morbus, when I was at Khoolum, carried off a great number of the population of the town.

"The tract between Khoolum and Cabool is of course subject to all the changes of climate and atmosphere usually experienced in highly elevated regions. The diseases are few, and require no particular observation. In one part of this region, the snow lies nearly the whole of the year.

"The climate of the Afghan country must be esteemed excellent, and may be characterized, although so far south, as European: the temperature is increased by its general elevation. The winter at Ghisnee is peculiarly severe; at Cabool the snow lies for a considerable time: Peshawar, on the contrary, suffers from violent heat, as observed by Mr. Elphinstone, which is likewise the case with the most southern districts. No peculiar diseases appear to harass the existence of this interesting people, who live in a locality very much favoured dy Providence, as far as climate and productions are concerned."—pp. 68—70.

Owing to moral as well as physical obstacles, an invasion of India on the part of Russia, seems at present to be most problematical. But if she should lay her hands upon Persia, without suffering in her other dominions or from internal division, a great stride undoubtedly would thus be made towards our eastern empire. The author suggests other possibilities, that we think might serve as stepping-stones to the autocrat, in a way much more likely to endanger British India than the unknown power supposed by the author. Still his caution is valuable, against whomsoever it may be directed, and we shall copy it.

"I conceive that the introduction of European sentiments and im-

movements into the central governments of Asia will very probably have the effect of consolidating the rule of some potent state intermediate between Persia, Russia, and India, and of uniting the inhabitants, facilitating intercourse, and increasing their wealth and resources. The possibility of states whose names are unknown to us at present suddenly rising into importance, is proved by facts of history, and by the numerous invasions of Hindostan, to ward off which little or no preparation seems to have been made.

"The central Asiatic tract adverted to is, and has been for a series of years, in a state of the greatest confusion, and almost without a government: civil wars, domestic feuds, and predatory excesses, have consumed its resources, and destroyed the inhabitants. The Tartars, Turkomans, Usbecks, Khorasmians, and Afghans, have all been formidable tribes, and, when united under powerful chiefs, have frequently subdued Persia and India, where resistance was found useless. The Mongols subject to Genghis Khan also invaded the confines of Europe; and his grandson, Batou Khan, conquered the Russians and overran Poland.

"No dependence can be placed on the continuance of the present distracted state of the Afghans, the Usbecks, and the Turkomans, or in the unwarlike disposition of the people more remotely situated, who inhabit the steppes lying between Russia and Bokhara, the borders of the lakes, and the mountainous regions on the north-west of China. Of these latter races we are entirely ignorant; but the tract they occupy we have no reason to suppose either barren or without its due portion of population; in fact, from its being situated in a temperate climate, possessing numerous rivers, lakes, streams, and fertile pasturages, if not large sources of mineral wealth—we may be inclined to form a very favourable opinion, both in regard to the number of people and the products of their country. It seems certain, that, whatever the present state of these countries may be, in former times very large bodies of men were furnished and equipped by them.

"In these remote and sequestered parts, peopled with races whose affections have been long alienated by the imbecility of their rulers, the minds of men would appear highly favourable to the assumption of the sovereignty by any powerful and energetic individual chief who would lead them on to conquest and victory. It is such a combination which India has to fear; and it is the duty and interest of Russia, England, and China, to watch over the movements of these intermediate wild tribes, to protect their frontiers from attack, and frustrate any hostile movements, to confine them to their present limits, and to prevent future incursions. China has been long compelled to adopt this salutary policy on its frontiers."—pp. 71—73.

It is recommended by the author in these circumstances, that a treaty should be entered into between England and Russia, with a view to check the heart-burnings and jealousies that exist and are on the increase, relative to our eastern possessions, defining their boundaries, so that if violated, explanations might be demanded. But he must have more reliance in the strength of treaties, and of Russian diplomatic honesty, than we have, who can suppose that such a pretext would be anything better than a screen to aggression, or excuse for the very thing ostensibly guarded

against. But we assent to the following views, which should act as an appeal to England's magnanimity and wisdom.

"If Englishmen are not permitted to enter the armies of the states of interior Asia, by the suspension of the Enlistment Bill, foreigners will certainly not scruple, as they have already shewn, to train the forces of these countries, and teach them the art of war *à la Européen*. And what should prevent Russian officers from entering the service of the Khans of Khiva, Bokhara, and Andegan, to discipline their irregular troops? The Khans of these and all the neighbouring states, are exceedingly anxious to have European artillerymen, both to increase the number and to serve their guns.

"In the course of five years such a progress may be made by these people in the military art as will astonish not only Persia and India, but even Europe; and these rude and unlettered Asiatics—these plunderers, slave-sellers, and traffickers in human flesh—may of a sudden start up, and claim a portion of the usurped conquests of *Genghis Khan, their ancestor*, and lay waste with fire and sword the fruitful countries of the west and south; at all events, it appears clear to me that these long-neglected countries will soon undergo an alteration, and that the evils or benefits of war, if not the march of intellect, will shortly cause a very considerable change in their moral and physical condition.

"For such a change it behoves England to be prepared, if she is not ready to second and direct it to her own advantage. This throwing off of old habits, sentiments, and prejudices, and the adoption of new and opposite ones, by these remotely situated tribes and nations, must be watched with vigilance and assiduity. To shew, by some slight attention now, that we feel interested in their welfare, may secure to us great influence hereafter in their concerns; and we should make them sensible that we are disposed to cultivate their acquaintance and acquire their friendship. Such friendly intercourse would cost us little or nothing, and be attended with advantage.

"The condition of the Afghans, more particularly at the present moment, demands our attention. Their country has long been subject to anarchy: the people want a settled government, and would gladly see tranquillity restored by our influence. The character of Englishmen, thanks to Mr. Elphinstone, and all other gentlemen who have visited that country, stands very high with the people and their rulers, for honour, generosity, and good faith. Knit by an intimate alliance with the Afghans, having the assistance of their forces and the resources of their country to depend on, we should be able with facility to repel all attacks of Russia, or of any other state. Even the natural boundary of the Hindoo Cosh and Paropamisian range would do much to stop the progress of a hostile movement, should not a man be employed in their defence; but the passes of these ranges and the friendship of the Afghans secured, we might then bid defiance to a combination of European forces to invade our Eastern dominions."—pp. 75—78.

We have now only to add, as shown in the Appendix to this interesting publication, that the result of the estimate of the distance between Delhi and Asterabad, as made from such authorities as were available to the author, is 1,900 miles.

ART. VI.—*Geological Report of an Examination made in* 1834, *of the Elevated Country between the Missouri and Red Rivers.* By G. W. FEATHERSTONHAUGH, U. S. Geologist. Washington. 1835.

IN Europe, geology of late years has as a science made rapid progress. A great portion of this quarter of the globe has been examined with unwearied energy, by men of the most eminent acquirements, and who have brought to the task all the aids which mineralogical and chemical learning contain; and now they call for similar investigations of the western continent. The mineral resources of the United States are no doubt rich and varied, and probably upon a scale commensurate with the grandeur of the other physical features of the country. As yet, indeed, as a science, and in its practical application, geology in America has been but very partially studied. The present Report, however, intimates that the subject is beginning to obtain that consideration on the part of the American Houses of Congress, which its importance deserves; and we may confidently hope, that mighty accessions and many new lights will ere long be contributed to this highly interesting field of philosophical research, which is singularly calculated to enlarge the intellectual powers, and to lead to the discovery of inexhaustible sources of national wealth. What would England be without her mines of metals?—what would her manufactures be without her coals? In this country, mining is conducted with the greatest enterprise, through a confidence placed in geological indications. The author of the lucid and talented Report before us, mentions a coal-mining operation now conducting at Monkwearmouth, near Sunderland, which was commenced upon the sole ground of an entire reliance in geological principles, and without any indication of coal cropping on the surface. The shaft was sunk through a group of calcareous rocks, which were supposed, from the immutability which rocks are believed to preserve as to the order of superposition to each other, to overlie certain coal veins seen in contiguous parts of the country. The shaft was sunk 344 feet beneath the surface before any coal was found; they then reached a small seam of one and a half inches in thickness. After encountering incredible difficulties in stopping an influx of water that had frequently almost overpowered them, they proceeded to a depth of 1,000 feet, when it became necessary to invest more capital in pumps of greater capacity, and this without meeting more coal, for the proprietors had confidence in their calculations. They therefore persevered until at a depth of 1,478 feet below the level of high water mark, they reached a very valuable seam of fine coal, and have actually carried the shaft to a depth of 1,800 feet, in order to reach a vein long worked in other situations, and which they are confident will repay all the outlay of capital, and become a source of great wealth. In fact, in England, the mineralogical branch of geology has been so closely and practi-

cally studied, that the profession of *mineral surveyor* has grown out of it, though entirely unknown at present in America. As the author correctly states, in estimating the value of an estate with us, the capacity of the agricultural surface is not alone considered, but a great importance is attached to the probable perpendicular value of every acre, as it can be computed upon geological principles.

The exigencies of society in England have reached a stage to which America is advancing. As one indication of this fact, the author of this Report was instructed by the government in the summer of last year, to repair to some point on the northern boundary of the territory of Arkansas, and personally inspect the mineral and geological character of the highlands and water sheds where the public lands are situated, of that elevated country lying between the Missouri river and Red river, known under the designation of the Ozark mountains; and he seems from his report to have been eminently well qualified to perform the task required of him, not only from his acquaintance with the discoveries of the most distinguished European geologists, but by the extent and closeness of his own observations, without which practical inquiry, the science can never be advanced—geology being strictly and entirely a science of observation. The Report has also this recommendation, that it makes the discoveries he describes, as plain to the intelligence of all, as the nature of the subject will admit; and although we shall not follow him in his reasonings or statement of facts, with any degree of particularity, the result of his 4,600 miles of a journey of which upwards of 3,000 were effected by land, is the establishment of the fact, that there are in the state of Missouri and the territory of Arkansas, an amount of the ores of lead and iron, of an excellent quality, not only more than adequate to any estimate of the domestic consumption of the United States, but such as may justify the expectation that it will form an important element of commerce hereafter. The author also considers that he has obtained this result—that the extensive investigations which he has made, go, without exception, to strengthen the opinion he formerly held, as to the series of rocks in the United States being the natural equivalent of that observed in Europe; whence he infers, that the causes which operated to bring the rocks there into the particular order of superposition they preserve, have operated in America, and probably have acted upon the whole crust of the earth. The few extracts that we are about to make will go to the support of these views, and also to inspire us with a boundless idea of the physical wealth and capabilities of America. One of the discoveries was that of a remarkably rich locality in iron, which yields about sixty-five per cent., though found upon trial not to weld easily, which he attributes to an excess of sulphur. The account of the discovery is in these words :—

"Having completed my examinations of the lead mines, I pursued a southerly course, with the intention of visiting the district of primitive rocks, as it had been described to me, which lies on about the same pa-

rallel with the heads of the Merrimack river. At a considerable distance I perceived very lofty hills of a different aspect from any I had yet crossed, and having an abrupt and stony ascent. The rocks upon the slope of the chain are for a considerable distance denuded, and present a well defined syenite. The chain at a distance appears to run N. E. and S. W., but, upon crossing it, and examining it inside, it deflected into a crateri-form, reminding me, in some of its features, of some ancient volcanoes I had seen. In various portions of this district I found varieties of greenstone, alternating with some horizontal rocks entirely quartzose, and containing no lime. Upon one lofty hill of syenite I found immense breadths of this siliceous rock, extremely and ponderously impregnated with iron; and at a distance of about a mile from this, the iron increasing in quantity in the intermediate distance, I came upon one of the rarest natural metallic spectacles I have ever seen. Upon a mound sparingly covered with trees, I observed a veinlike mass of submagnetic iron, and having a bright metallic fracture, of a steel-gray colour. This vein was about one hundred and fifty feet above the surface of the adjacent plain, and at the surface had the appearance of being roughly paved with black pebbles of iron, from one to twenty pounds weight; beneath the surface it appeared to be a solid mass. I measured the vein from east to west full five hundred feet, and I traced it north and south one thousand nine hundred feet, until it was covered with the superficial soil. Unusual as is the magnitude of the superficial cubic contents of this vein, yet it must be insignificant to the subterranean quantity. This extraordinary phenomenon filled me with admiration. Here was a single locality of iron offering all the resources of Sweden, and of which it was impossible to estimate the value by any other terms than those adequate to all a nation's wants. Upon a more minute investigation of the country, I found other similar metallic beds, though not of an equal extent, and all upon the public lands.

"This syenitic chain comes up through the calcareo-siliceous beds of the country, extends for several miles, and stands separated from all other intrusive rocks, as far as my investigations permitted me to observe: some parts of it are traversed by veins of trap, none which came under my observation exceeding a breadth of two inches. At present, I am disposed to believe that it is an independant mass of intrusive matter, which has been erupted in the most remote periods, and I leave it to future philosophical observers to decide whether it is cotemporaneous with the injection of the metallic veins which I have described. It is highly probable that the shattered veins which have been before spoken of, and their parts left in different positions on their edges, have been rendered so by accidents posterior to their origin. The proximate causes do not require to be looked for at a great distance; the neighbouring intrusive masses of syenite announce subterranean operations of great magnitude to have been at some period at work, and we have evidence that the adjacent country is occasionally subjected to volcanic action, perhaps attended with electric power of great extent, from the violent concussions to which it was subjected in 1812, when New Madrid and its vicinity, and the neighbouring country to a considerable distance, were so agitated. Upon that occasion, extensive districts were raised and drepressed, old lakes were choked up, and new ones formed. New Madrid is not one hundred miles from these shattered veins: the influence of the earthquake of 1812 was felt in their vicinity: and we can easily conceive of an electric force passing through

these veins at some other period, and bringing them into the disrupted situation in which we now find them."—pp. 51—53.

At another place, called Magnet Cove, magnetic iron abounds; and such is the influence of the mass in that place, that the needle will not traverse on approaching it. The hot springs of the Washita, so great an object of curiosity to men of science, though little known to the rest of the world, are sixteen miles distant from the Magnet Cove, conferring upon that district a character of the highest geological interest. His description of them and the valley in which they are found, runs thus:—

"This valley, which runs about north and south, and divides two lofty ridges of old red sandstone, extends about eight hundred yards, and then deflects to the west. At the foot of the eastern ridge, which is about five hundred feet high, flows a lively stream, which rises in the hills to the northeast: this ridge has, towards the top, a dense growth of pine and oak trees, amongst which are strewed fragments of the rock, often very ferruginous, and pieces of a strong band of ironstone which traverses the ridge in the direction of N. N. E. and S. S. W., and dipping S. E. with the sandstone, at an angle of about 45 deg. There is, also, some conglomerate on this hill, held together by ferruginous cement. The stream, for a considerable distance, runs upon the grauwacke slate, upon which the sandstone rests. I had entered the valley but a short distance before I saw, on the flank of the east ridge, a rock of a totally different character from that constituting the ridge, impending, like a curtain, down to the stream, and I at once recognised it for a travertin deposited by the mineral waters. The curtain, with some intervals, extends along the stream for about four hundred yards from the slope of the ridge, presenting sometimes abrupt escarpments of from fifteen to twenty-five feet, and at other times showing itself in points and coves advancing into and receding from the stream. This travertin extends back east from the stream about one hundred and fifty yards, leaning upon the acclivity of the old red sand-stone, to where several powerful springs are now situated. Some of the springs rise in the bed of the stream; one very fine spring rises in its west bank, and numerous others, of which perhaps thirty rather copious ones are found at various heights on the ridge, rising through the old red sandstone rock. Of springs of feebler force there are a great many. Sometimes one or more of these are said to disappear, and it is certain that new ones are frequently breaking out. Some of them issue from the rock at an elevation of at least one hundred feet from the valley where the present log cabins are built, and where a flourishing village will no doubt exist ere long. A more beautiful and singularly convenient situation for a town cannot be imagined; for, by the aid of the simplest frames to support spouts, the hot water may be conveyed to the houses in great profusion, for baths and medical purposes, as well as for domestic uses. Upon repeated trials with my register thermometers, I found the water of some of the principal springs to be 150 deg. of Fahrenheit, and I never found it higher, although I should not doubt that, during very dry weather, when the mineral springs were not attenuated by the atmospheric waters, they would mark a few degrees more. But, during my stay, I always found the water hot enough to make my tea without any further boiling, as well as to wash my clothes. Indeed, in this locality, the hot water is so abun-

dant that I found it often troublesome to procure that which was cold, for the hot springs occupying a breadth equal to four hundred yards of the base of the ridge, all the hot water was discharged into the creek, which in many parts was of a temperature just fitted for a warm bath; and what further assists to keep up its temperature, is the great number of hot springs rising through the slate at the bottom of the brook: this can be seen at almost a hundred places; and although the water does not scald the hand there, still, upon insinuating my fingers a few inches below the ground at the edge of the stream, I was obliged to retire them instantly, having more than once burnt them in that way. If this stream were turned, it is incredible the quantity of water of a temperature perhaps always equal to 145 deg. Fahrenheit, which might be obtained. During the summer droughts, when the stream is low, no fish are ever seen in it, the water being too hot; but when the season arrives for the cold waters to enter the stream in considerable quantities, then trout, perch, and other fish are taken in all parts of it. I was told, however, that at other portions of the summer, when the whole volume of the stream was not so much heated, the fish would sometimes come up the brook in those parts where no springs came through the slate, but always swam at a particular depth; when crumbs of bread were dropped into them, they rose to them, but stopped when they reached the stratum of hot water, which, being rarefied, was at the top. Frogs and snakes, when forced into the hot water, or falling in inadvertently, immediately stretch themselves out and die. These mineral hot waters, except one or two of the springs, which are slight chalybeates, are tasteless, having not the least saline trace."—pp. 64—66.

These thermal waters rise in a very limpid state, but as soon as they get into motion, and their parts become exposed to the atmosphere, a mineral deposite commences, attaching itself to dead leaves, and any thing that serves for a point of adhesion. This deposite, in the course of time fills up the course of the water, when it has to form another channel. These waters annu allyperform very admirable cures of chronic complaints incident to southern climates. In describing some prairies, the author says they were covered with fossils, and bottomed upon immense beds of rotten limestone, derived from the testaceous remains of certain mollusca, entire shells of which in a soft state are still imbedded in the broken down masses once composed of shells. He has a theory regarding these prairies, which is worth quoting.

"In relation to those areas which have received the appellation of prairies, from their surfaces, denuded of timber, being at certain seasons covered with long grass, I am not of the opinion of those who think that all prairies have originally been produced by firing the timber annually, and thus, by repeated combustions, destroying the timber as well as the sprouts. That much ground has been denuded by such means, I would admit, and the cause certainly would appear a sufficent one for those prairie districts to which no other cause apparently could be assigned. By whatever method plants begin first to germinate in such deposites, it is evident, as I have before stated, that where the vegetable matter is thin, and the season unfavourable, they are liable to perish; and where they

would not altogether perish, it must be remembered that this country was stocked, as the more distant prairies still are, with buffalo, which would, by their periodical occupation of the country in numberless herds, assist in exterminating plants of a vigourless constitution. These may be enumerated among the efficient causes of a prairie or meadow state of extensive tracts of country. This view of the subject is somewhat strengthened by the fact of plants, in modern times, encroaching on the prairies; for I have observed they encroach on the sides where vegetable matter has been washed and accumulated, finding a nutritious bed there, into which they can push their innumerable delicate fibres, secured from the devastating teeth and hoofs of the buffalo, which have now all left this part of the country; for where man settles, that animal never remains long. But there is also another view of the subject.

"These vast prairies of the west, as well as the diminutive ones in question, must be admitted to be ancient floors of the ocean. When it abandoned them, they were, of course, without plants; and unless we admit their spontaneous growth, we must suppose them to have germinated from seeds derived from plants growing on lands which had been left with a higher level than the ocean, before it receded from these prairies. Their borders would, of course, be planted first, and thus we can conceive of every new generation of plants giving some of its seeds to the winds and the waters, and gradually extending the forests, like the present members of the human family, advancing upon, and settling the country for the uses of posterity. This seems a more natural and just method of accounting for the immense prairies of the West, and the pampas of the southern portion of the South American continent, than conjectural opinions founded on a convenient method adopted by the Indians of securing their game, and which they have practised at all times, certainly with the effect of thinning, but without destroying the timber, as we know from the immense forests of Virginia, Tennessee, Kentucky, Indiana, Missouri, and Arkansas, which were once annually fired by the Indians, to burn the high grass, that they might better see their game—a practice which destroyed the undergrowth, but only thinned the trees; and now that the Indians have left these countries, we find the undergrowth rapidly occupying the ground again. Before we receive opinions altogether hypothetical in relation to the cause of the prairie condition of land, it seems as if we were bound to inquire what was their first condition, consistent with the geological fact that they are ancient floors of the ocean. It, therefore, appears to me to be probable that many of these prairies have never, since the ocean left them, been covered by any vegetables of greater importance than the gramina. Under this view of the matter, it is consistent to suppose, what is personally known to me to be the fact in many observed instances, that trees and plants may be transplanted to those prairies with perfect success."—pp. 76—78.

When speaking of the Arkansas river, the author states, that like some others in the same region, it is subject to a constant change in its course, and that a small circumstance will lead to the deflection of this noble stream, the mere lodgment of a single tree becoming often the commencement of a bar that will throw the current to the other side, which, beating against a low and weak part of the alluvial bank, will, in a short time, if the bank happens

to form a reach there, wear its way through, leaving an island and a chain of lagoons in its old bed. Every thing in the yet uncultivated districts seems to be upon a magnificently great scale; even that of desolation is perfect.

"In the vicinity of the Mammelle mountain is an immense swamp, through part of which I passed, and which contains, perhaps, thirty thousand acres. The timber on each side, being much killed by the water, stands dead in innumerable lofty bare masts, forming a picture of perfect desolation. The cypress, the cotton-wood poplar, and the *populus monilifera*, the hackberry, the triple-thorned acacia, and many other trees, attain an immense size here. The lagoons in this swamp extend for several miles where the old bed of the river was; wild geese, ducks, and other aquatic birds, are here in incredible numbers, as well as swans occasionally. Nothing can be more singular than the aspect of the trees in this wild place. Their trunks appeared to be painted red for about fifteen feet from the ground; at that height a perfectly level red line extended through the whole forest, marking the rise of the waters at the last great inundation, which occurred in June, 1833, when the Arkansas rose thirty feet. Millions of acres of rich bottom land of these countries are thus rendered useless, and can never be brought to their intrinsic value but by levées, constructed at particular points, to keep out the waters from the direct course of the river, and the back waters of the bayous that empty into the river. Until measures of this kind are taken, these districts will be a nuisance to the settlers, both in respect of their insalubrity, and their being the resort of the numerous gangs of wolves which infest the country. I spent one night in the swamp alluded to, that of the 22nd of November last. The thermometer had fallen to 24 deg. Fahrenheit, and strong ice was making. The noise made by the incessant howling and yelling of these animals exceeded any thing I had ever heard, some barking in one tone, some screaming in another, as if each was suffering bodily pain. This uproar is generally loudest just before the approach of day, and appears intended as a signal for stragglers to come into the wilderness, where they usually crouch during the day.

"From this point of the river down to its mouth, a distance of about three hundred miles, a fine opportunity presents itself of studying not only the structure of this vast body of rich alluvial land, but of the action of the river, and I passed a week in following it to its junction with the Mississippi, landing, and examining the country at many interesting points. The whole line presents a succession of reaches, sand bars, and mutations, produced in the manner I have before mentioned, and the serpentine course thus established doubles the distance. Its general course to the Mississippi is southeast, but it is constantly, every five or six miles, describing curves, and following the direction of southwest and northeast. The channel is thus alternately on the right and left bank of the river. Sometimes an extensive sandy beach will project itself from the opposite shore, and just so far into the channel as to render it very difficult to get over with a boat drawing three feet. These beaches sometimes cover more than fifty acres of land, and are thrown up by the stream as it abrades the banks at the foot of which it runs. The banks being thus constantly undermined by the action of the river, immense masses of timber, together with the lofty canes, twenty to twenty-five

feet high, that grow up with it, fall into the river with the earth about their roots, and thus at the same time form the snags and sawyers which embarrass the stream, and a point of resistance which gives a new direction to it. Sometimes, during the great freshets which descend from the upper country, the river not only breaks through the reaches of land which jut out into the river, but absolutely gets under the extensive sand beaches, and lifting them up above the general level of the country, deposits them upon it. In this way, I have observed considerable portions of rich plantations, distant several hundred yards from the edge of the river, buried several feet deep beneath a barren sand. At other times, the freshets plough the whole of the vegetation up from the ground for thirty or forty acres, and deposit it in a mass, with all its timber, upon some beach lower down. This is the general character of the Arkansas as I have observed it for several hundred miles, and I have been told by those who have visited it nearer to its sources, that it has, in some places, abraded the whole surface of the country for several miles in width."—pp. 84—86.

What the ingenuity of man is yet to accomplish over the surface of such regions, or dig from the bowels of the subjacent strata, we may believe will at some period be on a scale in some degree commensurate with the features and capabilities of these parts. The author thinks that a much greater number than fifty millions of inhabitants have yet to establish themselves in those fertile alluvial territories, penetrated as they are by many thousands of miles of river navigation; where the amount produced of sugar and cotton, that at present excites the admiration of mankind, will be referred to as the germ of production hereafter, and where all the arts and features of peace and traffic will have their seat, though at present these immense regions be but slightly known. The prospect is splendid and cheering.

Although the opinions submitted by the author in 1828 to the Geological Society of London, as to the series of rocks of the United States being the natural equivalent of that observed in Europe, be strengthened by the investigations recorded in this report, it is also true, he tells us, that that remarkable portion called the oolitic formation, lying above the coal measure, has not yet been found. But in every country where geology has hitherto been practically studied, some part or other of the series is wanting. The author continues—

"At many points of our Atlantic coast, including the city Washington, there is no rock intervening between the superficial detritus and the gneiss, which is the lowest rock but one of the whole series. Localities, with imperfect arrangements of this nature, are like a harp, where, though some of the party-coloured chords may be wanting, yet the rest are there, and preserve their unchangeable superposition to each other. This correspondence of structure will result in making the principles of the science of geology, like those of geometry, applicable every where.

"It is a remarkable circumstance, as I had occasion to announce in 1828, that, with the exception of the tertiary and subcretaceous beds of the coast, nothing more recent than the coal-bearing series had been found in the United States. A fact so unusual in a continent of such great

extent as North America, can hardly be attributed to denuding causes, and would rather lead us to the inference that this part of the globe has in fact emerged from the ocean before the continent of Europe did; and that, geologically speaking, in reference to the history of the earth, this has very strong claims to be called the *old world*. If no denuding causes adequate to the phenomenon have been in action, we must either adopt that opinion, or suppose that, whilst other parts of the subaqueous world were receiving sedimentary deposites, the waters of the ocean, which covered the vast area devoid of the entire oolitic system, were situated so as not to receive any sedimentary materials. The opinions I communicated in 1828 have been confirmed by my late tour, and strengthen the conclusion to which my judgment has been for some time coming, that this continent is much older than the European continent."—pp. 94, 95.

Whatever may be the merits of this conjecture, there can be no doubt that geology is destined, in its progress towards a perfect system of truths, to receive from America most extensive and valuable contributions. Instead of continuing to think, as they have generally heretofore done in that country, that metallic veins were mere superficial deposites, and that, therefore, diggings and minings on a large scale would be rash speculations, this report and similar works will go far to induce another belief, and ere long we doubt not lead to enterprises of suitable magnitude, and produce results favourable to national industry, and to their own just expectations.

ART. VII.—*Considerations respecting the Trade with China.* By JOSEPH THOMPSON, late of the East India House. London: Allen and Co. 1835.

THIS is a seasonable publication. It comes forward at a time when there has been a mighty alteration in the manner by which our enormous trade with India and China is to be conducted, as well as a great change as to the parties who are to conduct that trade. The whole mercantile community of the United Kingdom are now to occupy the place of a single company; and yet the individuals composing that community, are, in general, but little acquainted with the parts, the people, and the trade, that are thus to become so closely connected with them. It may well be believed, therefore, that the present little work will contribute in no small degree to the information that is so essential, and yet so defective hitherto, on the commerce with India, and still more with China, when we learn that the author has, for above forty-six years, served the East India Company, and had a particular acquaintance with its relations with China.

Mr. Thompson takes notice of the incontrovertible truth, that the affairs of the East India Company, and the important questions therewith connected, notwithstanding the discussions that the late changes in its privileges have occasioned, have engaged but a

slender share of public attention. He regrets, therefore, that a longer period had not been allowed between the determination to throw open the trade with India and China, and the actual commencement of that trade on the new footing, in order that the merchants of the United Kingdom might generally have had time to allow them to acquire some insight into the character and conduct of that which would bring a very peculiar people to be dealt with. His desire and labour to convey, in so far as his knowledge would enable him, the necessary information in question, cannot but be worthy of consideration, and will doubtless tend to promote the interests of British commerce.

In the first part of the work, Mr. Thompson makes some observations on the silver monies of England and India, which prove him to be intimately acquainted with the bearings of that intricate, and, to general readers, dry subject, but at the same time necessary one, to a clear understanding of our merchandize in the East. He goes on to consider the subject of exchanges between India and China, and between the latter and England, more particularly as that subject relates tothe remittance to England of funds from India, to repay to England advances made there on account of the Indian territorial charges. These are subjects, however, which must be studied by a reference to more extended statements and reasonings than we can possibly make room for, and will, of course, by all who take a particular share of interest on the question, be perused as they appear at length in the pages before us. He maintains that the trade between England, India, and China, is capable of considerable enlargement.

"*First*, as the medium for an increased remittance of funds provided in India for the payment of charges defrayed in England on account of the Indian territory; and, *secondly*, as presenting to the British merchant a more extended field for his speculations, in consequence of his now being able to sail from England direct, or circuitously to India and China, and to leave the latter, direct or circuitously, for England, America, or Foreign Europe, or any other place to which the British flag has or may have access.

"To encourage this very important branch of British commerce—*first*, every possible reduction should be made in the charges of the Indian mints for coining dollars and bullion into rupees, so as to increase the net out-turn of the same to the greatest practicable extent; *secondly*, the exchanges between England, India, and China, should be regulated on principles best fitted to give the British trader the fullest advantage to which he may be entitled; and *thirdly*, that every impediment to the freest commercial intercourse between the several countries be either removed, or rendered as little inconvenient as the circumstances of the several cases may permit."—pp. 52, 53.

The next matter discussed respects the fitness and efficiency of the large ships employed by the East India Company for carrying on their trade with China. And here the author argues that the use of that class of shipping has been greatly overrated, and endea-

vours—it seems to us, satisfactorily—to show, that vessels of from 400 to 600 tons burthen are much better calculated for the circuitous trade between England, India, and China, than those of from 1,200 to 1,500 tons. In support of this opinion he adduces the fact, that ships of the larger size cannot enter the Hooghly river with safety; therefore, their cargoes and passengers are taken out at the mouth of that river, and carried up to Calcutta in craft for that particular service. Smaller vessels are also much better fitted for navigating the China seas, and the several passages leading to those seas, both to and from India, England, and China, particularly in those months which are considered more or less out of season; while, should the Chinese authorities afford more facilities for the navigation of the Canton river, the smaller size might deliver their cargoes even at the quays of Canton itself. But an objection may be urged against the smaller class, which the author is fully aware of, and treats in the following manner, at the same time throwing out some important suggestions, worthy of the earnest consideration of British merchants.

"One circumstance supposed to be favourable to the employment of large vessels is, that some part of the port charges of Canton is levied on all ships alike, the same sum being paid for each ship, whether large or small. But so far as my recollection serves, the whole amount of that charge is little more than £ 650; it is, therefore, true that, on this account, a ship of the burthen of 1,500 tons, would pay no more than *three* ships of the burthen of 500 tons each. On the other hand, it is equally true, I apprehend, that three ships of 500 tons each, would perform the voyage out and home at a much less aggregate charge for wages, provisions, stores, &c. than would be incurred on the account of one ship of the burthen of 1,500 tons; and then again must be considered the many facilities afforded in the navigation of small vessels, of which the large vessels cannot take advantage. So that, on the whole, even in this view, it may be assumed that the smaller vessels will be found less expensive than the larger ones.

"This charge of £ 650 on each ship, may perhaps be avoided altogether. On the occurrence of unfavourable seasons, a supply of grain from foreign countries is of very great importance to the population of China; for, in such circumstances, it sometimes occurs that armed bands, composed of several thousand men, stimulated by the pressure of approaching famine, throw themselves from one or more provinces into other adjoining provinces, for the purpose of obtaining food for themselves and families, by the exercise of force alone. On some of these occasions, the Hong merchants of Canton have urgently solicited the Company's supracargoes to obtain from India immediate supplies of grain, and to insure such supplies they offered the most liberal encouragement. But independent of these extraordinary occasions, the import of grain into Canton, is, at all times, considered by the Chinese as a most desirable measure; and to induce its importation, an edict was issued a few years ago, by the viceroy of Canton, declaring that for the future all foreign ships importing a given quantity of grain into Canton, in a specified proportion to the tonnage of each vessel, should be permitted to enter

the river without the payment of the charge of £650 before mentioned. And if this be, as I apprehend it is, the *now* authorized practice, there could be no difficulty in providing ships engaged in the circuitous trade with China with the required quantities of rice, either at Calcutta or Bombay, in order to enable them to take advantage of the terms of the edict referred to.

"Grain is in some years dearer than in others, in India as well as in other parts of the world; but such fluctuations in price would produce merely temporary inconvenience; because, as the general selling price in Canton would soon become known, the purchasers in India, would, of course, in great measure be regulated thereby, so as to avoid taking grain when its price in India would so enhance its cost in China, as to counterbalance the advantage derived from the non-payment of the £650 import charge. Believing this fact, for so I consider it, to be but little known, I thought it right to call the attention of the British merchants thereto, in order that they may, if found expedient, avail themselves of it in their future shipments from India, so as to save the £650 charge on each ship altogether, whether such ships be of large or small burthen." —pp. 81—84.

Two of the most considerate and enlightened chapters of the volume, are occupied with observations respecting the intercourse between the subjects of Great Britain and the authorities and peculiar people of China, from which we shall extract the remainder of what we have to introduce from the work.

It is well known that the Chinese adhere in an unexampled manner to their customs and institutions; that they look upon all other nations as their inferiors in every thing; and that they consider their trade of much more importance to foreigners than the foreign trade is to China. Many disputes and collisions have arisen out of these facts, and particularly with British subjects, who cannot well brook anything like an insult or insensibility to our maritime superiority. It is true that the English government and the Directors of the East India Company, have uniformly discountenanced even the appearance of hostile aggression on the part of their people; but it is equally true, that when blood has been shed on such occasions, effectual inquiries have not been instituted, and the matter has been allowed to terminate in a compromise, or a sort of welcome oblivion.

The author considerately maintains, however, that neither the excessive vanity of the Chinese, nor the deficiency in their warlike qualities, should be used in justification of the little notice such occurrences have hitherto received in the metropolis of England, and in other parts of the United Kingdom. At the same time, he is most averse to the doctrine that would insist on Britain inflicting a terrible vengeance, as she might easily do by her navy, when the Chinese so abuse the power of numbers, as to take the lives of her subjects. In the case of such a contingency, it is his opinion that England may always coerce the celestial empire into almost any concessions, without the actual employment of the

fire of her great guns and small arms; and he thus explains himself:—

"It has been said by several persons who have visited China, that the northern provinces of the Chinese empire depend, in a considerable degree, on the southern provinces, for two indispensable articles of the necessaries of life; namely grain and salt. These articles are conveyed to the northward, partly by the sea-coast in junks, and partly by the grand canal, in vessels of a smaller description. Now, I presume, as the Chinese could offer no effectual resistance to British ships of war, the junks would either be constrained to abandon the trade, or, if persisting, would, in great numbers, be taken or destroyed. And if, to avoid this extremity, the trade should be altogether confined to the waters of the grand canal, a recourse to that expedient would not effect the purpose intended. The grand canal is interrupted in its progress north and south by the great river Yang-tse-Kyang from west to east; that is, one part of the canal communicates with that river on its southern side, and the other part on the northern side. The river, at that point, is said to be about three or four miles over; and all vessels navigating the canal, either southward or northward, that is, either from the province of Pe-che-lee, in which the imperial city of Peking is situated, to the southern provinces, or from those provinces to Pe-che-lee, must inevitably cross that river. It was noticed by some of the parties engaged in the late embassy under Lord Amherst, that, owing to heavy and contrary winds, a very great number of loaded grain and salt vessels were confined to one side of the river, waiting for a change of weather to enable them to prosecute their voyage. A very few ships of war, therefore, I presume, would be found quite sufficient to close altogether the passage of the river; and thus, in conjunction with the ships on the coast, completely cut off all supplies of grain and salt to Peking and other places to the northward of the great river. And I also presume, should such a course be adopted, the famine and suffering consequent thereupon to the multitudinous population of China, would compel the imperial government, as before observed, to consent to almost any terms in order to secure the usual necessary supplies for the sustenance and comfort of the people."—pp. 109—111.

But such measures would be in reality actual warfare on the part of Great Britain against China; and it is not to be presumed that this country is prepared to compel any nation to adopt its commercial notions, by recourse to war. Are then the collisions and aggressions, hitherto so frequent between the Chinese and British subjects, to subsist and be overlooked, particularly when it is evident that such partial contests must sooner or later lead to war between the two empires?

Mr. Thompson thinks that an effectual check may by this country be interposed to the occurrences referred to, and to the probabilities of war, and he proceeds to develope his views on the subject. After taking notice of the suggestions of some who say that the English, in order to obviate the evils contemplated, should possess themselves of some of the islands on the China coast, or some post on the main land, where many years ago some one or other

of the trading European nations had settlements, and objecting to such a plan, because it would lead to war between the two empires, he offers the following statement :—

"There is, however, one small Chinese district, ceded to the Portuguese by the Chinese, and which still remains in the possession of the crown of Portugal. The district alluded to is what is called the island of Macao, though Macao is, in fact, only a small district at the southernmost extremity of an island. That island is situated some miles below the Bocca Tigris, or mouth of the river of Canton, and it is the place to which the Chinese direct that foreigners should proceed when the trade does not require their attendance at Canton. The Chinese have, however, completely separated the small district of Macao from the other parts of the island by a wall, with gates, extending quite across the neck of land on which Macao is situated.

"It is generally believed that Macao was ceded to the Portuguese towards the close of the sixteenth century. About that time, the pirates in the China seas had made themselves masters of Macao, and after that blocked up the Canton river and besieged the city of Canton. The mandarins, in this extremity, sought help from the Portuguese. The latter readily engaged on the part of the Chinese, and having attacked the pirates, completely defeated them, and afterwards took Macao from them. In consequence of this successful result, the Emperor of China issued an edict in which it is said he gave Macao to the Portuguese, with the power of forming a settlement thereon.

"The supracargoes, in detailing to the Court of Directors, a few years ago, a difference which had occurred between them and the Portuguese authorities of Macao, observed that the original document, granting Macao to the Portuguese, was supposed to be lost. The supracargoes, however, according to my remembrance of the circumstance, expressed their conviction, that the cession from the Chinese was full and complete. At times, it is said, the Portuguese acted as though they considered themselves possessed of full sovereignty at Macao; and on other occasions, particularly when the English sought permission to trade there, they pretended they held the place so entirely under the Chinese, that they could not grant any such request. But the fact undoubtedly is, that landed and other property at Macao is bought, sold, and possessed, by virtue of, and according to, the laws of Portugal. Civil, ecclesiastical, and criminal proceedings are also carried on according to Portuguese jurisprudence; and a case occurred, only a few years ago, in which a foreigner was tried, condemned, and executed at Macao, under the sanction of, and in obedience to, those laws, the Chinese neither complaining nor interfering on the occasion.' Hence, whatever may be supposed respecting the real terms in which the original grant of Macao was couched, it may be presumed, that as in fact the Portuguese authorities do at the present time exercise many of the prerogatives of sovereignty in that district, it may be safely inferred, that the Portuguese government in Europe may, if they should deem such a measure advisable, transfer Macao to the English, on the same conditions as they appear to have formerly received it from the Chinese, and thereby give the same authority to the English, to exercise the same prerogatives as the

Portuguese now undoubtedly possess and exercise, under the sanction of the crown of Portugal."—pp.—114—117.

One is apt to perceive, on the first blush of this statement, several great obstacles in the way of accomplishing the end sought; but as it is chiefly to apprise our readers of the quarter where information is to be obtained respecting British trade with China, and to stir up the public mind to the various bearings of the subject, we shall proceed to notice one or two of our author's additional views, which at least prove that he has thought much on our trade with China, and is well acquainted with its history.

Macao was at one time *the general* depôt for all the opium imported into China. But—

"The Portuguese authorities, not contented however with this condition of things, endeavoured to render their situations more lucrative; and in order to attain that object they levied an impost of forty dollars on each chest of opium imported into Macao. The British merchants engaged in the opium trade would not submit to so great an imposition; and from that time, instead of landing their opium at Macao, they have taken it to the vicinity of Linting, much nearer to the Canton river than Macao, and deposited the opium on board vessels maintained thereabouts for that particular purpose, till it should be purchased for Chinese account, and then be delivered from the vessels accordingly.

"This change produced a rapid decline in the commercial prosperity of Macao; and of late years, and at the present time, the inhabitants are principally supported by supplying other foreign residents, both British and American subjects, with houses, lodgings, and the general articles of consumption, required for the use of such occasional, and more settled, residents in the place.

"From these considerations, I presume that the Portuguese government in Europe cannot attach much importance to the permanent possession of Macao; hence I further presume, that in exchange for some increase of territory, in the neighbourhood of Goa, or other places still remaining to the Portuguese on the western side of the continent of India; or perhaps the granting that people increasing facilities to their commercial and other operations in India: one or both of these, might furnish inducements amply sufficient to obtain from the Portuguese the unconditional surrender of all their rights and privileges in the district of Macao. The Portuguese and other inhabitants, now holding of the crown of Portugal, to be indemnified for any real loss, should such occur, from the change in governing and paramount authority; and such inhabitants to enjoy and possess every advantage and facility under the supposed new administration, in common with the subjects of the British crown. I conceive, then, that as the full and entire concurrence of the crown of Portugal would be obtained in the first instance to the supposed transfer; and also as the inhabitants would suffer no real injury by that measure, but rather derive much and increasing benefit therefrom, owing to the returning prosperity which would be sure to result from British occupation, particularly under the expected condition of its affairs in relation to the trade between England, India and China; I presume on all these accounts that Macao might be occupied by a British force, without inducing any very particular or embarrasing notice, certainly no

hostile demonstrations, on the part of the Canton or other authorities of the Chinese empire."—pp. 118—120.

Assuming the transfer of Macao to be assented to, and a British force in the possession of the district, he proposes that there should be a British governor and properly organized courts, conducted according to British laws and forms, established there; and that these should respect Chinese laws and customs, as also aid them in such applications of authority as were necessary; thus contributing to the preservation of peace on the shores of the empire, and having the responsibility and dignity of immediate servants of the British crown, so as to command the greater respect and confidence of the Chinese.

"Some of the most frequent causes of dispute and collision between the Chinese and foreigners, have arisen from the occasional visits of British seamen to places in the vicinity of Canton; sometimes during the navigation of the river in boats; and at others from British seamen landing on the islands, or on the shores of the river. It is extremely difficult, and, indeed, even inexpedient, on account of the health of the crews, to constrain even two or three ships' companies to remain, during their stay in the Canton river, entirely on ship-board, perhaps for four, five, or six months, and that after a voyage of four or five months from England; and it must therefore be much more difficult to retain several ships' crews, or perhaps 2,000 or 3,000 seamen, on ship-board for even a shorter period under the circumstances stated. It is, then, a consideration of some importance to endeavour to remedy these evils as far as possible.

"The Company's large ships have been generally anchored at Whampoa, and the cargoes for two ships at a time have usually been forwarded from Canton in the craft employed for that purpose; and when their cargoes have been completed, then the cargoes for two other ships have been proceeded with in regular order, till the whole fleet has been completely loaded. In war-time, one moiety of the fleet has generally been dispatched as soon as the cargoes were completed; and then the other moiety in due course. During European peace, when two ships have been loaded, they have been immediately fitted for sea and despatched without delay for England.

"It is said, that large ships from 1,200 to 1,500 tons burthen cannot remain in safety in the vicinity of Macao; but there can be little, if any, doubt that ships of about 500 tons burthen would find shelter from all weathers, either close to Macao or in its immediate neighbourhood; so that ships of that burthen, as they arrived from England or India, anchoring in Macao Roads, might be despatched to the river of Canton, in numbers equal to about 3,000 tons burthen, or say six at a time, to be there loaded; and on their cargoes being completed, and the ships quitting the anchorage in the river, other ships to the same number might be in readiness to take their places. From this or a similar arrangement, perhaps not more than 300 or 350 British seamen would be in the Canton river at the same time; and as they would only require to remain there a very few weeks (perhaps not more than two or three weeks), there would be no necessity for granting the seamen any liberty-days in the river at all, especially as every proper relaxation of that sort might

be afforded at Macao; and consequently the danger arising from collisions and conflicts between the seamen and Chinese, would be almost entirely avoided.

"The removal then of some of the principal causes of embarrassment to the quiet progress of the trade, would no doubt be considered by the Chinese authorities and Hong merchants as one object of essential importance resulting from the occupation of Macao by a British Government and military force."—pp. 125—127.

If it be objected that this measure would only remove the evil from Canton to Macao, still the additional security of British subjects, which might be maintained in the latter place, would be no slight advantage. The author, however, is satisfied that matters might be so arranged and managed (giving at the same time a sketch of that arrangement), as very soon would enable the Chinese to appreciate the change as highly desirable and advantageous to themselves. As respects the opium trade, which it is just as absurd to try to repress in China, as it would be to forbid the use of ardent spirits in England, Mr. Thompson offers a variety of suggestions to his countrymen, from which we take our last extract, having culled enough from his volume to show that it abounds with carefully considered, and many important suggestions for the use of our mercantile classes.

"Much of the foreign import trade, except that conducted by the East India Company, has, for some years past, partaken of the character of a contrabrand, or smuggling intercourse. Many of the foreign imports into Canton have been so introduced into that city as to evade the payment of the imperial duties; and the opium trade has been at all times of a contraband description. It is said, however, that so universal is the use of opium by those who can obtain it, that even the Emperor himself, and most of the dignitaries of the empire, although they continually fulminate edicts against the use of that 'poisonous and mischievous drug,' and impute to the general indulgence therein much of the physical and moral evil existing in the country; yet they themselves use the opium constantly, and also, in some cases, to great excess. The desire for it is so great, and the advantages resulting from the traffic in it so alluring, that whenever a foreign vessel sailing along the eastern coast of China falls in with Chinese vessels, the first inquiry is for opium. This earnestness on the part of the Chinese, has induced the general belief, that the readiest and most effective mode for introducing British manufactures into China, through other ports than that of Canton, that is, by a contraband trade, must be by providing every ship fitted for that particular object, with a certain portion of opium as a part of its cargo.

"In these efforts, collision may be expected between vessels engaged in that traffic; and also, when foreign vessels may find opportunities for entering the harbours or rivers along the north-eastern coast, disputes and differences may arise with the Chinese authorities in the several cities and towns adjoining such harbours or rivers; and as it has been found, in one instance, that an English gentleman, as before remarked, forced his way with great violence into one of the halls of justice, without any evil consequences to himself or companions, it is most probable,

if Indian or British traders are left to navigate those coasts as heretofore without control, very serious consequences may ensue; first, perhaps, in the infliction of wounds and loss of life, and then in some simultaneous operations by the Chinese along the whole coast for the suppression of the foreign trade altogether. To avoid these evils, and in order to exercise a wholesome control over the British traders, it would be needful that one or two armed vessels, of the description and under the regulations before-mentioned, should be constantly occupied in cruizing along the north-eastern coast of China during the seasons for commercial intercourse, as a check upon the conduct of opium and other vessels; to restrain every attempt at violence on their part; to seize such persons as may commit any gross offences of that description, for subsequent trial at Macao; to furnish all vessels in distress with any articles they may require; and to afford every assistance and advice to such vessels as may be occupied in the peaceable and orderly conduct of the foreign trade." —pp. 132—135.

ART. VIII.—*Indian Sketches, taken during an Expedition to the Pawnee and other Tribes of American Indians.* By JOHN T. IRVING, Junior. 2 vols. London: Murray. 1835.

HERE we are again upon prairie ground, and among the heart-stirring and affecting pictures of half-civilized and savage life. The sketches are drawn by one of the Irving family, and, although we are informed in the dedication to them that they are the first attempts, they are by no means the work of an inelegant or untalented pencil. We have already become in no slight degree acquainted with the primitive wildernesses and the barbarous deserts inhabited or traversed by some of the wild Indian tribes of America, through the inspiration of Cooper and Washington Irving; and now, from the author of this work, though not with all the skill of these experienced writers, we have much of the life and the fire which they have infused into such a grand subject as the unmeasured wildernesses and the heroic aboriginal inhabitants of America furnish. But nothing so well on our part can be done, in the way of exhibiting the author's power or the contents of his work, as a glance at the current of his narrative.

We learn that, in the summer of 1833, Mr. Ellsworth, to whom these volumes are dedicated, and the same commissioner who, in the preceding year, had explored a tract of the hunting-ground between the Arkansas and the Grand Canadian,—as our readers may remember was described in Washington Irving's beautiful "Tour on the Prairies,"—set out from Washington for Fort Leavenworth, a frontier post on the Missouri river, about forty miles beyond the boundary line of the state of Missouri and the verge of white population, where he was to complete certain arrangements and preparations previous to visiting the hostile tribes that inhabit and traverse those parts. The government of the United States has been for years active, and still continues earnest, as the Geo-

logical Report, noticed in another part of the present number of our Review, and these sketches testify, in extending the cultivation of the soil and the civilization of the original inhabitants bordering on their settlements. In the execution of this work, they have been engaged in removing the Indian tribes resident within the States to tracts of wild but fertile land, situated even far from the abodes of the backwoodsmen. Some of the tribes thus removed, when they come to hunt over the lands assigned them, have encountered fierce opposition from the aboriginal tribes of the prairies, who deny the right of the United States to make the transfer, thus placing the migratory tribes in a desperate predicament. To put an end to such a state of things the American government has purchased the contested lands, and effected treaties of peace between the jarring tribes. The Delawares and the Pawnees had been opposed to one another in the way described, as to a region comprising several hundred square miles, lying between the Platte and Kanzas rivers. This had long been the hunting-ground of the Pawnees, in which it was death for a stranger to intrude; and as it had been granted to the Delawares, a bitter and bloody feud was the consequence, even manifesting itself towards the white men, doubtless a very natural result. "The commissioners appointed by the United States to superintend the settlement of the migratory tribes were, therefore, instructed to proceed to the region in question, and purchase the contested lands of the Pawnees, and induce them to remove to the north of the river Platte, and effect a treaty of peace between them and their new neighbours;" and the expedition here described was that which proceeded to the accomplishment of such a purpose, affording an admirable opportunity for adventure and pleasureable excitement, as also for the pen of a ready writer.

We find, in the progress of the expedition to the frontier post, some affecting notices of those Indians who have long lived in constant intercourse with the whites, imbibing all their vices without gaining a single redeeming virtue. As a people, they are year after year degenerating, and they are continuing to be swept away, till ere long there will be but a remnant of them recognised, and these strangers in the land of their fathers. Such is the melancholy prospect some tribes present to the tourists of the present day; yet whilst we are affected by the unromantic and blighted spectacle, we can only take comfort in the hope, that their posterity will not for ever continue as a race between the whites and their original dignity, but have implanted upon their characteristic features, all the ennobling influences of Christianity and education.

The sensation described as produced on a stranger, as he traverses the vast and boundless prairies, is of an order well calculated to fall in with the reflections which the condition and prospects of their aboriginal owners so affectingly excite; nor does the following

sketch fail in conveying to the reader a portion of this influence upon the tourist's mind.

"At one moment we were standing upon the crest of some wave-like hill, which commanded a wide view of the green desert before us. Here and there, were small clumps of trees, resting, like islands, upon the bosom of this sea of grass. Far off, a long waving line of timber winding like a serpent over the country, marked the course of some hidden stream. But a hundred steps of our horses carried us from the point of look-out. Passing down the sides of the hill, we splashed through the water at the bottom; tore a path through the grass, which frequently rose, in these hollows, to the height of eight or ten feet, and the next moment stood upon the crest of a hill similar to the first. This was again cut off as we descended a second time into the trough which followed the long surge-like swell of the land.

"Such is the prairie—hill follows hill, and hollow succeeds hollow, with the same regularity as the sweeping billows of the ocean. Occasionally a high broken bluff rears its solitary head in the midst, like some lonely sentinel overlooking the country. Upon the tops of these we frequently saw an Indian, standing in bold relief against the sky, or seated upon some pleasant spot on its summit, and basking in the sunshine, with that air of lazy enjoyment which characterises the race."—vol. i, pp. 37—38.

The fort of Leavenworth is described as a rural looking village, where there is nothing to intimate the idea of war, but the solitary sentinels upon their posts, the lounging soldiers, or the occasional roll of a drum. And yet, how striking must such indications seem in the wilderness! Even here we begin to meet with notices of the true Indians, over whom the blighting intercourse with white men has not yet passed. We shall quote as a specimen the description of a Sac Indian, one of those who had fought against the whites under Black Hawk, who was first seen standing alone beneath the shade of a tall oak.

"I had formed but a poor opinion of the race from those whom I had already seen; but never was I more agreeably disapponted—never had I beheld such a princely fellow. He stood unmoved as we came up, viewing us with a calm, cold, but unwavering gaze. His eyelid never dropped; nor was the eye averted for an instant as it met our look. A large blanket, here and there streaked with vermilion, and ornamented with hawk's bells, was so disposed around his folded arms, that it left bare his finely formed shoulder, and half of his high and sinewy chest. A bright, steel-headed tomahawk peeped from beneath its folds, and a quiver of arrows hung at his back. His legs were cased in leggings of dressed deerskin, with the edges cut into a rough fringe. He wore a pair of mocassins of dressed buffalo hide. The top of his head was closely shaven, and covered with vermilion; but his face was free from any colouring whatever, with the exception of a ring of black paint, which was carefully drawn around each eye.

"As we approached he drew himself up, and threw his head slightly backward with an air of haughtiness which well became his high stern features. He seemed to feel like a proud but desolate being. Upon his head was bound an eagle's plume, but it was crushed and broken. Could

it be emblematic of the broken spirit of his own tribe? Their power was gone; their strength was withered; they were scattered to the four winds of heaven; the bones of their bravest warriors were whitening the prairies, and their chief was in bondage in an unknown land.

"And this savage—he seems to feel that he is alone; but his stern features told that he asked no pity, and would brook no insult."—vol. i, pp. 43—45.

The author says, give an Indian a fire, and you give him a home; be there one or one hundred, a few sticks thrown together and kindled will be the gathering place, whether in the settlements or the prairies. It is also said, that there is always an air of gentlemanly laziness hanging about these people. They live they do not know how, and they care not where, satisfied with a little. Near the garrison of Leavenworth, parties of them often hovered with a view to obtain from the soldiers a supply of provisions, sometimes peering into the windows, or stealing through an open door into the interior with a noiseless step, and apparently careless whether they were welcomed or not, yet with a sort of unobtrusiveness of manner that soon reconciled persons to their presence. They will sit for hours in the same attitude, making no remarks, holding no conversation; but when they do speak, they will frequently display flashes of true Indian eloquence and imagery. For example, one of them, when speaking of the loss of his children, who had died of the cholera, said, "My children have gone from me; the Great Spirit has called them; they have disappeared like the snow that melteth on the prairie. I was lonely; I returned to my lodge, but it was desolate, for they were not there." The author evinces in numberless passages and forms, his deep sympathy for these interesting tribes of mankind. For instance—

"The forest is full of ruins. It gives many a touching momento of the work of time. Hundreds of gigantic trees, which have weathered the storms of ages, and for centuries have kept their silent watch, have yielded to its power; have been hurled from their stands, and their lumbering wrecks are decaying upon the ground—the green moss is their covering, the wild ivy their shroud. Thousands of dead trees are still standing, shooting up their tall grey forms, stripped of bark, of foliage, and of branches; still, they cling with a lingering tenacity to their old abiding places, as if loth to resign themselves to the ruin which is every where reigning around them, and although despoiled of foliage, as if they still loved to linger on the spot which once bore witness to their magnificence.

"Occasionally in our rambles we would fall upon a solitary Indian, roaming through the woods, or seated in deep meditation upon the wreck of some prostrate tree. It was the place for him. Let him look upon the forests and read his own fate; they are united—their destinies are the same; alike they have lived and flourished in the wildness of nature, and alike they are disappearing before the approach of civilization. Let the Indian grieve at the sound of the woodman's axe; for at the fall of every tree the hour of his own ruin draws nearer."—vol. i, pp. 69—71.

The commissioner at length sets out to visit the Pawnee villages,

determined, though without a sufficient escort, to throw himself among these savages, the mystery and shadowy danger that hung around, giving a high excitement to the enterprize; and as they proceeded day after day over the boundless prairies, and through the dense forests, the sight of a single foot print would set the fancy to form a hundred wild conjectures. But we must pass over the notices of various scenes, adventures and tribes, to come to the Grand Pawnees, and the reception of the expedition by these fierce and warlike savages.

On approaching near to the first Pawnee village, the reception of the commissioner and his companions, promised to be formidable enough. The hills were black with masses of mounted warriors, standing motionless and in silence. At length a single horseman detached himself from the crowd, and came galloping over the prairie towards the mission, with a wild free air, and managing a gigantic black horse with great ease. The succeeding description is highly picturesque and graphic, serving as a most impressive sketch of Indian habits and appearances.

"Upon reaching the party, he sprang from his horse, and shook hands with Mr. E——. He then gave directions, through the interpreter, that the band should be drawn up in as small a compass as possible, to avoid all contact with his warriors. After spending some time in completing his arrangements, he galloped back, and gave the signal to the rest. In an instant the hills were deserted, and the whole mass of warriors were rushing towards us, across the broad bosom of the prairie. It was a moment of intense and fearful expectation. On they came; each mad horse with erect mane and blazing eye, urged forward by the bloody spur of an Indian master. They had reached within two hundred yards of the party, but still the speed of their horses was unchecked, and the powerful tramp of their hoofs rang like thunder upon the sod of the prairie. At a signal, however, from the chief, the band separated to the right and left, and commenced circling round us, in one dark, dense flood. Their whoops and yells, and the furious and menacing manner in which they brandished their bows and tomahawks, would have led a person unacquainted with their habits to have looked upon this reception as any thing but friendly. There is something in the fierce, shrill scream of a band of Indian warriors, which rings through the brain, and sends the blood curdling back to the heart. Their ornaments, though wild, were many of them beautiful. The closely shaved heads of some were adorned with the plumage of different birds. Others wore an ornament of deer's hair, bound up in a form resembling the crest of an ancient helmet; and a plume of the bald eagle floated from the long scalp-locks of the principal warriors. Some few wore necklaces of the claws of the grisly bear hanging down upon their breasts. The bodies of some were wrapped in buffalo robes, or the skin of the white wolf; but the most of them wore no covering, save a thick coat of paint. This they had profusely smeared over their bodies and arms, and many had even bestowed it upon the heads and limbs of their horses. After dashing round us for some time, the chief waved his hand, and the turmoil ceased. The warriors sprang from their horses, and, seating themselves round in a large circle, waited for the arrival of

the chief of the Grand Pawnees. In a few moments he advanced to meet Mr. E——, accompanied by the different chiefs of Tappage Pawnee, Pawnee Republican, and Pawnee Loup villages. He was a tall, powerful Indian. A fillet of the skin of the grisly bear, ornamented with feathers, was bound round his head. Over his shoulder was thrown a large mantle of white wolf-skin, also adorned with feathers. His legs were cased in black leggings of dressed buffalo hide, worked with beads, and fringed with long locks of human hair. These were taken from scalps won in his various war expeditions, and hung down over his knees, trailing upon the ground as he walked. He first advanced and welcomed Mr. E——, and afterwards the rest. The chiefs of the three different villages were then introduced, and repeated the words of welcome uttered by the first."—vol. i, pp. 263—267.

Among this tribe there happened to be an Indian stranger, from the borders of Mexico, who had taken the wife of another of his race, and fled to the Pawnee village. He was a member of those wild tribes, who, like the Arabs, rove the immense plains of the west, and carry destruction to all who are inferior in strength. His black hair trailed behind him on the ground, and he wore many ornaments of silver. His leggings were also fringed with scalps, and one, consisting of the entire upper part of a human head, hung from the bit of his fiery horse. The commissioner and his party however were greeted with welcome. Some of the Indians extended their pipes to the lips of individuals belonging to the expedition, thereby intimating that a horse was to be given to the person so saluted. After this the Wild Horse, as the principal warrior of the nation was named, stood up and harangued the assembled multitude.

"He launched out in a long panegyric upon the whites, which was delivered with a warmth of expression no doubt greatly increased by the sight of the waggons laden with presents. This warrior was one of the most singular, as well as ferocious, of the tribe; and many were the tales of his war expeditions, afterwards related to us by the trappers, as we lay stretched around our night-fires. His height could have been but little short of seven feet, and every limb was in proportion. Unlike the rest of his tribe, his hair remained unshaven, and hung in long tangled locks, which reached nearly to his waist, and were profusely smeared with red ochre. His low retreating forehead was almost buried in wrinkles; and his eyes, deep set in his head, glowed like living coals. His nose was large and prominent; and the size of an enormous mouth was not at all diminished by two streaks of vermilion, which he had drawn from each corner to his ears. He wore neither covering nor ornament, unless the profusion of black clay and red ochre, which covered his body, deserved that name. He stood out, in his naked proportions, a giant among those who surrounded him; and the wild energy of his gesticulation, as he delivered his harangue, showed the prodigious strength hidden in his form, and which only required an occasion to bring it into action. From his youth upward he had been the leading warrior in the nation, and his deeds had spread a terror of his name through all the hostile tribes. Though no chief, his influence in the village was equal to theirs, rendering him as much an object of jealousy to them, as of dread to their enemies.

"When he had finished his address, the chief rose and spoke to his men. After this, the circle opened; and, forming into two lines, one on each side, the warriors prepared to escort us into their village."—vol. i, pp. 271—273.

The arrival of the mission at the grand Pawnee village was hailed with every demonstration of welcome and joy. The warriors had ceased their songs of victories, the boys had thrown aside their bows and arrows, and the females had abandoned their drudgery to paint themselves up for the festival; and when the stern formality of the first reception was over, familiarity, curiosity, and hospitality followed. The village consisted of numerous lodges, standing close together without the least regard to regularity, several families, on account of the scarcity of wood, congregating in the same lodge. The chief received the mission with true Indian dignity, in front of his abode. He was completely enveloped in a robe of white wolf-skin, on which was painted a hieroglyphic account of his warlike achievements. This robe he presented to the commissioner, with a request, expressed through the interpreter, to keep it for his sake. The presents from the commissioner were next delivered. When the party were fairly settled in the lodge, which must have been spacious, from the number of dusky personages who are described to have found room in it, the whole contents of a large kettle, filled with buffalo flesh and hard corn, were emptied into a wooden bowl of no mean dimensions, and one of the five wives of the chief, arming each of the strangers with a black dipper made of buffalo horn, made signs for them to commence.

"We did not wait for a second invitation, but immediately, with both fingers and dippers, attacked the mountain of food before us. We had not eaten since daylight; and it was now late in the day; and the appetites of the party, never particularly delicate, having increased in proportion to the length of their fast, the devastation was enormous. But every excess brings with it its own punishment; and our case was not an exception to the general rule. Scarce had we finished, when a little Indian boy, half covered with a tattered buffalo skin, forced his way into the lodge, elbowing in among the warriors with all that transient air of consequence worn by *little* characters when charged with some mission of importance. He came to the side of the chief, who was sitting near us, with his legs doubled under him, after the Turkish fashion, and whispered in his ear. The chief rose, and announced that the Long Hair, the second warrior of the village, had prepared a feast in honour of our arrival, and was waiting for us to come and partake. There was some demurring as to the acceptance of this invitation. The interpreter, however, informed us that there was no resource, as eating your way into the good will of the savages, is necessary to the success of an Indian treaty. It was useless to plead that we had already eaten sufficient, for that is a thing incredible to an Indian, who always carries with him an appetite proportioned to the quantity to be eaten, and the opportunity of doing so. Let the latter come as often as it may, it invariably finds him prepared."—vol. ii, pp. 14, 15.

Invitation after invitation poured in rapidly, until the strangers had visited between ten and fifteen lodges. The following day was appointed for holding a council to agree upon the terms of the treaty, which was the object of the mission. The females, as is usual amongst uncivilized races, were the drudges in the Pawnee tribe, and might be seen of a morning wending their way in small bands over the prairie to their daily labour in the small plantations, that are frequently some miles distant. But it is dreadful to learn that there is a fearful uncertainty hanging round the lives of these females; for during their toil they are much exposed to the attacks of lurking foes, who steal near to their villages to cut off stragglers.

At mid-day the chiefs and warriors began to assemble, in fulfilment of their duties at the council; moving quietly to the places allotted them, according to their rank, and remaining silent. In the ring nearest the chiefs sat the principal braves, or those warriors whose deeds of blood entitled them to a high rank in the councils of the nation; the more distant circles consisting of such young men as were admitted to listen to the deliberations; while the passage leading to the open air was completely blocked up with a tight-wedged mass of women and children, who dared not to venture nearer. Many a less dignified council has been held among the civilized than this of the Pawnee tribe, and, as given by our author, it is worthy of being extracted.

"In the course of half an hour, nearly all the principal warriors had assembled. The chief then filled a large stone pipe, and lighting it, drew a few puffs, inhaling the smoke into his lungs, and blowing it out in long blasts through his nostrils. He then passed it to the whites, who, each having inhaled a few whiffs in their turn, handed it to their neighbours. These again passed it on, until it had made the circuit of the whole assembly. While this was going on, our attention was attracted by a violent commotion in the passage. In a moment afterwards, the naked head and shoulders of the Wild Horse towered above the crowd. He forced his way through them, and burst naked into the building. Here he seated himself in the inner ring, leaning his back against one of the pillars which supported the roof. The chief scowled grimly at the disturbance caused by his entrance. The Wild Horse, however, was a giant, whose wrath was not to be courted, and the matter passed off in silence. After a short time Mr. E—— rose and addressed the council, stating the views of the United States, and at the same time, the conditions of the treaty.

"During the whole of the address, every sound was hushed into a deep and thrilling silence. Not a form stirred; but all sat with their eyes steadily fixed upon his countenance. There was not even a long-drawn breath to break in upon the voice of the speaker; though now and then, some proposal, which met with peculiar approbation, would elicit a loud grunt of approval, from the deep, sonorous chests of the whole assemblage.

"When Mr. E—— had finished his address, the chief of the Grand Pawnees rose and folded his heavy buffalo-robe round his body. His

right arm and breast were left bare. The other hand and lower part of his body were completely hid by the dark folds of his shaggy mantle. For a few moments he stood facing Mr. E—— in silence; then stepping forward, his chest seemed to swell out—he threw back his head, and raised his arm, with one of the fingers slightly extended, as if to command attention. He then paused and gazed with a hawk eye upon the iron faces of his warriors. The pause and glance were momentary; and without moving the position of his arm, he commenced his harangue. It was short, energetic, and abounding with all the high-wrought figures of Indian oratory. As he proceeded he grew more and more animated; his chest rose and fell; his finely modulated voice, which at first had stolen like music over the stillness, grew louder and louder, until its deep, fierce tones rang like thunder through the building. He threw his robe from his shoulders, leaving bare his almost convulsed frame. He fixed his eagle-eye upon us: he extended his bare arms towards us; he waved them over our heads with a wild fury of gesticulation. Had it not been for his words of friendship, our fancies would have led us to imagine him some demon, pouring out the most fearful threats of vengeance. For about ten minutes his voice rolled through the lodge. Suddenly he fell from the loud, energetic language which he was using, to the silvery, guttural tones natural to him, and in a short time finished his harangue.

"After him, his son, the second chief of the tribe, rose and commenced an address. While he was proceeding, a noise of voices arose at the extreme part of the lodge near the passage. At first they were slow and smothered; but at last they broke out into loud and angry altercation. The Wild Horse was crouching at the foot of one of the pillars, with his hands interlocked with each other, his arms encompassing his legs, and his body nearly hid by the long matted hair which hung over it. He was roused by the disturbance; but at first contented himself by an occasional sharp word addressed to the crowd. This silenced it for a few moments, but at last the brawling voices broke out into open clamour. The savage started to his feet, stalked among them, shook his brawny arms over their heads, and thundered a few stern words in their ears. They had the effect of magic in soothing the angry passions of the disputants. The voices sunk into silence, and the noise was hushed. For a few moments he maintained his menacing attitude over them; and then resuming his station at the foot of the pillar, the chief proceeded in his harangue."—vol. ii, pp. 32—37.

The deliberations lasted about six hours, and afterwards one of the oxen which had been presented to the tribe by the commissioner, was slaughtered in the open air in ratification of the treaty, a loaded rifle being the instrument that slaughtered the victim. When the morning arrived that the mission were to proceed to another branch of the Pawnee people, to carry into effect the same sort of treaty, the ceremony of presenting the horses to the party, that had been promised by the Indians at the first, was gone through, although evidently as a matter of conscience, not of inclination. This affords the author an opportunity of describing a horse that had been newly caught wild from the prairies, which reminds us of a similar subject in Washington Irving's Tour on

the Prairies; and although not equal, in so far as the skilfulness of the writer goes, it is meritorious, and interesting in no slight degree, as our readers will immediately declare.

"A young Indian first came forward, and led up a bright, jet-black mare; after him followed another, holding in his hand a long buffalo tug, or halter, which restrained the wild motions of a two years' old colt. His colour was snowy white, here and there broken with spots of brown. He had been caught wild from the prairies but a few weeks before. He was a slave; but he had never been mounted—his back had never bent to a burden. They led him up in his own native wildness—his tail stood out—his ears were pricked up—his eyes starting—his nostrils expanded—and every hair of his long main seemed almost erect with an undefinable feeling of terror. At one moment he dashed swiftly around at the full stretch of the long tug which secured him—then pausing, and shaking his long mane over his head, he fixed the gaze of his almost bursting eyes upon his captor. Then raising his head, and casting a long, lingering, and almost despairing gaze upon the hills of the prairie, which till then had been his home, he made a desperate leap forward, dragging to the ground the Indian who held the end of his halter. Others, however, rushed to his assistance, and held him in. The crowd then attempted to close round him, but he reared upon his hind legs, and kept them at bay with rapid and powerful blows of his fore feet. At length a young Indian who was standing near, threw off his robe and crept cautiously towards the animal from behind. With a sudden leap he bounded upon his back, and seized the tug, which was secured in his mouth. Before this, the efforts of the animal had been violent; but when he felt the burden upon his back—when he felt the curbing hand of his rider—he sent up a shrill and almost frantic scream—he bounded in the air like a wild cat—he reared, he plunged, but in vain. His rider was a master hand, and retained his seat as unmoved as if he had constituted part of the animal itself. He curbed him in—he lashed him with his heavy whip, until he crouched like a dog upon the prairie. His spirit was crushed; and the last spark of freedom was extinguished. Shortly after, one of the hunters came up and tied a pack upon his back. He made no resistance, and they led him off with the rest, to finish his days in drudgery and toil."—vol. ii, pp. 42—45.

The village that was to be visited after leaving the Grand Pawnees was about twenty miles distant, and on the other side of the Platte river, which was two miles broad at the place crossed by the mission, with many islets interspersed throughout, the stream of ever varying depth—sometimes but a few inches, at other times from ten to twenty feet; and truly, the manner in which the Americans, savage and civilized, contrive to cross such waters on horseback, mocks the rules that we have seen in English sporting-books as to the swimming of fox-hunters. But of Indian horsemanship, as well as parade, we have some admirable sketches, in connexion with the reception of the mission on the part of the republican Pawnees. In the progress of the strangers towards the village belonging to this branch of the nation, they arrive at a plain which was alive with Indians.

"We had come upon them before they were prepared for our reception. Large troops were scouring the plain, apparently without an object. Single Indians were galloping in different directions; some up the banks of the river, and others towards the village. The tall form of the chief, mounted on his white horse, was dashing too and fro among the bands, giving his orders, and assigning to all their several stations. In a few moments, a torrent of warriors poured down the steep bank which led from the village. They plunged into the river, forced a foaming path through its water, broke their way through the thicket on its brink, and bounded over the plain, to the spot where the chief awaited their coming. A second confusion now seemed to take place, and all the different squads of horsemen congregated together, as if awaiting directions. This continued for a short time. The chief then detached himself from the crowd, galloped a few yards in front, and calling out a single warrior, sent him towards us. The whole scene at our feet was like the distant perspective of a panorama. The approaching warrior seemed at first to crawl along at a snail's pace. But when he drew nearer, we could hear the heavy tramp of his horse's hoofs, and see that his speed was furious.

"He plied the lash, and kept at full stretch, until within a few paces of us; then by a powerful effort, the horse was drawn almost erect in the air, and stopped in his mad career, as suddenly as if converted into stone. His rider sprang from him, and advanced to the interpreter. He bore a request from the chief that the party would descend into the plain, where his warriors would receive them in better style."—vol. ii, pp. 62—64.

In about twenty minutes a second message was sent by the chief, and the mission drew up to await the coming of him and his warriors, who were thence to proceed to the village.

"The leader, who still maintained his stand in front of the mass, then waved his arm. At this motion the band separated. A large body remained stationary, while an equal number galloped several hundred yards, to the right and left of the main division, and halting with their horses heading towards the party.

"For a short time the chief stood watching the actions of both. It was not until he saw that every man was at his post, and every form as unmoved as stone, that he gave the signal. Then raising his arm, he wheeled his horse round, and sent up a long quavering whoop. Before it died away, a thousand throats echoed back its ringing tones, and a thousand voices lent their aid in raising a cry, which almost shook the prairie. Although accustomed to its sound, and although we knew that there was not a hand in that band but would be extended towards us in friendship, yet its wild fierceness fairly caused us to shiver. At the same time the impulse was given to the horses. At first their movements were regular; but before a hundred yards had been passed, each man sent up his shrillest cry, urged his steed forward to the utmost stretch of his speed, and the whole band came dashing forward in wild confusion. At the distance of about a hundred yards in front of us, the three divisions met, but for a moment; then separating, the torrent whirled in a circle round us at the same mad gait. Through the whole mass, we could perceive the powerful form of the chief. He was urging his steed round in the innermost circle; and above the loud din of whoops and yells, we could hear the

tones of his trumpet voice, cheering his warriors onward in their wild course.

"After this had continued for a short time, he made another signal, and one after another the whole band checked their horses, and became motionless. Then dismounting, a great number of them loosed the tugs from their beasts, and cast them loose to career at will over the prairie. The chiefs, however, and the principal men of the nation, still remained on horseback to escort the party into the village."—vol. ii, pp. 64—66.

Ceremonies and transactions, much the same as detailed in relation to the Grand Pawnees, are described as being repeated in the republican village—the chief of the latter branch being held up as the very *beau ideal* of an Indian warrior. The author devotes a considerable portion of his work to the delineations of Indian life and exploits, in which the bloodthirsty propensities of these savages are fearfully displayed. The Pawnees, for instance, exhibit a strange mixture of generosity, valour, and cowardice. To steal like an assassin upon an unarmed enemy, and butcher him without the slightest chance of resistance, is a feature in their warfare. In such a case, blood is what is desired, no matter whether from the veins of man, woman, infancy, or age. A scalp is the trophy sought. Among the Republican Pawnees there was one called the Black Chief, whose renown in the village having been on the wane, recovered his dignity and sway by the slaughter in cold blood of two men, a woman, and her infant, the whole inhabitants of one lodge belonging to another tribe; and the author heard the particulars of the exploit recounted in the presence of the Black Chief himself.

"During the whole time of the narration, the chief, unconscious that he was the subject of discourse, sat gazing upon the fire. His face was as calm and quiet as if no evil passion had ever harboured in his bosom—as if his hand had never been stained with blood, or his ears rung to the wild scream of the dying.

"The tale was scarcely finished, when we were startled by a loud outcry in the village. The next moment, the bear-skin was flung violently back; an armed Indian rushed into the lodge, shouted out a few words at the top of his lungs, and as quickly disappeared. Every savage sprang to his feet and rushed to the door, and in an instant the lodge was deserted.

"In a few moments the chief returned. Never had I seen such a change. His face, which had lately been as unruffled as that of a sleeping infant, was hideously distorted. His eyes gleamed like fire, and his teeth were clenched with rage. One of the squaws spoke to him, but he heeded her not: snatching down from a shelf his bow and arrows, and catching up his heavy war-club, he again rushed out."—vol. ii, pp. 150, 151.

It was a false alarm, but the scene afforded a general picture of the character and temper of these Indian savages. We must now, however, notice some circumstances connected with the return of the mission towards the white settlements, after having spent nearly two months on the prairies, and been in habits of intimacy

and friendship with their wild sons. Their last formal leave-taking occurred at Grand Pawnee village.

"A delegation of Pawnees, four from each village, had been selected to accompany us to the garrison, in order, if possible, to concert a general peace among various tribes. This delegation was joined by many volunteers, until, at length, nearly eighty were prepared to accompany us to the *terra incognita* of the white man.

"A smile of kindness illumined the grim face of our savage host, as he bade us farewell. The horses were saddled, the oxen were yoked, and had commenced moving onward. We were preparing to mount, when our attention was attracted by a low, and not inharmonious cry, which rose from the distant part of the village. It came nearer and nearer, sinking into a long wailing moan, in which many voices were united. At length a train of Indians emerged from behind one of the lodges. They were dressed in white buffalo robes. They approached us slowly, still wailing out their mournful chant; and we recognised them for our party of delegates and their fellow-travellers.

"They were, in fact, singing their death-song, as is customary with all the Indian tribes before setting out upon any perilous expedition. It is merely a recounting of their different exploits in battle, and winds up by taking leave of their friends and fellow-townsmen. Although it is sung with an air of vast resignation by all, and although you would think that, after it, the songster would go to the grave 'like a lamb to the slaughter,' yet, from all that I could ever learn, there are no people that have a greater antipathy to dying than the savages, or take more trouble to keep out of harm's way.

"The melancholy dirge swelled loudly as the long train moved past us; but it gradually became fainter and fainter, as they wound their way among the distant lodges, and disappeared.

"In a few moments we were galloping over the prairie, to overtake some of the party who had preceded us. A train of Indians followed us, and the tops of the lodges were crowded.

"After travelling a mile, we at last crossed the top of a ridge, and lost sight of the town."—vol. ii, pp. 157—159.

As soon as the party reached the frontier garrison, messengers were sent in every direction to summon the neighbouring tribes, to meet their general and ancient enemy, the Pawnees, in council. The mustering of these wild and distinct classes or clans, is effectively given by the author. It was a happy result that the endeavours of the mediating commissions succeeded completely, at least as far as could be known at the close of the deliberations of the council, in which so many tribes were concerned. And yet from the current of some of their speeches, as described by the author, one might well have expected a turbulent issue. We shall quote the account given of the differences between the Pawnees and Kanzas, and how they were maintained by their respective orators.

"A large chamber in the garrison had been selected for the purpose. About ten o'clock in the forenoon they assembled. The two bands seated themselves upon long wooden benches, on opposite sides of the room. There was a strong contrast between them. The Kanzas had a proud,

noble air; and their white blankets, as they hung in loose and graceful folds around them, had the effect of classic drapery.

"The Pawnees had no pride of dress. They were wrapped in shaggy robes, and sat in silence—wild and uncouth in their appearance, with scowling brows, and close-pressed mouths.

"At length the speaking commenced. First rose the White Plume. He had boasted to his tribe that he would relate such things, in his speech, as should cause the Pawnees to wince. With true Indian cunning, at first, in order that he might conciliate the favourable opinion of those present, he spoke in praise of the whites—expressing his high opinion of them. After this, he gradually edged off into a philippic against the Pawnee nation, representing them as a mean and miserly race—perfidious and revengeful. There was a hushed silence among his own people as he spoke, and every eye was fastened upon the grim group opposite. The White Plume went on; and still the deepest silence reigned through the room: that of the Kanzas arose from apprehension: the silence of the Pawnees was the hushed brooding of fury.

"The chief of the Tappage village was sitting directly opposite the speaker; his eye was dark as midnight; his teeth were bared, and both hands were tightly grasped round his own throat; but he remained silent until the speech had finished. When the White Plume had taken his seat, half a dozen Pawnees sprang to their feet; but the Tappage chief waved them down: three times did he essay to speak, and as often did he fail. He rubbed his hand across his throat to keep down his anger; then stepping out, and fixing his eye on that of the Kanza chief, in the calm, quiet voice of smothered rage, he commenced his answer: he proceeded; he grew more and more excited—indulging a vein of biting irony. The White Plume quailed, and his eye drooped beneath the searching, scornful glance of his wild enemy. Still the Pawnee went on: he represented the injury which first kindled the war between the two nations. 'My young men,' said he, 'visited the Kanzas as friends: the Kanzas treated them as enemies. They were strangers in the Kanza tribe, and the Kanzas fell upon them and slew them, and concealed their death.' He then entered into the particulars of the quarrel, which, unfortunately for the Kanzas, were strongly against them. The chief of the latter tribe received the answer with great philosophy; nor did he attempt to utter anything in reply. Perhaps, too, he did not wish to invite a second attack from so rough a quarter. When the Pawnee had finished, the Commissioner interposed, and after a short time harmony was restored, and several of the inferior chiefs made their harangues. They were of a more calm and conciliating nature, and gradually tended to soothe the inflamed feelings of their foes. The council lasted until sunset, when the terms of the treaty were finally adjusted."—vol. ii, pp. 294—298.

Thus we have given, upon a more extensive scale than at first contemplated, the contents of these interesting sketches, which to our mind afford a heart-stirring picture of Indian life, among the wildernesses of America. There are ample materials in such regions for the pen and the study of ardent philanthropists; and in the new world more especially, among the growing and healthy spirits with which the United States abound, we are glad to find such

enthusiastic gleaners of the marvellous harvest around them, whether as respects the boundlessness and magnificence of external scenery, or the inexhaustible treasury that man ever presents, but, never more affectingly than in his savage state, or in his rapid progress towards civilization.

ART. IX.—*History of the Rise and Progress of the Arts of Design in the United States.* By WILLIAM DUNLAP, Vice-president of the National Academy of Design, &c. 2 vols. 8vo. New York. 1834.

AN opportunity is offered by this work, whereby Europeans may judge of the state of American art. The greater number of books connected with that thriving country, which come to our hands, treat of more apparent objects than those that indicate the refinement or advancement of taste in the liberal arts. We have had abundance of volumes dealing with the wealth and the enterprize of our transatlantic brethren, as evidenced, for example, in their canals and other great public works. But a nation does not in its rise cultivate the arts of imitative design, till a large portion of the people repose and luxuriate in the fruits of mechanical art, when a tide of refined sentiment begins to flow and increase through the community, which can best be judged of by the number of artists, by their eminence, and by the encouragement they receive from the mass of the superior classes. With regard to the arts to which we allude, America has already made considerable progress, as Mr. Dunlap's work fully proves, showing that artists are there regarded with esteem and reverence, that their works are examined and bought, while not a few of these works are worthy of being preserved for centuries, and already show that America has advanced far towards the delicate taste and elaborate finish fostered in Europe. At the same time, it is confessed that a large proportion of the works of the artists in that country are of an ephemeral character, that there is a general dislike to the requisite patience in studying the principles which lie at the foundation of all art, and to the unfolding of the imagination and taste by careful literary culture.

Mr. Dunlap's work will doubtless give an additional impulse to the department of which he treats; not only by impressing upon the minds of young artists many essential rules and regulations, but by holding up meritorious examples in the case of those that have been before them. He has made the public acquainted with many names not generally known, who have cultivated the arts of design—both those who had talents and those who had not. Brief essays on the several arts are also interspersed, some of which are from the pens of persons practically engaged in the profession, besides auto-biographical letters; the whole united and carried through by the author's own clear and easy narrative.

Within the last fifty or sixty years, there have been several American artists of no mean fame; and the first that we shall notice in the author's list is Benjamin West, the Quaker painter. He was unquestionably a man of great talents, though perhaps his fame has already passed its zenith; his industry, however, was greater, while his moral character, amid all the snares of fashionable dissipation, was one of singular beauty and simplicity. We shall give some portions of Mr. Dunlap's account of this painter's life. His progress and journey to Rome, and first appearance there, are thus narrated:—

"At the age of twenty-one, Benjamin West embarked with young Allen, and soon arrived at Gibraltar, where the ship stopped for convoy. Captain Kearney, commanding the ships of war on the station, was a friend of young Allen's father, and the young man, with his companion, being invited to dine on board his ship, West was introduced favourably to the officers, with whom he proceeded up the Mediterranean. Messrs. Rutherford and Jackson were the correspondents of Mr. Allen, and the young painter, having delivered his credentials to them at Leghorn, was furnished with letters to Cardinal Albani and other distinguished characters at Rome. Under these favourable auspices the quaker painter proceeded on his journey in charge of a French courier, who had been engaged by his Leghorn friends as his guide and interpreter, and gained his first view of the immortal city from a height at eight miles distance. It is easy to imagine the impression such a prospect, and its attendant anticipations, would make upon an American youth of that day, and it is much safer to leave the subject to the imagination of the reader than to obtrude upon him the surmises of the writer. Suffice it to say, that the unsophisticated Yankee arrived safe at the great metropolis, and was introduced to the remains of her ancient taste and splendour, scarcely more the object of his admiration, than he was of attention to the nobles of Italy, and the illustrious strangers with whom the city swarmed. An American had come to study painting, and that American, a quaker! This was a matter of astonishment, and when it was found that the young man was neither black nor savage, but fair, intelligent, and already a painter, West became emphatically the lion of the day in Rome."

It was in the summer of 1760 that he arrived at the queen of cities; and the story that an American quaker had come to study the fine arts in Italy appeared so strange to an English gentleman, of the name of Robinson, that he immediately sought him out and insisted on his dining with him; and thence he was introduced to the best society of Rome. He was presented, among others, to Cardinal Albani, who, though blind, was an exquisite judge, from the delicacy of his touch, of the variety and peculiarities of the smallest medals. The cardinal's first query regarding the young painter was, "Is he black or white?"

"West, among the many advantages derived from nature, possessed a fine form, and a face as fair as artists paint angels, or lovers their mistresses. At the age of fifty he was remarkable for comeliness; and it is presumed that at the period of which we treat, his appearance must have been very prepossessing, and not the less for the flowing locks and

simple attire of his sect. The cardinal being satisfied that the painter was as white as *himself*, (that being his next inquiry), received him graciously, examined his face and head, with his fingers, expressed his admiration, and made up a party to witness the impression which the sight of the chef d'œuvres of antiquity would make upon a native of the new world. The Apollo was first shown him, and his exclamation was, 'How like a young Mohawk warrior!'

"The Italians, on hearing the words translated by Mr. Robinson, were mortified, but when West, at that gentleman's request, described the Mohawk in his state of native freedom, as seen in those days, his speed, his vigour, his exercise with the bow—when Mr. Robinson interpreted the words, 'I have seen a Mohawk standing in that very attitude, intensely pursuing with his eye the flight of the arrow just discharged from the bow,' his auditory were delighted by the criticism of the stranger, and applauded his untutored acumen."

West's first specimen of painting in Europe was a portrait of Mr. Robinson, and was so excellent, it is said, that he obtained the second rank among painters in that capital at the time; but yet, few of his pictures previous to this have been preserved, and these few of little value. The two greatest artists were, at this period, Mengs and Battoni, the former of whom very liberally applauded the young American, and traced out a plan for his studies and travel. He was repeatedly, however, attacked by fever, and obliged to leave Rome; but on all occasions he seems to have secured excellent and influential friends. The applause bestowed on the portrait of Mr. Robinson reached his native country, and through the generosity of certain individuals there, he was allowed whatever money he required, which enabled him to visit and study such collections as he chose, travelling in company with a Mr. Mathews, a man of extraordinary acquirements and accomplishments, who had been recommended by Mengs as a companion on the tour.

"From Florence Mr. West proceeded to Bologna, and after inspecting the works of art, he went on to Venice. Here the style and colouring of Titian were his principal study. After completing the tour recommended by Mengs, he returned to Rome, and pursued his study again in that great centre of taste. He at this time painted his pictures of Cimon and Iphigenia, and Angelica and Medora. These established his reputation as an historical painter, and obtained him the academical honours of Rome.

"By the advice of his father he determined to visit England before returning home, and again he had the advantage of travelling with a man of taste and refinement, Dr. Patoune, who was returning to Great Britain. The doctor proceeded to Florence, while the painter went to take leave of his friends at Leghorn. The travellers afterwards stopped at Parma, while West finished his copy of St. Jerome. This beautiful picture is in the possession of the family of Mr. Allen, one of the painter's earliest friends, and in America. Here again the novelty of an American quaker painter procured him the attention of the great; and the *friend* kept on his broad brim when introduced to the court of Parma, very much to the astonishment of the prince and his courtiers—perhaps not a little to their amusement.

"Genoa and Turin were taken in the route to France, and the peace of 1763 having been but lately concluded, the travellers, as Englishmen, were only protected by a magistrate from a mob, who had not yet ratified the treaty. In Paris, West visited, as every where else, the collections of paintings and sculptures, but the inferiority of France to Italy was at that time more apparent than at this, and the American had little to learn in Paris, who had studied in, and gained the approbation of the academies of Italy."

West's works are too well known in this country to require that we should follow his history closely; and yet even in England, though his pencil was always employed for the noblest purposes, his efforts were inadequately understood and appreciated. It has been unreservedly stated on his own authority, that the remuneration of his labours from the patronage of the public, during forty-five years, was so inadequate to his very moderate wants as to leave him dependent on the income allowed him as historical painter to George the Third; and when this resource was unexpectedly withdrawn from him, very late in life, and when his royal patron must have been unconscious of such a proceeding, he had to struggle with pecuniary embarrassment.

The next artist commemorated in these volumes is John Singleton Copley, who was born in Boston in 1738, and at an early age showed a genius for painting. In 1774 he went to Italy, and two years after to England, where he devoted himself to portraiture, and became a member of the Royal Academy. The historical pieces, "The Death of Chatham," and "Charles the First in the House of Commons," have obtained considerable celebrity. The following remarks on Copley are from the letters of C. R. Leslie to Mr. Dunlap:—

"'Of Copely I can tell you very little. I saw him once in Mr. West's gallery, but he died very soon after my arrival in London. Mr. West told me he was the most tedious of all painters. When painting a portrait, he used to match with his palette-knife a tint for every part of the face, whether in light, shadow, or reflection. This occupied himself and the sitter a long time before he touched the canvas. One of the most beautiful of his portrait compositions is at Windsor Castle, and represents a group of the royal children playing in the garden with dogs and parrots. It was painted at Windsor, and during the operation, the children, the dogs, and the parrots became equally wearied. The persons who were obliged to attend them while sitting complained to the queen; the queen complained to the king; and the king complained to Mr. West, who had obtained the commission for Copley. Mr. West satisfied his majesty that Copley must be allowed to proceed in his own way, and that any attempt to hurry him might be injurious to the picture, which would be a very fine one when done.'

"The prediction of West was fully accomplished; and this graceful, splendid, and beautiful composition was seen by the writer at Somerset House, in the year 1786 or 7, and is remembered with pleasure to this day.

"On the subject of Copley, we must give our readers some further

valuable and entertaining matter from the pen of Mr. Leslie. He says: 'As you ask my opinion of Copley, you shall have it, such as it is. His merits and defects resemble those of West. I know not that he was ever a regular pupil of the president, but he was certainly of his school. Correct in drawing, with a fine manner of composition, and a true eye for light and shadow, he was defective in colouring. With him it wants brilliancy and transparency. His Death of Major Pierson, I think his finest historical work—you have perhaps seen it—at any rate you know the fine engraving of it, by James Heath. Copley's largest picture is in Guildhall; the destruction of the floating batteries off Gibraltar, by General Elliot. The foreground figures are as large as life, but those in the middle distance are either too small, or deficient in aerial perspective. Instead of looking like men diminished by distance, they look less than life. With the exception of this defect the picture is a fine one. His death of Lord Chatham is now in the National Gallery. It is the best coloured picture I have seen by him, but it has a defect frequent in large compositions made up of a number of portraits. There are too many *figures to let*. Too many unoccupied, and merely introduced to show the faces. His picture of Brooke Watson and the Shark, is in the large hall of the Blue Coat School. It is a good picture, but dry and bad in colour. He painted, I believe, a great many portraits but I have seen none of any consequence excepting the group of the King's Children I described to you in my last. It is a beautiful picture. I have heard Allston say, he has seen very fine portraits, painted by Copley, before he left America. I would advise you to write to Allston about it.' In another of Mr. Leslie's valuable letters we have the following:—'I know not if Allan Cunningham in his life of Copley, has told the following story of his tediousness as a painter. It is said, a gentleman employed him to paint his family in one large picture, but during its progress, the gentleman's wife died, and he married again. Copley was now obliged to obliterate all that was painted of the first wife, and place her in the clouds in the character of an angel, while her successor occupied her place on earth. But lo! she died also, and the picture proceeded so slowly as to allow the husband time enough to console himself with a third wife. When the picture was completed, therefore, the gentleman had two wives in heaven, and one on earth, with a sufficient quantity of children. The price, which was proportioned to the labour bestowed on the picture, was disputed by the employer, who alleged that the picture ought to have been completed before his domestic changes had rendered the alterations and additions necessary. Copley went to law with him; and his son, (now Lord Lyndhurst), who was just admitted to the bar, gained his father's cause. The story was told me by a gentleman, who was old enough to remember Copley, but he did not give me his authority for it, and I fear it is too good to be true. I remember one or two of Copley's last pictures in the exhibition, but they were very poor; he had out-lived his powers as an artist.'"

Gilbert Stuart was a portrait painter of a superior order, and excelled in that rare talent which is among the best props of genius —the power of drawing the mind of the sitter, which is illustrated by the following anecdote. Lord Mulgrave having engaged Mr. Stuart to paint a portrait of his brother, General Phipps, then on

the point of sailing to India, the picture drew from his lordship this exclamation—"I see insanity in that face!" The first news of the General after his arrival in India was, that he had gone mad and cut his throat! This painter's talent in conversation is said to have been extraordinary, as well as his judgment, sensibility, and impetuosity. The following is a capital anecdote of him:—

"'He was travelling in England in a stage-coach, with some gentlemen, who were strangers to him, but all sociable, and full of spirits. After dinner they fell into conversation, in which Stuart, it seems, was conspicuous; for his conversation was at all times animated and various (and not the less so after dinner), upon any topic that came up, especially upon subjects that called forth nice discrimination, correct judgment, and rapid thought, apt phrases, ludicrous images, and Burke-like power of expressing them.

"'After he had been blazing away in his dramatic manner, his companions were very desirous to know *who* and *what* he was, for whatever Doctor Franklin may have said a century ago of the *question-asking propensity* of his countrymen, I never noticed so much of that kind of travelling curiosity in New-England as in Britain. On the contrary, I am certain that we in the United States are remarkably free from that sort of travelling importunateness. To the round-about question, to find out his calling or profession, Mr. Stuart answered with a grave face and serious tone, that he sometimes dressed gentlemen's and ladies' hair (at that time the high-craped pomatumed hair was all the fashion.)—'You are a hair dresser then?' 'What!' said he, 'do you take me for a barber?' 'I beg pardon, sir, but I inferred it from what you said. If I mistook you, may I take the liberty to ask what you are then?' 'Why I sometimes brush a gentleman's coat, or hat, and sometimes adjust a cravat.' 'O, you are a valet, then, to some nobleman?' 'A valet! indeed, sir, I am not. I am not a servant;—to be sure I make coats and waistcoats for gentlemen.' 'Oh! you are a tailor!' 'Tailor! do I look like a tailor? I'll assure you, I never handled a goose, other than a roasted one.' By this time they were all in a roar. 'What the devil are you, then?' said one. 'I'll tell you,' said Stuart. 'Be assured all I have said is literally true. I dress hair, brush hats and coats, adjust a cravat, and make coats, waistcoats, and breeches, and likewise boots and shoes *at your service*.' 'Oho! a boot and shoe-maker after all!' Guess again, gentlemen, I never handled boot or shoe but for my own feet and legs; yet all I have told you is true.' 'We may as well give up guessing.' After checking his laughter, and pumping a fresh flow of spirits by a large pinch of snuff, he said to them very gravely, 'Now, gentlemen, I will not play the fool with you any longer, but will tell you, upon my honour as a gentleman, my *bona fide* profession, I get my bread by making faces.' He then screwed his countenance, and twisted the lineaments of his visage, in a manner such as Samuel Foote or Charles Matthews might have envied. When his companions, after loud peals of laughter, had composed themselves, each took credit to himself for having 'all the while suspected that the gentleman belonged to the theatre,' and they all knew that he must be a comedian by profession; when to their utter surprise, he assured them that he never was

on the stage, and very rarely saw the inside of a play-house, or any similar place of amusement. They all now looked at each other with astonishment.

" 'Before parting, Stuart said to his companions, 'Gentlemen, you will find that all I have said of my various employments is comprised in these few words: I am a portrait-painter. If you will call at John Palmers's, York-Buildings, London, where I shall be ready and willing to brush you a coat or hat, dress your hair, *à la mode*, supply you, if in need, with a wig of any fashion or dimensions, accommodate you with boots or shoes, give you ruffles or cravats, and make faces for you.'

" 'While taking a parting glass at the inn, they begged leave to inquire of their pleasant companion, in what part of England he was born; he told them he was not born in England, Wales, Ireland, or Scotland. Here was another puzzle for John Bull. Where then?' 'I was born at Narraganset.' 'Where's that?' 'Six miles from Pottawoone, and ten miles from Poppasquash, and about four miles west of Canonicut, and not far from the spot where the famous battle with the warlike Pequots was fought,' 'In what part of the East Indies is that, sir?' 'East Indies, my dear sir! it is in the state of Rhode-Island, between Massachusetts and Connecticut river.' This was all Greek to his companions, and he left them to study a new lesson of geography, affording another instance of the ignorance of islanders, respecting men of genius, whose vernacular tongue is the same with that of Bacon, Newton, and Locke, Shakspeare, Milton, and Pope.' "

We do not wonder, after this, that it is recorded of him, he could very soon make those that sat to him feel at their ease, and fall into their peculiar appearance and character, when alone a faithful likeness can be taken. It is not every one that can thus remove that sort of awkwardness which most sitters experience, when stiffened into attitudes before the scrutinizing eye of a painter. Stuart spent many years of his life in the British metropolis, where his neglect of prudential maxims often entangled him in pecuniary difficulties.

Mr. Dunlap gives an interesting sketch of miniature painting, which appears to have many cultivators in America. There is a useful chapter also on architecture. The second volume treats of artists that may be said to be more American than West, Copley, or Stuart, inasmuch as these three came to be established as citizens of London. Some of those we now refer to, have lent a great lustre to their country, and some of them continue to increase its stores in works of art. Mr. Alston is living among them, and through his enlightened intercourse with the most illustrious men of Europe, he has mastered the profoundest principles with the minutest details of his art. And this leads us to observe, that America will doubtless continue to rise in the number and excellence of her artists. The galleries of Europe are annually thronged with pilgrims from the new world. There are academies which have done something and promise to do more in that new world. There are annual exhibitions in all the principal cities of the Union. From

time to time, great works find their way from Europe to the transatlantic shores; and who dare say, that the free institutions of America may not do as much in fostering the most beautiful sentiments, and in sustaining a noble emulation, as ever the venerable scenes or subjects in the old world did?

Horatio Greenough is at present in Florence, having given himself wholly to sculpture, and already executed works that are highly spoken of. His enthusiasm for the art, and his love of native country, are described as of the most lofty order. And though he is gathering from the treasures of ancient and modern art in a country of beauty and song, who can deny that in his own land there are subjects of unexampled dignity and splendour for the efforts of genius, when we hear that he is engaged on the statue of Washington, for which he has lately received a commission from the government of the United States. It may be said, that this is the sublimest subject of mere human history; and although Chantrey and Canova have, it is thought, tried their hands upon it with no eminent success, the enthusiasm of an American heart may bring all the necessary powers to the completion of the undertaking.

ART. X. — *Gleanings in Natural History. Third and last Series. To which are added Notices of some of the Royal Parks and Residences.* By EDWARD JESSE, Esq., Surveyor of his Majesty's Parks, Palaces, &c. London: Murray. 1835.

SURELY no taste can be more amiable and pure than that evinced by the author of these Gleanings; nor can we name any work in which the spirit of the writer is more effectually conveyed to his readers. Old and young must be delighted with such entertaining and instructive anecdotes and notices as are here crowded together. The volume, like the former ones of the series, is full of the best light reading that can be thought of; and over the young, who once have a glimpse of its contents, it will operate most wholesomely, by strongly impressing them with the claims which the inferior animals have upon our kindness and tenderness. Montaigne, as is well quoted by the author, has remarked, that few people take pleasure in seeing animals happy and playing together, whilst almost every one excites them to lacerate and wound each other. It cannot be doubted that much of this feeling would be removed were persons made aware of the peculiar faculties and sensibilities of such creatures, and how often they display many of the qualities in highest estimation among mankind. It is also to be remarked that our own countrymen evince a general inattention to the rights of the brute creation. Owing to a want of thought and close observation, comparatively few have a notion of the capacities of any animal we can name, and how worthy many

of those most despised or roughly handled are of a claim upon our tenderness, or how well they would repay our good treatment of them. Every one has something to say on behalf of a favourite dog, and yet how many treat this faithful, intelligent, and courageous race of animals with a cruel neglect, not to speak of the real torments inflicted upon them! It is, to a person who considers the matter, a most painful sight to see, in such weather as we have had of late, many of these servants, as upon the streets of London, put to unseemly, or at least to an overburdensome drudgery, while in real want for a drink of cold water. How often, too, do we see the little feathered prisoners exposed to the burning rays of a meridian sun in front of a reflecting wall. How often, again, do we behold the noble horse, that complaineth not, tormented with parching thirst, as intimated by his foaming mouth! There is such obvious misusage in this treatment, as must alone take its rise from a want of thought, and not from any absolute cruelty. Indeed, were mankind only to reflect a little, or try the experiment, they would, in reference to any domestic animal of the brute creation, find that it was able, willing, and fond of returning ample payment for fair treatment. How beautiful it is to behold the horse saluting the beckoning hand! how shocking to see it afraid of its master's threat, because that hand has been frequently raised to smite it in the face! Who considers how fond the abominated swinish brutes are of a clean bed, or who has been at pains to cultivate their sagacity, which is great? The goose is proverbially stupid, and yet, if treated with kindness, and habitually addressed as a wise animal, it will evince such parts as are generally alone attributed to the dog. What a change there would be in the aspect of society, were mankind universally to feel and to reflect as our author has done, and exhibits in the volume before us! We wish, as the next best thing, that every one may be taught by him, and therefore we shall insert, at considerable length, his Gleanings, satisfied that, wherever they are read, a manifest influence will be conveyed.

Mr. Jesse's work is the reverse of systematic or technical. He has evidently an extreme pleasure in watching the habits and character of the inferior animals, and a talent in interpreting their language and ways, which he is constantly exercising—setting down his discoveries just as they are made, warmed by an immediate admiration, till the list of striking facts amounts to a volume. His work is exactly that which it is called, without many generalizing remarks, which, indeed, would have required something like arrangement, but which were unnecessary, as every anecdote or fact naturally suggests whatever of the sort that need be said or thought.

We are too apt, because it saves trouble, to limit the course of nature, under certain sweeping generalities. With regard to the classification of birds, it is usual to say that those species which are

the shyest, seek the most retired situations on most occasions. But there are exceptions to this rule, which either show that we take an inadequate view of that which enters into what we call the shyness of birds, or that there are considerable diversity in the tempers and capacities of the individuals forming a species. We know indeed that there is a vast difference between the intelligence and disposition of dogs, horses, &c., and no doubt the same sort of variety holds good in the case of every species, had we the means, or took we the pains to study them. The following statement has suggested these remarks.

"In one of the work-shops belonging to Mr. W. Cox's manufactory at Taunton, a water-wagtail built her nest. The room was occupied by braziers, and the noise produced by them was loud and incessant. The nest was built near the wheel of a lathe, which revolved within a foot of it. In this strange situation the bird hatched four young ones, and the male, not having accustomed himself to such company, instead of feeding the nestlings himself, as is usual, carried such food as he collected to a certain spot on the roof, where he left it, and from whence it was borne by his mate to the young. It is still more remarkable that she was perfectly familiar with the men into whose shop she had intruded, and flew in and out of it without fear. If, by chance, a stranger, or any other of the persons employed in the same factory, entered the room, she would, if in her nest, instantly quit it, or, if absent, would not return. The moment, however, that they were gone she resumed her familiarity."—pp. 2, 3.

We ourselves have known a pair of partridges hatch fifteen eggs within three feet of the perpendicular breast of a quarry, where workmen were daily engaged in raising stones, and where generally every day, a number of blastings by means of powder took place. Nor was the depth of the quarry above twenty feet, counting both the rocks and the earth above it, while its width was so inconsiderable, that the operations of the workmen could never be above twenty feet aside from the position of the nest, and often exactly in front of it. By the day the young ones burst from the eggs, not a foot remained between the nest and the perpendicular face of the quarry. What sort of instinct or reasoning guided the parent partridges we know not, but it was fatal to several of their offspring, who incautiously ran over the edge of the precipice and were killed; those that took an opposite direction lived, and interested us several months after, when we often counted them in their flight. At last, however, the slaughtering gun of a friend thinned farther the small covey. But we must follow our author, who has far more to communicate about birds and beasts than we can be expected to possess. There is much to interest us in the statement and suggestion of our next extract.

"A gentleman whose name alone would be sufficient to attest the accuracy of the fact, communicated the following circumstance to me. He was travelling in Greece, and passed a few days at the house of an acquaintance in that country. While he was there, a large body of wolves

came down from the mountains in the night, and committed great havoc among the sheep, goats, and other animals belonging to the inhabitants of an adjoining village. As the country people knew the place to which the wolves generally retreated, they assembled in a large body, and made an attack upon them. In the evening some of the peasants brought a dead wolf of a large size to the gentleman referred to, and told him that it was the leader or head of the pack of marauders. His foot was as large as the fist of a man. On questioning the country people on the subject, they asserted, as a well known fact, that wolves were occasionally in the habit of selecting one particular whelp from a litter, which they carefully concealed in some secure place, and fed with *live* animals. The wolf thus fed grew strong and vigorous, and subsequently became the leader or king of the pack, heading them on all occasions, and directing their operations.

"It may be thought that there is not sufficient authority to prove the truth of this circumstance. It is not probable, however, that peasants would have invented the story, and in a country where wolves abound, there must have been many opportunities, through a succession of years, to enable them to ascertain the fact. The following curious and interesting passage, however, in the 19th Chapter of the Prophet Ezekiel, not only tends to confirm it, but almost to place its accuracy beyond a doubt:—It is as follows:—

"'What is thy mother? a lioness: she lay down among lions, she nourished her whelps among young lions.

"'*And she brought up one of her whelps:* it became a young lion, and it learned to catch the prey.

"'The nations heard of him, he was taken in their pit.

"'Now when she saw that she had waited, and her hope was lost, *then she took another of her whelps, and made him a young lion.*

"'And he went up and down among the lions, he became a young lion, and learned to catch the prey.'

"There is no doubt that these words are prophetical, but we know that in the Bible, allusions are constantly made to the habits of animals, and which are so accurately descriptive of them, that we can have no doubt of their being taken from actual observation. In the instance before us, the Prophet Ezekiel seemed to be aware of the circumstance which has been related, and seems to have made use of it to illustrate the condition of the princes of Israel.

"Few things are more interesting than tracing the truth and accuracy of the Holy Scriptures, by comparing what is said of the customs and habits of Eastern nations, with what antient and modern travellers have related of them. For instance, in the 9th Chapter of the Prophet Ezekiel it is said that 'a man amongst them was clothed with linen, with a writer's ink-horn by his side,' or upon his loins. It is well known to those who have travelled in Eastern countries, that even at the present time persons employed to write, carry an ink-horn tucked in their girdle on one side of them, and pens or reeds on the other. The Psalmist speaks of the 'dew of Hermon,' a hill near Nazareth. Maundrell says, 'we were sufficiently instructed by experience, what the holy Psalmist meant by the dew of Hermon, our tents being as wet with it as if it had rained all night."

"In the 49th Chapter of the Prophet Jeremiah are these words:—'He shall come up like a lion from the swelling of Jordan.' The banks of this river are still covered with a thick underwood of shrubs, in which several

sorts of wild beasts harbour themselves. During the periodical overflowings of the river, these beasts are driven out of the covert, and this circumstance gave occasion to the comparison referred to.

These, and instances without end, might be brought forward as satisfactory proofs of the accuracy of biblical allusions, and which are as authentic as they are interesting."—pp. 8—11.

Huber states, that when a queen bee is required for a colony, a grub is selected, the cell which contains it is enlarged, and it is fed with a peculiar food; and probably all gregarious animals observe some such conduct. Wild cattle and deer have a particular leader, at least, and we doubt not the same thing holds true of wild geese, which are always in their lofty flight to be seen marshalled according to form, and most probably in the wake of one established general.

The sagacity of dogs furnishes Mr. Jesse with many anecdotes; but as none are ignorant of many strange deeds performed by this domestic servant, we shall select some striking statements in reference to the less observed creatures. Animals are in the habit of lending assistance not only to their own species, but also to others.

"A farmer's boy had fed and taken great care of a colt. He was working one day in a field and was attacked by a bull. The boy ran to a ditch and got into it just as the bull came up to him. The animal endeavoured to gore him, and would probably have succeeded had not the colt come to his assistance. He not only kicked at the bull, but made so loud a scream, for it could be called nothing else, that some labourers, who were working near the place, came to see what was the matter, and extricated the boy from the danger he was in. I have seen cattle, when flies have been troublesome, stand side by side, and close together, the head of one at the tail of the other. By this mutual arrangement flies were brushed off from the head of each animal as well as their sides, and only two sides were exposed to the attacks of the insects. Sheep have been known to take care of a lamb when the dam has been rendered incapable of assisting it, and birds will feed the helpless young of others.

Birds also will cluster together for the purpose of keeping each other warm. I have observed swallows clustering, like bees when they have swarmed, in cold autumnal weather, hanging one upon another, with their wings extended, under the eaves of a house. I have also heard more than one instance of wrens being found huddled together in some snug retreat for the purpose of reciprocrating warmth and comfort. The following interesting communication on this subject was made to me by Mr. Allan Cunningham, an author of whom his countrymen are justly proud, and who, I trust, will long continue to delight his admirers with the productions of his pen.

"He says, 'I have once or twice in my life had an opportunity of answering that touching inquiry of Burns—

> 'Ilk happing bird, wee, hapless thing,
> That in the merry months o' spring,
> Delighted me to hear thee sing,
> What comes o' thee?
> Where wilt thou cower thy chitt'ring wing
> An' close thy e'e?'

" 'One cold December night, with snow in the air, when I was some ten years old or so, I was groping for sparrows under the eaves in the thatch, where you know they make holes like those bored by swallows in the river-banks. In one of these holes I got a handful of something soft; it felt feathery and warm, and a smothered chirp told me that it was living. I brought it, wondering, to my father's house, and took a look at it in the light. The ball consisted of four living wrens rolled together, the heads under their wings, and their feet pulled in, so that nothing was visible outside save a coating of mottled feathers. This I took to be their mode of keeping themselves warm during the cold of winter. If you ask if I am sure my memory serves me rightly, I answer yes; for having allowed one of the wrens to escape, it flew directly to where my father was reading at a candle, and I had the misery of receiving from his hand one of those whippings which a boy is not likely soon to forget.

" 'When eighteen years old, or thereabouts, I met with something of the same kind: there was a difference, indeed, in the birds, for on this occasion they were magpies—not birds of song, but of noise. I went out with my brother, now in the navy, one fine moonlight winter night, to shoot wood-pigeons in a neighbouring plantation. The wind was high, and we expected to find them in a sheltered place, where the soil was deep, and the spruce furs had grown high. As I went cowering along, looking through the branches between me and the moon, I saw, what seemed as large as a well filled knapsack, fixed on the top of a long, slender ash-tree, which had struggled up in spite of the firs, which you know grow very rapidly. I pointed it out to my brother, and seizing the shaft of the tree, shook it violently, when, if one magpie fell to the ground, there were not less than twenty dropt in a lump at my feet. Away they flew screaming in all directions. One only remained on the spot which they occupied on the tree, and I shot it, and so settled what kind of birds had been huddled together to avoid the cold. I looked at them before I shook them down, for a minute's space or more, and could see neither head nor feet: it seemed a bundle of old clouts or feathers.' "—pp. 44—47.

On the economy of nature, our author has some reflections, equal in point of propriety and beauty to any to be found in the Bridgewater Treatises. He points out most happily how the all-wise disposition of the Creator may be traced in the reciprocal uses to which all created things were designed, all being subservient to the same end, and all contributing to assist in the preservation and happiness of the several species. Every thing is so perfectly contrived, so wonderfully propagated, and so providentially supported, that we are not only lost in wonder when we reflect upon them, but are obliged to confess, that after all the researches and observations hitherto made, there is an ample field still remaining for fresh and equally interesting discoveries. Among certain insects we observe most astonishing provisions of goodness. Bees, we may readily believe, have been created as a direct blessing to man, and by allowing themselves to be housed, they insure their existence and propagation to an unlimited extent, did man allow it. But wasps have no stock of provisions for their young, and therefore the old ones destroy those which are in the cells, and others become numbed

and perish. Our author proceeds to say, if a wasp's nest is examined in November, not one will be found alive in it. Thus these troublesome animals are kept within due bounds. The female or queen wasps only, retire to some winter retreat, in an old tree or wall, to become the founders of a new colony. Yet, as has been observed by an eminent naturalist, the destruction of one part of the society by another, previously to the death of the executioners themselves, is a merciful measure, such apparent ferocity being the last effort of tender affection, active even to the end of life. As to the method which nature takes in the well-being and preservation of her creatures, we shall quote some curious statements, that must be new to many persons, but which we presume the author has sufficient grounds for advancing.

"I am assured that when a sheep has two lambs at a time, she will not permit one to suck her unless the other is present. But for this instinctive arrangement, one of her offspring would have an undue proportion of nourishment, and the other would either starve or degenerate.

"It is well known that a pigeon usually lays but two eggs. If, however, a third is laid, which is sometimes the case, it has never I believe been known to come to maturity. If three young pigeons were to be fed, none of them would probably be vigorous, and the race would degenerate. This is another instance of the interest which Nature takes in the well-being of her creatures. The cow affords a similar instance: if she has twins, one of them a male, and the other a female, the latter is always barren.

"If a doe produces a white fawn, with red eyes, its under jaw is always defective, and it dies of starvation: a wise provision of Nature, in preventing what would probably be feeble from arriving at maturity.

"When we consider also the way in which the Creator has provided for the clothing of animals, according to the climates of the places in which they are found, we shall have no less cause to admire his goodness. In hot countries many animals have but little hair on their bodies and some are almost entirely without it, such as elephants, monkies, &c. In very cold countries, the fur as well as the hair of animals is very thick, and even the feet of some birds are covered with feathers, not only to protect them, but to enable them more readily to run upon the snow. Animals also, which have been brought from one country and domesticated in a different and opposite climate, are not neglected by nature, but are provided with such a change of covering as is best suited to it. How different is the covering of a Shetland pony to that of an Arabian or Persian horse; one has to endure the extreme of cold, and the other of heat, and we see how kindly Nature has provided for both.

"Ducks which lay early in the year strip more of their feathers off, and make their nest much warmer than those which lay later in the season. This instinctive property is very curious, and shows the foresight which has been implanted in animals.

"It is well known that in hot countries, where the blood of horses is heated by the climate, they are in the constant habit of bleeding each other and sometimes of bleeding themselves. This is done by biting the neck or the shoulder. These, and a great variety of interesting facts in the economy of Nature, prove that animals are in possession of facul-

ties, beyond mere instinct, and which they use to their own advantage under peculiar circumstances. Thus, a friend of mine saw a fine greyhound, which had been incessantly teased by a small spaniel, take it up in his mouth and drop it over the parapet of a terrace into a river which flowed below it. The noble animal was unwilling to hurt his tormentor, and therefore took this opportunity of freeing himself from its annoyance. The dog in this instance did what instinct alone would not have taught him to do, and afforded another proof of the truth of the remark I have made above.

"I will give another instance of this:—A horse and a cat were great friends, and the latter generally slept in the manger. When the horse was going to have his oats, he always took up the cat gently by the skin of her neck, and dropped her into the next stall, that she might not be in the way while he was feeding. At all other times he seemed pleased to have her near him."—pp. 58—61.

The pugnacious disposition in the males of some animals, as has also been well observed by Lucien Buonaparte, is not to be regarded as accidental, but as necessary to the good of the species, for since females prefer those males which are victorious, feebleness and degeneracy are prevented in the animal creation. There is no end to the amazing instincts of animals, and to instances of conduct on their part which intimate a sort of reasoning faculty to be under peculiar circumstances at their command. Mr. Jesse states that a person may stand for a long time close to a rabbit in its form without its quitting it, but he has frequently observed that the moment the eyes of the intruder have met those of the animal it has run away. The nightingale too will sing in a thick bush, when man is close to it, but whenever his eyes rest on it, the song ceases.

When speaking of the care of animals for their young, he hesitates not to affirm that the palm of parental affection must be given to birds in preference to quadrupeds. As respects some of the feathered species, it seems to us, that an exception must be made. Tame pigeons seem to bear little remembrance of their bereavement when robbed of their young, and other birds with the most philosophic patience proceed to the erection of a new nest, and the propagation of another family, when the hand of the destroyer has been upon their family. It is, to reason according to human notions, true that quadrupeds are reminded of their young when their milk becomes inconvenient, a circumstance which suggests to our minds a selfish interest, when they hasten to feed their offspring.

"Birds, however, have no such motive, and yet how unceasingly are they occupied in providing for their brood, and how cheerfully do they appear to perform their offices of love and affection. From morning to night they are occupied in feeding them, and whatever their own wants may be, they are neglected till those of their young are satisfied. A hen eats but little during the period of incubation, and nothing during the last two days she was occupied in hatching her brood. When, however, she quits her nest with it, her first care is for her chickens, and hun-

gry as she must be, she eats nothing until they have been fed. Magpies the most vigilant of birds for their own safety at other times, are extremely bold when their young are to be fed, or when their safety is endangered. It is a common practice among game-keepers, when they want to destroy the old birds, to take the young out of a nest, and make them squeak. The parents on hearing the well known cry of distress, hasten to the rescue of their young, and are then shot. This is the case with jays and other birds of prey, who thus frequently fall the victims of their parental affection. In the case of birds also, this affection is in most cases partaken of by both parents. In that of mammalia it is generally confined to the female, who, besides the care of nourishing her offspring, has in some instances, to protect them from the ferocity of the male.

"I think I have mentioned enough to show how strongly the love of their offspring is implanted in animals. It is not confined, however, to their young alone, for I see more and more reason every day to admire the delightful manner in which many animals shew their love and affection for each other, as well as for their young. I have seen a sheep which was brought up by hand, and which had only a solitary horse to bestow its affections upon, quietly grazing near its early friend, forsaking those of its own species. I likewise remember a cat and a dog which were great friends. If the dog was made to howl, the cat immediately flew to his rescue, and shewed much anger. Pigs evince much sympathy for one of their own species when in distress."—pp. 64—66.

The habits of fish are necessarily much less known than those of other animals, though every year is adding to our stock of knowledge in this branch of natural history. We were not aware of eels coming to grass to feed at night upon worms and snails, as stated by our author, although we have understood that they sometimes migrate across dry land, in search of better ponds than what a dry summer may have left them. We have witnessed also on more occasions than one, what the author seems not to have seen; —that is, eels in the middle of winter dug out of a sandy bottomed ditch, more than a foot below the surface, and in nearly a torpid state. On one occasion when there were about a dozen of them thus disturbed, their residence was some hundred yards from the stream from which they must have wandered. The *sanding* of eels during the cold months is quite a common phrase in the north. With respect to eels and other species of fish, the following account is interesting.

"That eels hybernate during the cold months there can, I think, be little doubt, few or none being caught at that time. I have endeavoured also, but without success, to procure eels in the winter, from those places in the river Thames where I have every reason to believe they go to spawn. I read an account, which if correct, would serve to prove what I have now stated. A boy at Arthurstown in the county of Wexford, on the river at Waterford, perceived something of a very unusual appearance floundering upon the sand at low water. Upon a nearer approach he found it to be a quart bottle, which shewed many symptoms of animation. He seized it and brought it in. It was found to contain an eel so much thicker than the neck of the bottle, that it must be supposed the eel made its lodgement there when it was younger and of course smaller.

It was necessary to break the bottle for the purpose of liberating the fish. If this account is true, it goes to prove in a curious way, as far as one instance can do so, the propensity which eels have to hybernate during the cold months. It also seems to prove that they do this in the tide-way if they can, and that they neither feed nor deposit their spawn till the season of hybernation is over. It is indeed a general opinion amongst old fishermen that eels cannot bear cold. Leeches on the contrary can bear almost the extremes of cold as well as heat. I have known them frozen in a bottle of water, and appear vigorous after the water was thawed. An English officer, who accompanied the French expedition to Algiers, assured me that several of the mules bled to death in consequence of having swallowed leeches in the water they drank, and which fastened on their intestines. The waters in the neighbourhood of that place were so very full of them, that the French soldiers were obliged either to filter it through their handkerchiefs, or to dig holes in the sand by the sides of the streams.

"I have frequently observed a chub in the fountain of the Gardens of Hampton Court Palace, roll itself in apparently a playful manner along the bottom of the fountain. It would make a sudden dart, throwing itself upon its back and sides. In doing this, it was always followed by several small roach and dace, which no doubt fed on the insects which harbour in the mud, and which the chub disturbed.

"Perch appear to be a very precocious fish. I have known them full of spawn when they have not been more than three inches in length.

"From various experiments which I have tried, there can, I think, be no doubt but that fish have the organs of hearing. Mr. John Hunter was of that opinion, but many people, I believe, still doubt the fact. There is, however, a singular mode of taking trout practised in some of the rivers in South Wales, which would go some way to confirm the supposition. The sides of the rivers are here and there very rocky, and where there is a flat shelving rock, trout generally haunt under it. If this rock is struck forcibly with a large sledge hammer, the trout rise to the surface of the water, appearing as if they were stunned, and are then taken.

"The Dutch fishermen who bring live cod in well-boats to the river Thames to supply Billingsgate Market, are in the habit of puncturing the air-bladders of the fish, which they perform with a sharp pointed instrument, like a shoe-maker's awl. By this means the fish sink to the bottom, and remain perfectly quiet during the voyage, so that they do not bruise themselves, and are more closely stowed. Few fish die by the operation. Cod remain so perfectly healthy in brackish water, that I have little doubt if they were habituated to fresh water by degrees, they might be preserved in ponds for a considerable space of time. Persons having ponds near the coast of Kent or Essex might easily try the experiment. Fresh water trout are constantly taken in the sea near the mouths of rivers, and I believe occasionally other fresh water fish, a proof that they can become habituated to salt water.

"Every year serves to convince me more and more, that the idea which I ventured, with considerable diffidence, to advance in the first volume of my Gleanings, of the non-migration of gregarious fish, such as mackarel, herrings, pilchards, &c. is a correct one. It has been supposed by Pennant, and other able writers on Natural History, that large shoals of herrings leave the neighbourhood of Shetland in June, and surround the Islands of Great Britain and Ireland, congregating again off

the Landsend in September. From the united testimony of many intelligent fishermen and from my own observation, I am convinced that no such migration takes place, but that by a beautiful and benevolent arrangement of Providence, the gregarious fish, which are of such vast utility to man, leave the depths of the sea at certain ordained periods. Each vast shoal is succeeded by another. We have the mackerel—the herring, the sprat, and the pilchard in regular succession. These fish leave their haunts when they are in the highest perfection, and frequent shallows where they are readily captured. If they had not been endowed with this impulse, the enormous benefits they are of to mankind would be lost. Surely the mind of man cannot have a more interesting or indeed a nobler subject for meditation, than the consideration of the ways of Providence in the works of creation."—pp. 69—73.

This opinion respecting the non-migrations of gregarious fish, seems doubtful, and contrary to various facts; neither do we think that the hearing of the trout is proven by the singular mode of taking that fish as practised in South Wales. The sense of touch may as fairly be supposed to have communicated the stun.

Our author manfully and feelingly stands up in behalf of certain despised animals. We like to find him so engaged with respect to pigs; he says, that he knows a gentleman who has one that will stand upon its hind legs and reach the branch of an apple tree, which it shakes to make the fruit fall that she may enjoy it; and he adds, that though pigs may be asleep in calm weather, the moment the wind rises, they hasten to the nearest apple or oak trees, aware that the wind will shake down food for them. We are obliged to Mr. Jesse, particularly for rescuing the cat family from indiscriminate obloquy.

"Cats are generally persecuted animals, and are supposed to shew but little attachment to those who are kind to them. I have known a cat, however, evince great uneasiness during the absence of her owner, and it is stated that when the Duke of Norfolk was committed to the Tower in the reign of Queen Elizabeth, a favourite cat made her way into his prison room by getting down the chimney.

"Cats have been known also to do their best to protect the property of their masters, as well as dogs. A man who was sentenced to transportation for robbery, informed me, after his conviction, that he and two others broke into the house of a gentleman near Hampton Court. While they were in the act of plundering it, a large black cat flew at one of the robbers, and fixed her claws on each side of his face. He added that he never saw any man so much frightened in his life.

"Mr. White in his Natural History of Selborne, states that of all quadrupeds, cats are the least disposed towards water, and will not, when they can avoid it, deign to wet a foot, much less to plunge into that element. The following fact, however, communicated to me by a friend who lived several years in Jamaica, will prove that they take the water, and is also another instance of the attachment of animals to the place where they were bred. Being in want of a cat, one was given him which was not full grown. It was put into a canvas bag, and a man on horseback brought it a distance of five miles from the place where it was bred, and from which it had never been removed before. In doing so, he had

to cross two rivers, one, named the Mino, which was about eighty feet wide and two and a half feet deep, running strong. The other called Thomas' river, was wider and more rapid, but less deep. Over these rivers there are no bridges. The cat, when it arrived, was shut up for some days, and when supposed to be reconciled to her new dwelling, she was allowed to go about the house. The next day, however, she was missing, and was found shortly afterwards at her old abode.

"A family residing at Newcastle-on-Tyne went one summer to Tynemouth, leaving their house in the care of two female servants. One evening, when the servants were sitting together in the kitchen, their attention was attracted by a cat, which went up into a laundry over the kitchen, and then returned to them and mewed. The cat did this so often, that the servants were induced to go up stairs to see what she wanted. When they got into the laundry, they found a man concealed in the chimney. One of the maids fainted, and the other gave the alarm to their neighbours, but in the mean time the man made his escape out of the window and over the roofs of the adjoining houses.

"A favourite cat, much petted by her mistress, was one day struck by a servant. She resented the injury so much, that she refused to eat any thing given to her by him. Day after day he handed her dinner to her, but she sat in sulky indignation, though she eagerly ate the food as soon as it was offered to her by any other individual. Her resentment continued undiminished for upwards of six weeks. The same cat having been offended by the housemaid, watched three days until she found a favourable opportunity for retaliation. The housemaid was on her knees washing the passage, when the cat flew at her, and left indubitable marks on her arms, that no one could ill use her with impunity. It is, however, but fair to record her good qualities as well as her bad ones. If her resentment was strong, her attachment was equally so, and she took a singular mode of shewing it. All the tit-bits she could steal from the pantry, and all the dainty mice she could catch, she invariably brought and laid at her mistress's feet. She has been known to bring a mouse to her door in the middle of the night and mew till it was opened, when she would present it to her mistress. After doing this she was quiet and contented.

"A lady had a tortoise-shell cat and a black and white one. A few years ago, the latter was observed to carry her kitten when two or three days old to her companion, who brought it up with her own kitten, though of a different age, with all the tenderness of a mother. This was done time after time for several years, but last year it was reversed, the black and white cat taking her turn to discharge the duties of a wet-nurse to the kitten of the other. It is probable that a deficiency of milk was the cause of the cats not suckling their young. It is not surprising that one of them should adopt the kitten of another, but it appears that some faculty nearly approaching to reason must have shewn them the necessity of procuring a substitute."—pp. 123—126.

We remember to have read in a newspaper of a cat in the Highlands of Scotland having seized upon a salmon in a shallow of water, and held on for a considerable time, in spite of his victim's element. Still it must be confessed that cats are not general favourites, and that they are most unmercifully persecuted by many.

"Cats are thought imps,
And boys against their lives combine,
Because 'tis said that cats have nine."

But cats are not the only familiar creatures that are in bad repute among men; and while our author succeeds admirably in instructing us regarding the habits and capacities both of favourites and unpopular species, he gains over our sympathy for the latter in a way that touches our moral reflections in a strong degree. Sparrows engage his powerful advocacy, as being of the greatest utility in devouring myriads of insects, particularly when they have young ones. He also maintains that they are a sociable and charitable race: they live in habits of great friendship with one another. A sparrow that had been caught by the leg by a piece of worsted, from which it could not extricate itself, was in one instance known to have been fed for a whole winter by its congeners; and several instances are recorded of sparrows feeding the young of other birds which have been in a state of captivity. A more unwelcome species of animals than even sparrows are to farmers, are affectionately spoken of by Mr. Jesse; and he also gives good authority for that which we have often heard repeated in our youth by those who were deemed credulous.

"Whilst I am on the subject of the kind disposition which animals shew to each other, I will mention an anecdote which was recently communicated to me of the old English, or black rat; this animal is now become very scarce in this country. Unlike the Norway-rat, which is fierce, and lives in little harmony even with its own species, our original animals appear to have been sociable in their habits, and to have shewn kindness and friendship to each other. The fact referred to was communicated to me by the Rev. Mr. Ferryman, a clergyman in Sussex, an accurate observer of nature, and whose beautiful collection of specimens of British birds and animals, is second to none that I have ever seen; they are all stuffed by himself, and he has given them a great interest by displaying their peculiar habits; he is in his 85th year, but his mind is still as vigorous as ever. Besides being a good scholar and a naturalist, he has made many curious and important discoveries in mechanics; and it is to be regretted that his retired habits, and the secluded situation in which he lives, have prevented him from becoming better known. He informed me that some fifty years ago, when the old English rat was numerous, he resided at Quorn, in Leicestershire. Walking out in some meadows one evening, he observed a great number of rats in the act of migrating from one place to another, which it is known they are in the habit of doing occasionally. He stood perfectly still, and the whole assemblage passed close to him. His astonishment however was great, when he saw amongst the number an old blind rat, which held a piece of stick at one end in its mouth, while another rat had hold of the other end of it, and thus conducted its blind companion. Mr. Ferryman has a large glass case of English rats, in which this interesting anecdote is commemorated with equal truth and fidelity. Mr. Ferryman also communicated to me the following anecdote of a rat, which I am in justice to him bound to admit he did not *implicitly* believe himself, neither are my readers required to do so; I merely give the story as I heard it. He said that he had an old friend, a clergyman, of retired and studious habits. When sitting in his room one day, he saw an English rat come out of a hole at the bottom of the

wainscoat; he threw it a piece of bread, and in process of time he so familiarized the animal that it became perfectly tame, ran about him, was his constant companion, and appeared much attached to him. He was in the habit of reading in bed at night; and was on one occasion awoke by feeling a sharp bite on his cheek, when he discovered the curtains of his bed to be on fire. He made his escape, but his house was burnt down, and he saw no more of his rat. He was however convinced, and remained so for the rest of his life, that his old companion had saved him from being burnt to death by biting his cheek, and thus making him aware of his danger. The marks of the teeth were visible upon it, and the reader may put what faith he pleases on the supposition of the good clergyman. He himself was always indignant if any one doubted it.

"That rats are endowed not only with an extraordinary degree of ingenuity and cunning, but with a faculty which approaches almost to a reasoning power, cannot be doubted: there is a sufficient number of well attested facts to prove this; the following is one of them. A ship on her voyage was not only much infested with rats, but proved so unfit for sea, that her stores were directed to be made over to another vessel. In doing this, the greatest care was taken that the rats should not gain access to the other ship, and in order to prevent it, the two vessels were anchored at some distance from each other, and the stores were removed in boats. When the crew were about to quit the vessel, the whole body of rats were seen to make their way down its sides into the sea, and to swim to the ship in which the stores had been deposited; this they would have penetrated, had not the vigilance of the crew prevented them. The vessel got under way, and the rats were left to their fate."—pp. 206—209.

We think we have extracted enough from the present volume to show that it deserves the hearty welcome of every reader, and that it is calculated in an eminent degree to mend the heart, as well as to communicate instruction in a branch of study that is rapidly gaining upon the taste of the public. There are in these pages a number of pieces on other subjects besides the inferior animals, that breathe a freshness, benignity, and enthusiasm highly pleasing. We have papers on the Pleasures of the Country, on First Days in Spring, on the Use of Plants, on the Agricultural Peasantry, &c., that should be studied. One great, and indeed the chief object of the author, has been to show how much we are bound to treat every animal with tenderness and kindness, which of course infers, that when we must destroy them, it ought to be without cruelty or the infliction of needless pain. We cannot do better than go back to the general remarks he makes on such kindness.

"This feeling is strongly enforced upon us by our benevolent Creator, who not only inculcates, but commands us to shew mercy. 'If thou see the ass of him that hateth thee lying under his burthen, and wouldest forbear to help him, thou shalt surely help him.' A special law was prescribed in favour of the oxen which trod out the corn: and numerous instances might be brought forward to shew that all created things are objects of the Divine care and compassion.

"Nothing is more detestable than cruelty, and it is a sad reflection that the chief miseries of animals are inflicted upon them by man. Some persons can find sport in witnessing pain and distress, and will destroy life out of mere wantonness. But for this cruelty, we might have the gratification of being surrounded by animals in a state of comparative happiness, showing their gratitude for the kindness of man, by losing all fear of him.

"We shall probably be always in a state of uncertainty as to the degree of happiness animals are capable of enjoying. Those extraordinary faculties which they possess, and which are so nearly allied to reason, may, for ought we know, make them more susceptible to the impressions of pleasure and pain. Mr. Locke says that if animals have any ideas at all, and are not mere machines, as some would have them, we cannot deny them to have reason. It seems to me, he adds, as evident that they do in some instances reason, as that they have sense. If this is the case (and I shall bring forward some evidence of the fact), we ought to entertain more kindly feelings towards them than we generally do. Their fondness for their offspring is as fervent, and their love and affection are, in many instances, as strong as our own. They are susceptible of gratitude, and of the strongest attachments. They are honest, patient, and forgetful of injuries—brave and courageous amidst dangers, and afford examples of perseverance and industry in providing for the food and safety of themselves, and their young, equal to the most rational foresight. Those who, like myself, have not only watched, but studied the character and habits of animals, will agree in what has been said of them. I will proceed to illustrate it by some examples. I wish, however, to remark, that in relating anecdotes of animals, I lay myself open to the charge of going beyond the bounds of probability. I do not think, however, that this is a sufficient reason for withholding them, whilst I have myself a conviction of their accuracy. It is, perhaps, in many cases, difficult to assert the truth of a fact when it militates against generally received opinions, without incurring the charge of exaggeration. If this feeling was allowed to operate, much curious information would be suppressed. I shall therefore state such facts as have been well authenticated, assuring my readers that neither in this, or in the two preceding volumes, have I allowed myself to communicate an anecdote, of the accuracy of which I entertained the least doubt."—pp. 170—173.

To these Gleanings in Natural History, the author has added notices of some of the royal parks and residences in England, which, as he is surveyor of these to his Majesty, he has been enabled very ably to frame. Kew, Richmond, and Richmond Park, Hampton Court, and Windsor Castle have each a chapter, or, as the author calls it, a day allotted to them, which all those contemplating a visit to such scenes should read, and all who wish to have a clear notion of the splendour and ancient architecture of England. This portion of the work, however, admits not so well of abridgment or quotation as the former; but our readers may take our word when we say it is worthy of the author.

ART. XI.—*Rosamund Gray: Recollections of Christ's Hospital, &c. &c.* By CHARLES LAMB, Author of the "Essays of Elia." London: Moxon. 1835.

WE consider it to be our duty—and it assuredly recommends itself by the pleasure it confers during its performance—to accept of such an opportunity as the present, with the view of keeping the minds of our readers alive to the fact, that there are a few authors of our own day in whose writings the English language and true English sentiment are to be found, as pure and undefiled as in the most celebrated of any age. Nor need we look for a happier illustration than in the works of Charles Lamb. The volume before us, which consists of pieces that have formerly appeared, but without the companionship of his poetry, amply establishes the truth of our assertion, nor is it necessary for us to go to any of his later productions to found arguments in support of his claim to universal admiration as a model in language and sentiment, especially as we have not previously directed our readers to the pieces before us.

The writings by the author of the "Essays of Elia," we have not a shadow of doubt, are destined to live, and in after years have a signal place in British literature. And why do we say so? It might be answered, that the exquisite, and somewhat quaint, peculiar refinement of the style and sentiment of our author are sufficient to induce the belief we have expressed. But there is a more precise and touching recommendation in his writings than even these qualities amount to—we mean, Charles Lamb appears himself in every page of them. One cannot but see and understand much of the man from every part of what he says, and a more lovely and estimable spirit never had a being among mortals! In sickness or anguish of spirit, the sufferings would be great of him who did not find a charm in studying the character of such a man, as clothed in his sweet pages. We are not going to rack our brain by attempting to describe all that went to the constitution of such a character and such an author; we rather proceed to copy a few of his features as they are held out in the present volume, knowing that thereby every observant and reflecting mind will catch a glimpse of such a rarely lovely genius, and in some measure become likened unto him.

Rosamund Gray, as a tale, is not a great favourite of ours; but that is not the ground on which we form an opinion of its value. We admire it, as indeed everything which fell from the pen of its charming author, for the refined gold which abounds in it. We could take up any separate page of the tale, and peruse it with delight every day in the week, which is what can seldom be said of any small portion of what are the most engrossing tales. Take its opening. "It was noontide. The sun was very hot. An old gentlewoman sat spinning in a little parlour at the door of her cot-

tage. She was blind, and her grand-daughter was reading the Bible to her. The old lady had just left her work, to attend to the story of Ruth. 'Orpah kissed her mother-in-law, but Ruth clave unto her.' It was a passage she could not let pass without a *comment*. The moral she drew from it was not very *new*, to be sure. The girl had heard it a hundred times before, and a hundred times more she could have heard it, without suspecting it to be tedious. Rosamund loved her grandmother. The old lady loved Rosamund too; and she had reason for so doing. Rosamund was to her at once a child and a servant. She had only *her* left in the world. They too lived together!" Now, there are pictures, visible and moral, in this passage; but is there not also an image of the painter, as well as the painted, partly discovered in it? and that image is one of as gentle beauty and acute intelligence as Rosamund Gray herself.

We open at an apostrophe that beautifies the narrative, and which has a harmony and sweetness in it, like the fancied music of the spheres. "The moon is shining in so brightly at my window where I write, that I feel it a crime not to suspend my employment awhile to gaze at her. See how she glideth in maiden honour through the clouds, who divide on either side to do her homage! Beautiful vision! as I contemplate thee, an internal harmony is communicated to my mind—a moral brightness, a tacit analogy of mental purity—a calm, like *that* we ascribe in fancy to the favoured inhabitants of thy fairy regions, 'argent fields!'" We need not copy more of this exquisite address, although it proceeds to add other images of a beautiful mind contemplating a beautiful object.

Again—"Methinks something like an awakening from an ill dream, shall the Resurrection from the Dead be!—Materially different from our accustomed scenes and ways of life, the *World to come* may possibly not be; still, it is represented to us under the notion of a *Rest*, a *Sabbath*, a state of bliss!" Rosamund Gray is a tale of grief, and therefore abounds with plaintive sentiments and pious resignation, conspicuous features in the frame of the author's mind. But he could also assume the critic's chair, and wield an indignant and polished satire with singular tact, showing a mind as strongly framed as it was fine. Take, as an illustration, the beginning of an Essay on the Tragedies of Shakspeare, considered with reference to their fitness for stage representation.

"Taking a turn the other day in the Abbey, I was struck with the affected attitude of a figure, which I do not remember to have seen before, and which upon examination proved to be a whole-length of the celebrated Mr. Garrick. Though I would not go so far with some good catholics abroad as to shut players altogether out of consecrated ground, yet I own I was not a little scandalised at the introduction of theatrical airs and gestures into a place set apart to remind us of the saddest realities. Going nearer I found inscribed under this harlequin figure, the following lines:—

'To paint fair Nature by divine command,
Her magic pencil in his glowing hand,
A Shakspeare rose; then, to expand his fame
Wide o'er this breathing world, a Garrick came.
Though sunk in death the forms the Poet drew,
The Actor's genius bade them breathe anew;
Though like the bard himself, in night they lay,
Immortal Garrick call'd them back to day:
And till Eternity with pow'r sublime
Shall mark the mortal hour of hoary Time,
Shakspeare and Garrick like twin-stars shall shine,
And earth irradiate with a beam divine.'

"It would be an insult to my readers' understandings to attempt any thing like a criticism on this farrago of false thoughts and nonsense. But the reflection it led me into was a kind of wonder, how, from the days of the actor here celebrated to our own, it should have been the fashion to compliment every performer in his turn, that has had the luck to please the town in any of the great characters of Shakspeare, with the notion of possessing a *mind congenial with the poet's:* how people should come thus unaccountably to confound the power of originating poetical images and conceptions with the faculty of being able to read or recite the same when put into words; or what connexion that absolute mastery over the heart and soul of man, which a great dramatic poet possesses, has with those low tricks upon the eye and ear, which a player by observing a few general effects, which some common passion, as grief, anger, &c. usually has upon the gestures and exterior, can so easily compass. To know the internal workings and movements of a great mind, of an Othello or a Hamlet for instance, and the *when* and the *why* and the *how far* they should be moved; to what pitch a passion is becoming; to give the reins and to pull in the curb exactly at the moment when the drawing in or the slackening is most graceful; seems to demand a reach of intellect of a vastly different extent from that which is employed upon the bare imitation of the signs of these passions in the countenance or gesture, which signs are usually observed to be most lively and emphatic in the weaker sort of minds, and which signs can after all but indicate some passion, as I said before, anger, or grief, generally; but of the motives and grounds of the passion, wherein it differs from the same passion in low and vulgar natures, of these the actor can give no more idea by his face or gesture than the eye (without a metaphor) can speak, or the muscles utter intelligible sounds. But such is the instantaneous nature of the impressions which we take in at the eye and ear at a play-house, compared with the slow apprehension oftentimes of the understanding in reading, that we are apt not only to sink the play-writer in the consideration which we pay to the actor, but even to identify in our minds in a perverse manner, the actor with the character which he represents. It is difficult for a frequent play-goer to disembarrass the idea of Hamlet from the person and voice of Mr. K. We speak of Lady Macbeth, while we are in reality thinking of Mrs. S. Nor is this confusion incidental alone to unlettered persons, who, not possessing the advantage of reading, are necessarily dependent upon the stage-player for all the pleasure which they can receive from the drama, and to whom the very idea of *what an author is* cannot be made comprehensible without some pain and perplexity of

mind: the error is one from which persons otherwise not meanly lettered, find it almost impossible to extricate themselves.

"Never let me be so ungrateful as to forget the very high degree of satisfaction which I received some years back from seeing for the first time a tragedy of Shakspeare performed, in which two great performers sustained the principal parts. It seemed to embody and realise conceptions which had hitherto assumed no distinct shape. But dearly do we pay all our life after for this juvenile pleasure, this sense of distinctness. When the novelty is past, we find to our cost that instead of realising an idea, we have only materialised and brought down a fine vision to the standard of flesh and blood. We have let go a dream, in quest of an unattainable substance."—pp. 99—103.

The elevated purity, sense of justice, and unbending honour of his mind are just as conspicuous in his criticism as in his plaintive tale, which we have been before referring to. There is such an earnest and tender appreciation of moral propriety and intellectual attainments in the above extract, as figures the writer to us very fully, both mentally and morally.

Lamb's antiquarian taste had a really ancient gracefulness about it, that makes him in that department a classic, and that indicates the style of simplicity and wealth that marked all his thoughts. His quaintness was even "deeply steeped in human feeling and passion," as he himself has characterised the wit of Fuller, the church historian. Indeed there seems to have been a family resemblance between these lively, intellectual, and tender-hearted men, so that we do not marvel at the admiration which the latter evinces for the former, as proved in the specimens from Fuller's writings given in the present volume. One of those specimens, with Lamb's note upon it, will interest and delight our readers, if it does not establish the kindred character of the two writers.

"*Burning of Wickliffe's Body by order of the Council of Constance.*—'Hitherto [A. D. 1428] the corpse of John Wickliffe had quietly slept in his grave about forty-one years after his death, till his body was reduced to bones, and his bones almost to dust. For though the earth in the chancel of Lutterworth, in Leicestershire, where he was interred, hath not so quick a digestion with the earth of Aceldama, to consume flesh in twenty-four hours, yet such the appetite thereof, and all other English graves, to leave small reversions of a body after so many years. But now such the spleen of the Council of Constance, as they not only cursed his memory as dying an obstinate heretic, but ordered that his bones (with this charitable caution—if it may be discerned from the bodies of other faithful people) be taken out of the ground and thrown far off from any Christian burial. In obedience hereunto, Richard Fleming, Bishop of Lincoln, Diocesan of Lutterworth, sent his officers (vultures with a quick sight scent at a dead carcass) to ungrave him. Accordingly to Lutterworth they come, Sumner, Commissary, Official Chancellor, Proctors, Doctors, and their servants, (so that the remnant of the body would not hold out a bone amongst so many hands), take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighbouring brook, running hard by. *Thus this brook has conveyed his ashes into*

Avon, Avon into Severn, Severn into the narrow seas, then into the main ocean; and thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over."—Church History.

" * The concluding period of this most lively narrative I will not call a conceit: it is one of the grandest conceptions I ever met with. One feels the ashes of Wickliffe gliding away out of the reach of the Sumners, Commissaries, Officials, Proctors, Doctors, and all the puddering rout of executioners of the impotent rage of the baffled Council: from Swift into Avon, from Avon into Severn, from Severn into the narrow seas, from the narrow seas into the main ocean, where they become the emblem of his doctrine, 'dispersed all the world over.' Hamlet's tracing the body of Cæsar to the clay that stops a beer-barrel, is a no less curious puruit of 'ruined mortality;' but it is in an inverse ratio to this: it degrades and saddens us, for one part of our nature at least; but this expands the whole of our nature, and gives to the body a sort of ubiquity—a diffusion, as far as the actions of its partner can have reach or influence.

" I have seen this passage smiled at, and set down as a quaint conceit of old Fuller. But what is not a conceit to those who read it in a temper different from that in which the writer composed it? The most pathetic parts of poetry to cold tempers seem and are nonsense, as divinity was to the Greeks foolishness. When Richard II., meditating on his own utter annihilation as to royalty, cries out,

'O that I was a mockery king of snow,
To melt before the sun of Bolingbroke,'

if we have been going on pace for pace with the passion before, this sudden conversion of a strong felt metaphor into something to be actually realised in nature, like that of Jeremiah, 'Oh! that my head were waters, and mine eyes a fountain of tears,' is strictly and strikingly natural; but come unprepared upon it, and it is a conceit; and so is a 'head' turned into 'waters.'"—pp. 172—181.

In Lamb's early and noble enjoyment, which he declares he felt in the contemplation of Hogarth's prints, and in his doctrine, which maintains that those prints abound with the highest and tenderest poetry, we discover a key to our author's humour, and become satisfied that he understood the genius and character of Hogarth truly, from the resemblance in their own fancies. His satire on Burial Societies may be taken as an illustration of how much soul, the very soul of Charles Lamb too, is to be found in such humorous pieces. A portion of the paper we shall quote, and which purports to be one of the bills handed to the writer by a man in the service of a Burial Society, together with part of his own commentary upon it.

"'BURIAL SOCIETY.

"'A favourable opportunity now offers to any person, of either sex, who would wish to be buried in a genteel manner, by paying one shilling entrance, and two-pence per week for the benefit of the stock. Members to be free in six months. The money to be paid at Mr. Middleton's at the sign of the *First* and *Last*, Stonecutter's-street, Fleet-market. The deceased to be furnished as follows:—A strong elm coffin, covered with superfine black, and finished with two rows, all round, close drove, best

japanned nails, and adorned with ornamental drops, a handsome plate of inscription, angel above, and flower beneath, and four pair of handsome handles, with wrought gripes; the coffin to be well pitched, lined, and ruffled with fine crape; a handsome crape shroud, cap, and pillow. For use, a handsome velvet pall, three gentlemen's cloaks, three crape hatbands, three hoods and scarfs, and six pair of gloves; two porters equipped to attend the funeral, a man to attend the same with band and gloves; also, the burial fees paid, if not exceeding one guinea.'

"'Man,' says Sir Thomas Browne, 'is a noble animal, splendid in ashes, and pompous in the grave.' Whoever drew up this little advertisement, certainly understood this appetite in the species, and has made abundant provision for it. It really almost induces a *tædium vitæ* upon one to read it. Methinks I could be willing to die, in death to be so attended. The two rows all round close-drove best black japanned nails—how feelingly do they invite and almost irresistibly persuade us to come and be fastened down! what aching head can resist the temptation to repose, which the crape shroud, the cap, and the pillow present; what sting is there in death, which the handles with wrought gripes are not calculated to pluck away? what victory in the grave, which the drops and the velvet pall do not render at least extremely disputable; but above all, the pretty emblematic plate with the angel above and the flower beneath, takes me mightily.

"The notice goes on to inform us, that though the society has been established but a very few years, upwards of eleven hundred persons have put down their names. It is really an affecting consideration to think of so many poor people, of the industrious and hard working class (for none but such would be possessed of such a generous forethought) clubbing their twopences to save the reproach of a parish funeral. Many a poor fellow, I dare swear, has that Angel and Flower kept from the *Angel* and *Punchbowl*, while, to provide himself a bier, he has curtailed himself of *beer*."—pp. 233—235.

But among all the miscellaneous papers contained in this volume, we find none so exquisite, and none so full of the writer, as his "Recollections of Christ's Hospital." We wish that all our readers, and every one beside, were possessed of this single production. It never can become old or tiresome, and so long as it is read, will Charles Lamb be admired and understood. We must enrich our pages with a few morsels of this exquisite piece, in the hope that it may cause some to have recourse to all his writings, several of which have recently appeared, and others are likely to follow; a collection of his letters is spoken of; each must be a gem. The advancement of taste and morals will ever be visible in proportion as his works are studied. Read, and who then can but feel the swelling riches contained in the mellifluous opening of his Recollections?

"To comfort the desponding parent with the thought that, without diminishing the stock which is imperiously demanded to furnish the more pressing and homely wants of our nature, he has disposed of one or more perhaps out of a numerous offspring, under the shelter of a care scarce less tender than the paternal, where not only their bodily cravings shall be supplied, but that mental *pabulum* is also dispensed, which He hath de-

clared to be no less necessary to our sustenance, who said, that 'not by bread alone man can live;" for this Christ's hospital unfolds her bounty. Here neither, on the one hand, are the youth lifted up above their family, which we must suppose liberal though reduced; nor, on the other hand, are they liable to be depressed below its level by the mean habits and sentiments which a common charity-school generates. It is, in a word, an institution to keep those who have yet held up their heads in the world from sinking; to keep alive the spirit of a decent household, when poverty was in danger of crushing it; to assist those who are the most willing, but not always the most able, to assist themselves; to separate a child from his family for a season, in order to render him back hereafter, with feelings and habits more congenial to it, than he could even have attained by remaining at home in the bosom of it. It is a preserving and renovating principle, an antidote for the *res angusta domi*, when it presses, as it always does, most heavily upon the most ingenuous natures."—pp.73, 74.

Such is Christ's Hospital, he declares; a suitable and delightful testimony to the excellence of that establishment, as all must be satisfied who have perused its history, lately written by the Rev. Mr. Trollope, a review of which appeared in one of our recent numbers. He goes on to suggest that the character of the institution would not be improved by confining its advantages to the very lowest order of boys, as all must allow, "who have witnessed the looks, the gestures, the behaviour, the manner of their play with one another, their deportment towards strangers, the whole aspect and physiognomy of that vast assemblage of boys on the London foundation, who freshen and make alive again with their sports the else mouldering cloisters of the old Grey Friars." There is so much warmth and vividness in this, and the whole of these Recollections of the place of his own early education, as sheds a glory upon the Hospital, and a mellow light around the name of the scholar who dwells *con amore* upon the theme.

"For the Christ's Hospital boy feels that he is no charity-boy; he feels it in the antiquity and regality of the foundation to which he belongs; in the usage which he meets with at school, and the treatment he is accustomed to out of its bounds; in the respect, and even kindness, which his well-known garb never fails to procure him in the streets of the metropolis; he feels it in his education, in that measure of classical attainments, which every individual in that school, though not destined to a learned profession, has it in his power to procure, attainments, which it would be worse than folly to put in the reach of the labouring classes to acquire: he feels it in the numberless comforts, and even magnificences, which surround him; in his old and awful cloisters, with their traditions; in his spacious school-rooms, and in the well-ordered, airy, and lofty rooms where he sleeps; in his stately dining-hall, hung round with pictures, by Verrio, Lely, and others, one of them surpassing in size and grandeur almost any other in the kingdom; above all, in the very extent and magnitude of the body to which he belongs, and the consequent spirit, the intelligence, and public conscience, which is the result of so many various yet wonderfully combining members. Compared with this last-named advantage, what is the stock of information (I do not here speak of book-learning, but of that know-

ledge which boy receives from boy), the mass of collected opinions, the intelligence in common, among the few and narrow members of an ordinary boarding-school ?"—pp. 75, 76.

The Christ's Hospital or Blue-coat boy, is declared to have a distinctive character of his own ; there is pride and modesty in it, his very garb, antique and venerable, feeds his self-respect. "Within his bounds he is all fire and play ; but in the streets he steals along with all the self-concentration of a young monk. He is never known to mix with other boys, they are a sort of laity to him ;"—which seems to us to be the happiest description of what those singular boys have ever appeared by their gait and manners to us.

He goes on to say that the Blue-coat boy is a religious character, though not always untinged with superstition. His turn for romance is also declared, which may arise from an excess of society with each other, and defect of mingling with the world. He is even apt to run out into ceremonial observances, which is induced, we presume, by the regularity of forms observed in the institution, and their ancient style. And yet, at a school like Christ's Hospital, where the boy is neither entirely separated from home, nor again exclusively under its influence, the best feelings, the filial for instance, are brought to a maturity which they could not otherwise have attained. But leaving such speculations as rather belong to the question of the comparative advantages of a public over a private education in general, the author gets back to his favourite school, and finely indicates the character of the boys, in reference to their decent and warm respect for such as stand in a position like relationship to them in the school.

"And I will say, that when I think of the frequent instances which I have met with in children, of a hard-heartedness, a callousness, and insensibility to the loss of relations, even of those who have begot and nourished them, I cannot but consider it as a proof of something in the peculiar conformation of that school, favourable to the expansion of the best feelings of our nature, that, at the period which I am noticing, out of five hundred boys there was not a dry eye to be found among them, nor a heart that did not beat with genuine emotion. Every impulse to play, until the funeral day was past, seemed suspended throughout the school; and the boys, lately so mirthful and sprightly, were seen pacing their cloisters alone, or in sad groups standing about, few of them without some token, such as their slender means could provide, a black riband, or something to denote respect and a sense of their loss. The time itself was a time of anarchy, a time in which all authority (out of school hours) was abandoned. The ordinary restraints were for those days superseded; and the gates, which at other times kept us in, were left without watchers. Yet, with the exception of one or two graceless boys at most, who took advantage of that suspension of authorities to *skulk out*, as it was called, the whole of the body of that great school kept rigorously within their bounds, by a voluntary self-imprisonment; and they who broke bounds, though they escaped punishment from any master, fell into a general disrepute among us, and, for that which at any other time would have been applauded and admired as a mark of spirit, were consigned to infamy and

reprobation: so much *natural government* have gratitude and the principles of reverence and love, and so much did a respect to their dead friend prevail with these Christ's Hospital boys above any fear which his presence among them when living could ever produce. And if the impressions which were made on my mind so long ago are to be trusted, very richly did their steward deserve this tribute. It is a pleasure to me even now to call to mind his portly form, the regal awe which he always contrived to inspire, in spite of a tenderness and even weakness of nature that would have enfeebled the reins of discipline in any other master; a yearning of tenderness towards those under his protection, which could make five hundred boys at once feel towards him each as to their individual father."—pp. 83—84.

We do not wonder that the Blue-coat boy yields to none in affectionate recollections of the place where he was bred up, and in hearty recognitions of old schoolfellows. The author's genius and character seem to have been perfumed, so to speak, for life, with the simplicity, the grandeur, and antiquity of the hospital. Towards the conclusion of his Recollections his heart overflows with most appropriate remembrances, while he classifies and characterises his contemporaries, enumerating many pleasant and some painful circumstances. Even the things that administered to their vanity are fondly thought of. "The hem-stitched bands and town-made shirts, which some of the most fashionable among us wore; the town-girdles, with buckles of silver, or shining stone; the badges of the sea-boys; the cots or superior shoe strings of the monitors; the medals of the markers (those who were appointed to hear the Bible read in the wards on Sunday morning and evening), which bore on their obverse in silver, as certain parts of our garments carried in meaner metal, the countenance of our founder, that godly and royal child, King Edward the Sixth, the flower of the Tudor name—the young flower that was untimely cropt as it began to fill our land with its early odours—the boy—patron of boys—the serious and holy child who walked with Cranmer and Ridley—fit associate, in such tender years, for the bishops and future martyrs of our church, to receive, or (as occasion sometimes proved), to give instruction." In such a school was Charles Lamb's genius fostered. With one other burst of chastened but passionate fondness of recollection for his favourite Hospital, we close our paper, trusting, that if any of our readers are strangers to the writings of such a man, they will now be induced to repair to them as undefiled wells of language, sentiment, and morals, beautified and set off as they are by the peculiar charms of simplicity, original quaintness, and warmth.

"The very compass and magnitude of the school, its thousand bearings, the space it takes up in the imagination beyond the ordinary schools, impresses a remembrance, accompanied with an elevation of mind, that attends him through life. It is too big, too affecting an object to pass away quickly from his mind. The Christ's Hospital boy's friends at school are commonly his intimates through life. For me, I do not know whether a

constitutional imbecility does not incline me too obstinately to cling to the remembrances of childhood; in an inverted ratio to the usual sentiments of mankind, nothing that I have been engaged in since seems of any value or importance, compared to the colours which imagination gave to everything then. I belong to no *body corporate* such as I then made a part of."—p. 88.

ART. XII.—*Instruct; Employ; Don't Hang Them.* By JOHN PITT KENNEDY. London: Boone. 1835.

THIS work is as energetic and practical, as its title is pithy and plain. The author hesitates not to condemn the negligent and mischievous conduct of public men and landed proprietors of Ireland; nor to hold up to admiration measures calculated to produce general benefit. In his prefatory dedication he addresses individually and by name a number of well known characters, all of whom have been benefactors to Ireland. Among these there are the Duke of Wellington, who, he admits, in one instance followed the dictates of justice and judgment; Daniel O'Connel, whom he characterises as the most uncompromising and able defender of the Irish people; and the memory of the late Arthur Young, whose manly advice and practical information, offered to the public in the year 1780, would, if attended to, have prevented most of the evils that have since oppressed this country. He urged that "the Irish should be protected and employed, not hanged." A number of other eminent persons are addressed, and their individual or peculiar services are announced in the compliments paid to them; but not one of all those names pleased us more, or intimated more clearly the nature of the author's healing measures, than the one first addressed, viz. William Blacker, "who in his management of land, has introduced the most rapid and efficient practical system hitherto offered for improving the condition of his countrymen."

The first chapter in this work contains general reasoning on the state of Ireland; in which the author endeavours to trace to their sources the employment of every class of the community, and to show for whom people so employed labour; as also, what has called such employments into existence. The two great heads of *agriculture* and *manufactures* are viewed according to the divisions in which those under them fall, in order that the comparative numbers of the population dependant directly or indirectly upon them may be perceived. Mr. Kennedy makes use of "Porter's Statistical Tables," which have been completed by order of Government, from parliamentary returns made under the Population Act of 1831; from which he obtains as a result regarding the population of Ireland, that an immense superiority of numbers are dependant upon agriculture, compared with those dependant upon other means; being nearly as forty-five to one, and by a farther examination of the subject, that the small number employed in manufactures are

generally skilful in their respective arts, and regular in their conduct, while the enormous majority employed in agriculture, are ignorant to a proverb of their trade and are the most lawless. Now, we like this method of approaching his subject; it savours so much of evidence and facts, as to indicate a road to a practical remedy. We must quote some observations that go a considerable way into the state of Irish agriculture, and the causes of its inferiority.

"We know, with respect to the manufacturing classes, that the demand for their labour can only be increased by increasing the number, or improving the condition of the consumers, upon whom they depend; that consequently, there are no palpable means by which their condition can be directly improved. We know, upon the other hand, that the agricultural classes are, not only in want of profitable employment, which there is the power, if there were the inclination to give them; but also, that they are unskilful as compared with neighbouring nations, in a degree that can only be accounted for when we reflect that a law existed, until of late years, virtually prohibiting any evidence of agricultural industry, skill, or providence—a diabolical law, one clause of which prescribed a limited period for leases, and that, at every new contract for land, two thirds of the improved yearly value created by the tenant, should be exacted as rent by the landlord. We know that this law (and such a law was probably never enacted by any other government), affected nearly the whole of the Irish people; and, that no adequate effort has been made, either by the government, or the land proprietors, since its repeal, to counteract its fearful effects.

"It is necessary to dwell upon this point, not for the mere satisfaction of scolding at by-gone Irish governments; but, as exhibiting *in itself* a sufficient cause for all that agricultural ignorance, that poverty, improvidence, with the consequent opposition to law, and rebellion against government so common in Ireland, and which many, from want of reflection, attribute to a constitutionally defective nature in the people themselves. Yet this law was but one of a code, of which every item had a similar tendency: the degradation of the original inhabitants. It was most fortunate that a small favoured class was introduced amongst them exempt from these persecutions. But for the contrast thus exhibited, they might have remained ignorant of the extent of their wrongs, and tamely bent their necks to the yoke. We must at least acknowledge the merit due to their incessant resistance to that injustice and oppression which they had not the power to remove."—pp. 4, 5.

The author is earnest in his endeavours to point out plain external causes for the many imperfections that exist among a maligned people, attributable to the defective social arrangements mposed by vicious government, and not to inherent evil or incapacity amongst the people. At any rate, there can be no question about the fact of the Irish agriculturalists being generally ignorant of their profession, that numbers of them are without employment, at the same time that millions of acres around them are waste and unproductive. The author's strong conclusion therefore is, that their condition is susceptible of improvement, first *by increasing their skill in their art*, and secondly, *by giving employment upon*

waste land to those who are idle. He maintains from practice that these ends are easy of attainment—that they can be effected at a very small expense, and in a short time—that they must be attended with enormous profit to every one concerned.

Having found that forty-five out of every forty-six of the Irish population are dependant directly or indirectly upon agriculture, Mr. Kennedy deducts those who are thus indirectly connected with the art, and divides the remainder into three classes, following up the division with some observations, the soundness of which is unquestionable, yet seldom has their truth been perceived and acted upon. His classification and remarks, run thus:—

"1—The well-fed class of land proprietors, agents, &c.

"2—The ill-fed working class.

"3—The half-starved unemployed class.

"It would appear that the Irish government and the Irish land proprietors are ignorant that the first of the above classes, the land proprietors, have the absolute control of the land, upon which nearly all are dependant for life. That the injurious effect of their conduct upon the moral and physical condition of their countrymen has earned for them the odium and contempt of the civilized world, whether that effect may have been produced by the active exercise of their power to do evil, by the omission to exercise their power to do good, or by the union of both.

"It would appear that the Irish government and the Irish proprietors are not aware that the ill-fed working class are ill fed, because they are grossly ignorant of the art of agriculture, upon which nearly all are dependant; and because, at the same time that much is exacted of them, no means are employed by those whose duty and interest it is—by those who have the power, and who alone have the power, to remove this ignorance, and to teach them how such exactions are to be met—to teach them, what would be easily taught, how they might derive three times the produce they at present derive from the same land and labour. How, in short, they might live in comfort and plenty, instead of want and misery.

"Are the Irish government and Irish land proprietors ignorant, that, whilst the third or half starved unemployed class are barely kept alive by the charity of the ill-fed working class—that whilst they are fruitlessly imploring of the well fed rich class an opportunity to support themselves by their labour, this same rich class does possess millions of uncultivated and unoccupied acres capable of profitable cultivation. That the cultivation of these waste acres by the present unemployed agriculturists would be highly beneficial to the proprietors themselves: to the poor, who would be thus employed: to those who are now employed, and who would be relieved from the necessity of supporting a numerous poor: to the labour market generally, by establishing a just proportion between the demand for employers and the demand for labourers: to the payers of English poor rates and taxes: to English labourers: in short to every class of the community except the anarchists, the military, the police, the crown lawyers, jailors, Jack Ketches, and gibbet makers."—pp. 9—10.

Want of agricultural skill, and want of agricultural employment,

are what ought to engross the attention of all who would benefit Ireland, is the doctrine of our author. And that the Irish government and the Irish land proprietors have the power of supplying these remedies, is a point he strenuously maintains, instancing practical proofs for his doctrine, drawn from the conduct and experience of Lord Gosford, Colonel Close, and Mr. Blacker. Some of the publications of the latter gentleman we have seen, and hesitate not to say, that his system and success in bettering the Irish peasantry are so superior, that we yield unlimited credence to any reference that is made to his authority and conduct.

"These gentlemen and a very few others have proved that Irish landlords and agents can be found who are instruments of good instead of evil to their dependants. They have proved that it is a gross calumny (though a common one) to call the Irish *labouring class* a refractory people, opposed to all improvement. They have shown, on the contrary, by extensive experiments, that the Irish are peculiarly open to receive judicious improvements, by proving that in three years they could be induced to abandon the wretched style of tillage in which they had been reared, (and which it had required the ingenious malevolence of a succession of Irish governments and bad landlords to prolong), and to adopt in its stead a system that was new to them, not exactly the Scotch or the Belgian, but one uniting the excellencies of both. Here are no indications of the refractory opposition to improvement attributed to the Irish labourers by their maligners; but proofs of aptness and facility in their national character to which few nations can produce a parallel. Here too are examples which Irish proprietors would do well to follow; and here are samples of a change which the Irish government has the power of making general.

"Never was there a fairer opportunity afforded to any government than that at present enjoyed by the new administration of rendering themselves both powerful and venerable. They can do this, to a great extent, without sacrificing a single principle, whether they be whigs, tories, or radicals; because they have the power of becoming the benefactors of the country in the most vital point, without involving a single political or controversial feeling. No party prejudice, even in Ireland, could oppose itself to the conversion of barren wastes into fertile fields; nor, to the instruction of the people in the art by which they live and of which they are ignorant."—pp. 12, 13.

This is a style of reasoning that might well be expected of a liberal man, who praises where praise is due, and blames when honesty calls, attaching himself to no party, but clinging to facts and humanity. Ignorance and wide-spread destitution being the direful scourges of Ireland, they are not to be remedied by mere temporary reliefs, but by permanent operations, which should take up their principles and force among the people themselves, and which if once within their power they would gladly cherish. Even civil and religious liberty, our author sensibly admits is only a secondary subject, where food is deficient and *famine!* is the cry.

The author is not only one who loves to found his arguments upon facts, but he has gathered many of those facts from his own

experiments, as we may learn from his second chapter, which treats of "a method for cheap national instruction, combining industry and letters, based upon practice." In the preface we are informed by him that he has the management of a trust property of 1150 acres, the rental of which is £150, burdened with the support and education of two minors. With views and energy such as he ardently possesses, we cannot but know that he has ample opportunities for making experiments in agriculture, and that his mind must be naturally devoted to the study of the art. Accordingly, we learn in the chapter we are now looking into, that in the spring of 1834, he attended a farming meeting in Londonderry, and being deeply affected with the fact, that there was "a famine-spreading ignorance" in agriculture amongst them, he gave a public challenge to land proprietors and others of the northern counties in Ireland, to shew, within a twelvemonth from that date, the district school, which should be most generally and practically applicable to the circumstances of the country, combining literary and agricultural instruction. The challenge remained unanswered, and he proceeded in the formation of his school; the new national school establishment offering many facilities to aid him. We must allow him to tell in his own words, part of the result of this experiment.

"I therefore determined to try the establishment of a national school in my district, the teacher of which, in addition to the ordinary qualifications of a parish schoolmaster, should possess a knowledge of the most approved system of agriculture. I determined to give to this teacher four acres of land, which it would be his business to cultivate as a model farm by means of his boys, formed into working classes after the hours of in-door instruction. The limited quantity of four acres was fixed upon, because it affords as perfect an opportunity to exhibit the detail of treatment, and the regular succession of crops as the largest farm could afford, without occupying, by its extent, too much of the teacher's time. Its small size is further advantageous, because the average farms throughout the country are small, and because pupils or visitors can with ease compare at one view the difference of treatment, and the relative proportion of land assigned in the rotation to each kind of produce.

"In March, 1834, I provided myself with a teacher of the above description, ensuring to him a salary of thirty pounds a year, in addition to his house and four acres of land, and combining his personal interest likewise with the efficient management of the school, by giving him the chance of an increase beyond this sum, dependant upon his success. A portion of this salary is to be paid by the Education Board, a portion by the pupils, as in ordinary national schools, and I am bound to make up any deficiency.

"My agreement with the teacher, as to in-door instruction is, that the regulations of the Education Board shall be strictly observed; and with regard to out of door or agricultural instruction, he is, after school hours, to direct working classes of the boys upon the small model farm, under such regulations as he shall from time to time receive from the patron of the school. He is to adopt the most approved system of

tillage, as regards succession of crops. He is to house-feed and not to pasture his stock, of which he must, at all times, have at least one cow. It is part of his duty to give advice and explanation of details to the neighbouring farmers, to induce them to follow his example; and he is to shew them how they should commence operations with which they are unacquainted. He is bound to open his school in the evening, to instruct adults who cannot quit their labour during the working hours. After a year's experience of this plan, the success of it has proved so complete, and the important out of door instruction given to the parents has required so much of the teacher's time, that I have given him an in-door assistant. It has been necessary to act very cautiously, and not encroach upon the regular school time, to avoid alarming the Education Board: and also to avoid raising the suspicion of the parents, who would readily imagine that my object was to get work out of their children, rather than to convey useful instruction. If such checks did not exist, the school could be materially improved; but it is vastly more important to suit it to the prejudices likely to retard its general adoption as a system, than to make one solitary school a little more perfect. As yet, therefore, the national school hours are not interfered with; and I rest for the present satisfied with the attendance of such boys as are willing to work or obtain instruction upon the farm for an hour each day, after school closes.

"Whilst the school house was preparing, the master applied himself to the agricultural objects of his employment exclusively, and certainly with a success beyond what had been anticipated. I did not suppose that people would change the system of their forefathers, however erroneous it might be in fact, until positive and repeated proofs had been given to them of some other being more beneficial. Yet in this case, some of the poorest, and of those considered likely to be least tractable, were found to take advantage during the first year of the advice, when supported by the practical assistance of the teacher, before they had time to witness the results produced on the model farm. This was highly satisfactory, and is an answer to those who would attribute consequences arising out of their own negligence and vices to the obstinacy and opposition of the poor. The fact is, the poor know their own plan, and they can know no other, until it is brought practically before their eyes. They cannot afford to make experiments. A failure to them would be ruin. They would be mad, were they to sow turnips, clover, or any other desirable crops, merely because their landlord or his agent, in taking a yearly gallop through the estate, tells them they ought to do so, without telling them how, and without explaining and exhibiting an infinity of details—details upon which the whole success must depend, and of which they are perfectly ignorant. Yet these gentlemen think, that in giving their galloping advice, they have done, not their duty to their tenants, because their only duty they conceive to be the exaction of rent, but they think that they have done all that wise, humane, and condescending landlords and agents could be expected to do; and they drive back to London, Paris, Rome, or God knows where, libelling their unfortunate dependants, and storming at their obstinacy, folly, and ignorance."—pp. 45—48.

The author goes at considerable length in his statements respecting a practical, not a theoretical remedy for the want of agricultural skill, maintaining that his method would reconcile and

realize the conflicting anticipations entertained by Mr. Cobbett and Lord Brougham, by making the same seminaries confer upon the poor the power both of "eating" and "reading, Bacon.",

In his third chapter he proceeds to prove from experience, that an equally practical, beneficial, and effectual remedy exists for the second great cause of Ireland's evils—the want of agricultural employment.

Of the property above named, extending to 1150 acres, which is under the management of the author, it appears that 900 acres were waste, and while he himself was on foreign service, he could only act through an agent. This agent had only been able to find room for six reclaiming tenants, none of whom could be expected to reclaim more than an acre each year of the 900; but the remainder he had divided, presenting some of his old friends who held arable farms with portions of it. The six reclaiming tenants were to pay rent from the commencement of their operations. Our author however recovered possession of the waste land, and made a new agreement with the six reclaimers, resolved neither to overreach nor to assist. He gave to each a reduced lot, and fixed upon certain terms, influenced by the following considerations:—

"First—The poverty of the class of people who usually seek such farms.

"Second—The difficulty and unproductiveness of the enterprize at the commencement.

"Third—That the applicants are, for the most part, unprovided with the ordinary farm requisites, and must obtain them out of the profits of their labour.

"Fourth—That their means would be gradually improving if they were discreetly managed.

"Fifth—That rent ought to be that portion of the produce which remains after deducting all expenses of cultivation, taxes, &c., and a due remuneration to the farmer.

"Having given the relative value to these considerations, it was clear that a reclaiming tenant ordinarily circumstanced, could not well afford to pay any rent during the first seven years, after which he might be charged a small, and gradually increasing rent. My bargain, therefore, was, that that they should have a lease for twenty-one years, on the terms of reclaiming one acre each year, and holding for the first seven years rent free; the eighth year paying one shilling an acre; the ninth year two shillings an acre; the tenth, three; and so on, increasing a shilling an acre every year till the end of the lease. The six tenants brought in by the former agent readily agreed to this arrangement, understanding that the small sums they had already paid in rent should be restored to them to invest in improvements. They were all, except one, of the poorest description of people. They have received no assistance whatever from me, and have all perfectly succeeded. The first operation of each of these settlers was, to construct a temporary sod hut, about fourteen feet long by ten feet wide, which cost the occupiers about eight days' labour in construction, besides an outlay of 7s. 6d. for roofing timber, 6s. worth of thatch, and about 3s. for a door; making the whole average outlay for building the house,

including the value of the occupiers' labour, and all materials used, £1. 2s. 6d. A still smaller kind of hut was constructed at so low a cost as 7s. 6d., by our celebrated local architect, William Cartan; and the fact that human beings are to be found willing to live in such a habitation, and undertake the laborious enterprize of reclaiming bog as an improvement upon their former means of living, says much for the industry, the fortitude, and the misery of the people; but little for either the government or the rich class, who have neglected to turn so much patient energy to beneficial account. Having made their temporary huts, the settlers commenced working at their land; got a good deal of draining done, and prepared an acre or more, for potatoes, with lime, ashes, and a coating of clay;—they thus secured some food for the future. The second year, another acre was prepared for potatoes, as the first, and the acre of the previous year was sown with oats; and thus they proceeded for the third, fourth, and fifth years, adding, some an acre yearly, and some less, to the productive portion of their land, collecting materials for building at the same time; so that those who have completed their sixth year, have brought a large piece of land to a productive state, and have built permanent stone houses—in short, a gradual, but certain improvement of their condition has been going on, from the first day of their settlement. Their success appears to have been mainly secured by the encouraging nature of their bargain, at the early period of their lease, when their difficulties are great, and their means small. To require rent at the commencement, would inevitably retard their progress, if not altogether crush their exertions; nor would the same amount of rent be advisable, during any two like portions of their lease, as their means of paying rent would not be the same during any two years."—pp. 86—89.

Mr. Kennedy declares that the present condition of these six tenants is conclusive proof of the facility with which the Irish unemployed labourers may be provided for, by settling them on wastes, and that this can be effected to a great extent without incurring any cost. He hopes and prays that Mr. O'Connell will take up the subject, and give to it the support of his irresistible talents, being confident that ere long Ireland would be in possession of internal peace and plenty. We have a strong partiality for this mode of ameliorating the state of the sister isle. The author's details agree with our preconceived theory, nor can we but think the more favourably of his doctrines in general, after finding him maintaining the contrary of what he properly characterises as a most mischievous opinion, namely, "that the chief check to improvement is want of capital," and which asserts that in Ireland there is such a deficiency in this supposed main-spring power as to render the people incapable of mending their condition without the assistance of foreign capitalists. He says—

"Those men who maintain that we have not the means to improve our condition in Ireland without external help, and who urge the doctrine that every thing must be done with 'capital,' and that nothing can be done without capital, would do well to reflect. They would find that we have capital, which we are satisfied to waste instead of employ. They would see that the light of heaven, the barren waste, and the *superabun-*

dant population are capital—that the food which the pauper consumes is capital, come from whence it may; and if they calculated accurately, they would find, that even the last-mentioned capital which the pauper necessarily possesses, is sufficient to enable him to better his condition in life, and to relieve his neighbours from the burden of supporting him, provided he be but permitted to consume it whilst exercising a productive occupation; which we have the power of supplying, and thus make his food a reproductive investment, instead of forcing him to consume it in unproductive idleness. They would find that Ireland affords the most palpable opportunity of employing the energies of the poor to a very great extent, without further cost to any one, but with immense advantage to both poor and rich. Here it is that a most happy coincidence exists between the wants of Ireland and the means applicable for their relief. Experience goes the length of proving, that a bog proprietor without the command of a shilling, and an absolute pauper, by their mere co-operation find that they possess capital, and capital sufficient to effect an enterprize, in its nature more certain, in its results more profitable, than any of those numerous popular speculations that we daily see leading the knowing world in the pursuit of riches.

"There is no mere speculation here advocated, but a certain profitable enterprize, into which chance does not enter. We shall take for example a pauper, provided with a wife and twelve children—a sufficiently good stock in trade for an Irish beggarman; we shall see how this itinerant tax collector conducts his *menage*, forced to act as he does by circumstances which he cannot control, although others could; and we shall compare this state with the manner in which he would be inclined to act if he were permitted. At present, having no fixed residence, he marshalls his family by the side of some road, and proceeds to divide them into the proper begging squads, giving to the mother charge of one, to the eldest daughter a second, and perhaps to the second daughter a third; assigning to each her foraging ground, and fixing a general rendezvous in the neighbourhood of some approaching fair, where his presence, supported by his eldest 'boy,' is required to *quell the peace*, and to establish upon *physical principles* the position and dignity of some belligerent clan or political party. He must not form one of his own tax collectors; his presence would do infinite mischief, and would afford to the rich the opportunity of saying, 'you are a strong fellow; why don't you work?' to which address he could reply by a simple point of the finger to the great man's nearest waste. But Paddy is too sharp to venture such an answer—it would interfere with the future collections of his family; he therefore keeps out of the way; and amuses himself as he best can, at wakes, fairs, and such other places as offer the chance of a fight or a frolic. He thus passes his mischievous life in a succession of drunken riots, living upon means supplied by the public, and collected for him by his wandering family, who, like himself, pass a laborious life in vice and misery, without producing a particle that they consume; suffering themselves, and increasing the sufferings of others."—pp. 95—97.

But offer this strong beggar waste land on reasonable terms, and by the end of the third day, Mr. Kennedy declares, he would have a hut built upon it, and would become a productive labourer, instead of a night-walking whitefoot; the only capital in addition to a

spade, being food, which he must possess when idling. This is an extreme case; many having their year's food in store would be found ready to take reclaiming farms, while their change of employment would leave room for the more needy class in the labour market, were the subject properly taken up. All this is applicable to every acre where the power of easy drainage exists, and such waste lands are said to be of great extent in Ireland. In lands not so favourably situated, government or the proprietors have an interest in lending aid. The author's suggestions on these points are highly worthy of consideration, to which we must refer those who take a deep interest in the well-being of Ireland, or of a pauper population in any country.

In the fourth and last chapter Mr. Kennedy deals in general not personal home thrusts, which yet every guilty individual may speedily feel the force of; it also applies a somewhat novel method of gathering up the conclusions to which the preceding facts and reasonings have come to. Here are rules for calculating the extent for various evils which are permitted to press upon the country, and which are estimated as amounting to the yearly loss of £89,000,000, to a yearly commission of 10,000 crimes, and to the destitution of the labouring population. We shall in a quotation shew, how the author lays down some of those rules by the aid of which, landed proprietors and members of government in Ireland will be enabled to acquire the most useful national information, and to estimate certain points in their own conduct.

"Problem 1.—To calculate the wisdom or folly of a proprietor, having given the fitness or unfitness of his agent, and the degree of that agent's attention to his employment.

"Rule 1.—There being a sufficient supply of well-informed and industrious agents in the market, willing to act for the customary remuneration; the folly of the proprietor who employs an unfit one, or an inattentive one at the same salary for which he can have a good one, is in direct proportion to the ignorance of his agent; or to his inattention, supposing him to be qualified in other respects.

"Ex. 1.—Estimate the folly of an extensive land proprietor, whose agent knows nothing of land and its capabilities, or lives at a distance from the property which he professes to manage.

"Here is the greatest degree of unfitness, or the greatest degree of inattention in the agent. Answer—Folly of proprietor employing such a person is a *maximum*.

"Ex. 2.—Estimate the wisdom of a proprietor, who employs a perfectly informed agent, acquainted with land and its capabilities, bound to reside on the estate, and to give his whole time and attention to his employment.

"Here we have greatest capacity, multiplied by greatest possible attention in the agent. Answer—Wisdom of proprietor—a *maximum*.

"Problem 2.—To estimate from the extent of his waste land, the effect of the wisdom or folly of a land proprietor, upon himself and his family.

"Rule 1.—For the first 20 years of his management, multiply the num-

ber of his waste acres by 5, the average rent in shillings that he might have; the product will be the yearly cost of his folly to himself and family. The average profit at present derived from these lands has not been considered worth notice.

"Rule 2.—For the yearly cost of his folly to his family after 20 years, multiply the number of his waste acres by twenty.

"Ex. 1.—Calculate the cost of his folly to a proprietor neglecting an extent of 60,000 waste acres, during the first twenty years of his management.

60,000 acres at 5s. an acre for 20 years.

Answer—£300,000.

"Ex. 2.—Calculate the yearly cost of the same proprietor's folly to his family or heirs, after the first 20 years of his management.

60,000 acres at 20 shillings an acre.

Answer—£60,000 a year.

"Might not the enormous loss attending the non-performance of a proprietor's duty, as shewn above, warrant an application from the next heir to the competent tribunal, requiring that property so neglected, should be placed in the hands of trustees, on the plea of mental incapacity in the actual possessor."—pp. 114—116.

Some of the other rules are more conjectural than even these, but they all guide to startling answers. The appeals to each individual of the government are also strong and direct. Is there not much in the assertion, that the best poor law for Ireland at present, will consist in compelling the rich to employ their lands, and in instructing the destitute how they are to cultivate them? We have heard it said, that in Scotland, the poor law there is pride; but in Ireland there is no room for this barrier—employment alone, and skill to direct manual exertions, being the only permanent strong hold against starvation and beggary.

Those who take an interest in the welfare of a peasantry, and in the system of small allotment farms, will do well to examine our author's Appendix, where he gives regulations under which loans to build cottages may be granted to reclaiming tenants. The accompanying plan of classified cottages to facilitate the establishment of reclaiming tenants, has highly interested us; and indeed the whole work is calculated to afford many useful hints to any agricultural population, but in Ireland to be of infinite value to the whole community. The author is neither a visionary theorist, nor political partizan; he is an earnest, energetic, and well-informed man, and should the landed proprietors and government turn a deaf ear to his appeals, and so far neglect their own interests as to continue their past disastrous system, the consequences will be more dreadful than imagination dare figure.

ART. XIII.—*Fifth Meeting of the British Association.*

WE shall confine ourselves to some general views of this association, guided chiefly by the reports and addresses of certain mem-

bers of it, who have, with remarkable clearness and talent, set forth its claims as a scientific institution. The British Association has this year received a great accession to its members; and as it has been held in Dublin, it is pleasant to learn that among these were to be found Catholic priests as well as Protestant clergymen, churchmen, and dissenters—all throwing aside, for one week at least, the heat and fury of political and religious partizanship, and uniting in the sunshine of science upon a scene of beauty.

The Association is in the habit of having an annual report read to it, in which such general matters as the objects it has in view, the assistance it has in the previous year given to the advancement of science, and some of the subjects that are about to be discussed by individual members are mentioned and characterised. The Report this year was drawn up and read by Professor Hamilton of Dublin, from which we shall take some of its most striking ideas and passages.

After explaining the purpose and fitness of such an annual report—declaring that it was most proper, for reminding the old members and informing the new of the objects and nature of the institution, and for giving utterance to a few of those reflections which at such a season present themselves respecting its progress and prospects—he proceeded to state more particularly what those objects and their nature were which the British Association embraced and possessed. "First," said he, "the object of the Association is the advancement of science. It is not literature, though there are many of its associates literary men. Its object is not religion in any special sense, though respect for religious things and religious men has always marked its meetings. Still less is its object politics, but an association of fellow-subjects, who give glad and cordial welcome to visitors from foreign countries, who come to aid the common object for which Englishmen, and Scotchmen, and Irishmen have banded themselves together to forward, till the colossal Association is regarded by the whole world with interest. Science is, therefore, the object of the institution—the acceleration of scientific discoveries, and the diffusion of scientific influences." The Professor continued:—

"And if it be inquired, how is this aim to be accomplished, and through what means, and by what instruments and process, we as a body hope to forward science, the answer briefly is, that this great thing is to be done by us through the agency of the social spirit, and through the means, and instruments, and process which are contained in the operation of that spirit.—We meet, we speak, we feel *together now*, that we may *afterwards* the better think, and act, and feel *alone*. The excitement with which this air is filled, will not pass at once away; the influences that are now among us, will not (we trust) be transient, but abiding; those influences will be with us long, let us hope that they will never leave us; they will cheer, they will animate us still, when this brilliant week is over; they will go with us to our separate abodes, will attend us on our separate journeys; and whether the mathematician's study, or the astro-

nomer's observatory, or the chemist's laboratory, or some rich distant meadow unexplored as yet by botanist, or some untrodden mountain top, or any of the other haunts and homes and oracular places of science, be our allotted place of labour till we meet together again, I am pursuaded that those influences will operate upon us all, that we shall all remember this our present meeting, and look forward with joyful expectation to our next re-assembling, and by the recollection, and by the hope, be stimulated and supported. It is true, that it is the individual man who thinks and who discovers, not any aggregate or mass of men. Each mathematician for himself, and not any one for any other, nor even all for one, must tread that more than royal road which leads to the palace and sanctuary of mathematical truth. Each for himself, in his own personal being, must awaken and call forth to mental view the original intuitions of time and space; must meditate himself on those eternal forms, and follow for himself that linked chain of thought, which leads, from principles inherent in the child and in the peasant, from the simplest notions and marks of temporal and local site, from the questions when and where, to results so varied, so remote, and seemingly so inaccessible, that the mathematical intellect of full-grown and fully cultivated men cannot reach and pass them without wonder, and something of awe. Astronomers, again, if they would be more than mere artisans, must be more or less mathematicians, and must separately study the mathematical grounds of their science; and although in this, as in every other physical science, in every science which rests partly on the observation of nature, and not solely on the mind of man, a faith in testimony is required, that the human race may not be stationary, and that the accumulated treasures of one man or of one generation of men may not be lost to another, yet even here, too, the individual must act, and must stamp on his own mental possessions the impress of his own individuality. The humblest student of astronomy, or of any other physical science, if he is to profit at all by his study, must in some degree go over for himself, in his own mind, if not in part with the aid of his own observation and experiment, that process of induction which leads from familiar facts to obvious laws, then to the observation of facts more remote, and to the discovery of laws of higher order. And if even this *study* be a personal act, much more must that *discovery* have been individual. Individual energy, individual patience, individual genius, have all been needed, to tear fold after fold away, which hung before the shrine of nature; to penetrate, gloom after gloom, into those Delphic depths, and force the reluctant Sibyl to utter her oracular responses. Or if we look from nature up to nature's God, we may remember that it is written—'Great are the works of the Lord, sought out of all those who have pleasure therein.' But recognising in the fullest manner the necessity for private exertion, and the ultimate connexion of every human act and human thought with the personal being of man, we must never forget that the social feelings make up a large and powerful part of that complex and multiform being. The affections act upon the intellect, the heart upon the head. In the very silence and solitude of its meditations, still genius is essentially sympathetic; is sensitive to influences from without, and fain would spread itself abroad, and embrace the whole circle of humanity, with the strength of a world-grasping love. For fame, it has been truly said, is love disguised. The desire of fame is a form of the yearning after love; and the admiration which rewards that desire, is a glorified form of that familiar

and every day love which joins us in common life to the friends whom we esteem. And if we can imagine a desire of excellence for its own sake, and can so raise ourselves *above* (well if we do not in the effort sink ourselves *below*) the common level of humanity, as to account the aspiration after fame only 'the last infirmity of noble minds', it will still be true that in the greatest number of cases, and of the highest quality,

Fame is the spur that the clear spirit doth raise,
To scorn delights, and live laborious days.

"That mysterious joy—incomprehensible if man were wholly mortal—which accompanies the hope of influencing unborn generations; that rapture, solemn and sublime, with which a human mind, possessing or possessed by some great truth, sees in prophetic vision that truth acknowledged by mankind, and itself long ages afterward remembered and associated therewith, as its interpreter and minister, and sharing in the offering duly paid of honour and of love, till it becomes a power upon the earth, and fills the world with felt or hidden influence: that joy, which thrills most deeply the minds the most contemptuous of mere ephemeral reputation, and men who care the least for common marks of popular applause or outward dignity—does it not show, by the revival in another form, of an instinct seemingly extinguished, how deeply man desires, in intellectual things themselves, the sympathy of man? If then the *ascetics* of science—if those who seem to shut themselves up in their own separate cells, and to disdain or to deny themselves the ordinary commerce of humanity—are found, after all, to be thus influenced by the *social spirit*—we can have little hesitation in pronouncing that to the operation of this spirit must largely be ascribed the labours of ordinary minds; of those who do not even affect or seem to shun the commerce of their kind; who accept gladly, and with acknowledged joy, all present and outward marks of admiration or of sympathy, and who are willing and confess themselves to be so, to do much for immediate reward, or speedy though perishing reputation. Look where we will, from the highest and most solitary sage who ever desired 'the propagation of his own memory,' and committed his lonely labours to the world, in full assurance that an age would come when that memory should not willingly be let to die, down to the humblest labourer, who was ever content to co-operate outwardly and subordinately with others, and hoped for nothing more than present and visible recompense, we still perceive the operation of that social spirit, that deep instinctive yearning after sympathy, to use the power and (if it may be done) to guide the influences of which, this British Association was formed. Thus much I thought that I might properly premise, on the social spirit in general, and its influence upon the intellect of man; since that is the very bond, the great and ultimate reason, of this and of all other similar associations and companies of studious men."

The Professor proceeded to speak more particularly of the Association, using a more technical style, and entering more minutely into detail; and presuming that some may ask how this Association differs from its fellows, and what peculiar means it has of awakening and directing to scientific purposes the power of the social spirit; or why, when there are so many other scientific Societies, it was thought necessary or expedient to form the British Association, he goes on to mention some of the characteristic and

essential circumstances, as an answer to such reasonable questions. And here, again, nothing can be more satisfactory or beautifully expressed than the statement he gives in answer. It ought not to be mutilated:—

"First, then, it differs in its magnitude and universality from all lesser and more local societies. So evidently true is this, that you might justly blame me, if I were to occupy your time by attempting any formal proof of it. What other societies do upon a small scale, this does upon a large; what others do for London, or Edinburgh, or Dublin, this does for the whole triple realm of England, Scotland, and Ireland; its gigantic arms stretch even to America and India, insomuch that it is commensurate with the magnitude and the majesty of the British empire, on which the sun never sets; and that we hail with pleasure, but without surprise, the enrolment of him among our members, who represents the sovereign here, and is to us the visible image of the head of that vast empire; and the joy with which we welcome to our assemblies and to our hospitality, those eminent strangers who have come to us from foreign lands, rises almost above the sphere of private friendship, and partakes of the dignity of a compact between all the nations of the earth. Forgive me that I have not yet been able to speak calmly in such a presence, and on such a theme. But it is not merely in its magnitude and universality, and consequently higher power of stimulating intellect through sympathy, that this association differs from others. It differs also from them in its constitution and details; in the migratory character of its meetings, which visit, for a week each year, place after place in succession, so as to indulge and stimulate all without wearying or burdening any; in encouraging oral discussion, throughout its several separate sections, as the principal medium of making known among its members the opinions, views, and discoveries of each other; in calling upon eminent men to prepare reports upon the existing state of knowledge in the principal departments of science; and in publishing only abstracts or notices of all those other contributions which it has not as a body called for; in short, in attempting to induce men of science to work more together than they do elsewhere, to establish a system of more strict co-operation between the labourers in one common field, and thus to effect more fully than other societies can do, the combination of intellectual exertions. In other societies, the constitution and practice are such, that the labours of the several members are comparatively unconnected, and few attempts are systematically made to combine and harmonize them together; so that if we except that general and useful action of the social spirit upon the intellect of which I have already spoken, and the occasional incitement to specific research, by the previous proposal of prizes, there remains little beyond the publication of transactions, whereby they seek as bodies to co-operate in the work of science. In them an author, of his own accord, hands in a paper; the title and subject are announced; it is referred to a committee for examination, and if it be approved of, it is published at the expense of the society. This is a very great and real good, because the most valuable papers are seldom the most attractive to common purchasers, and because the authors of those papers are rarely able to defray from their own funds the cost of an expensive publication. There is no doubt that if it had not been for this resource, many essays of the greatest value must have been al-

together suppressed, for want of pecuniary means. Besides, the approbation of a body of scientific men, which is at least partially implied in their undertaking to publish a paper, however limited and guarded it may be by their disclaimer of corporate responsibility, cannot fail to be accounted a high and honourable reward; and one, of which the hope must much assist to cheer and support the author in his toils, by virtue of the principle of sympathy. It is known, and (I believe) was mentioned in an address to this association at one of the former meetings, that the Principia and Optics of Newton were published at the request of the Royal Society of London. Newton, indeed, might well have thought that those works did not need that sanction, if the meekness of his high faculties had permitted him to judge of himself as all other men have judged of him: but our gratitude is not therefore due the less to the society whose request prevailed over his own modest reluctance, and procured those treasures for that and for every age.

"It must be added that the Royal and Astronomical Societies print abstracts of their communications, for speedy circulation among their members, which is a useful addition to the service done in publishing the papers themselves, and is an example well worthy of being followed by all similar institutions; and that the Royal Society has even gone so far as to procure and print, in at least one recent instance (I mean in the case of a paper of Mr. Lubbock's), and perhaps also in some other instances, a report from some of its members, on a memoir presented by another, thus imitating an excellent practice of the Institute of France, which has probably contributed much to the high state of science in that country. This last procedure, and doubtless other acts of some other scientific societies, such as the discussions in the Geological Society, the lending of instruments by the Astronomical Society to its members, and the occasional exhibition of models and experiments by members to the body, in the Irish and other Institutions, are examples of direct co-operation; and perhaps there is nothing to prevent such cases being greatly multiplied hereafter. But admitting freely these and other claims of the several societies and academies of the empire to our gratitude for their services to science, and accounting it a very valuable privilege to belong, as most of us do, to one or other of those bodies, and acknowledging that there is much work to be done which can only be done by them, we must still turn to this Association, as the body which is *co-operative* by eminence.—The *discussions* in its sections are more animated, comprehensive, and instructive, and make minds, which before were strangers, more intimately acquainted with each other, than can be supposed to be the case in any less general body; the *general meetings* bring together the cultivators of all different departments of science; and even the less formal *conversations*, which take place in its halls of assembly during every pause of business, are themselves the working together of mind with mind, and not only excite, but *are* co-operation.—Express requests also are systematically made to individuals and bodies of men, to co-operate in the execution of particular tasks in science, and these requests have often been complied with. But more, perhaps, than all the rest, the reports which it has called forth on the existing state of the several branches of knowledge are astonishing examples of industry and zeal exerted in the spirit, and for the purpose of co-operation. No other society, I believe, has yet ventured to call on any of its members for

any such report, and, indeed, it would be a difficult, perhaps an invidious, thing, for any one of the other societies or academies so to do. For such a report should contain a large and comprehensive view of the treasures of all the academies; and would it not be difficult for a zealous member of any one of them, undertaking the task at the request of his own body, to form and to express that view with all the impartiality requisite? Would there not be some danger of a bias in some things, to palliate the defects of his own particular society, and in other things to exalt beyond what was strictly just, its true and genuine merits? But a body like the British Association, which receives, indeed, all communications, but publishes (except by abstract) none, save only those very reports which it had previously and specially called for—a body such as this, and governed by such regulations, may hope, that, standing in one common relation to all the existing academies, and not belonging to the same great class of societies publishing papers, the members whom it has selected may come before it, to report what has resulted from the labours of all those different societies, without any excessive depressions or any undue exultation, and in a more unbiassed mood of mind than would be possible under other circumstances. Accordingly, the reports already presented by those eminent men who were selected for the office (and rightly so selected, because a comprehensive mind was not less needed than industry), appear to have been drawn up with as much impartiality as diligence; they comprise a very extensive and perfect view of the existing state of science in most of its great departments: and if in any case they do not quite bring down the history of science to the present day (as certainly they go near to do), they furnish some of the best and most authentic materials to the future writer of such history. But we should not only underrate the value of those reports, but even quite mistake the character of that value, if we were to refer it at all to its connexion with distant researches, and some unborn generation. They will, indeed, assist the future historian of science; but it was not solely, nor even chiefly, for that purpose they were designed, nor is it solely or chiefly that purpose which they will answer. They belong to our own age; they are the property of ourselves as well as of our children. To stimulate the living, not less than to leave a record to the unborn, was hoped for, and will be attained, through those novel and important productions. In holding up to us a view of the existing state of science, and of all that has been done already, they shew us that much is still to be done, and they rouse our zeal to do it. Can any person look unmoved on the tablet which they present of the brilliant discoveries of this century, in any one of the regions of science? Can he see how much has been achieved, what large and orderly structures have been in part already built up, and are still in process of building, without feeling himself excited to give his own aid also in the work, and to be enrolled among the architects, or at least among the workmen? Or can any one have his attention guided to the many wants that remain, can he look on the gaps which are still unfilled even in the most rich and costly of those edifices (like the unfinished window that we read of in the palace of eastern story), without longing to see those wants supplied, that palace raised to a still more complete perfection—without burning to draw forth all his own old treasures of thought, and to elaborate them all into one new and precious offering."

The Professor next gave a review of the character of several Reports, which are contained in a volume lately published. Towards the close of his paper, he expressed his regret at the absence of several eminent associates, naming especially Sir David Brewster, from whom, however, he had received a letter, in which he declared that his absence proceeded entirely from private causes. We regret to learn, in connexion with this celebrated gentleman's name, that the permanent interests of the Association are in some measure threatened, in consequence of some very angry references made at the last meeting to an article in the Edinburgh Review on the British Association, said to have been written by Sir David Brewster, and which appeared in January last. That article, probably, cannot be approved of, in so far as it discusses Mr. Vernon Harcourt's claim to the honour of being founder of the Association; but Dr. Robinson's attack of the reviewer exceeded all bounds at the late meeting, and may lead to greater dissension, when he said, speaking of Mr. Harcourt, "In his presence, I will not say what *he is*, but I will say what *he is not*; he is not a man who made much of the Association as a means of title and fortune; he is not a man who, having reason to complain of our proceedings, instead of making his charges in the face of day, would wield the concealed dagger of a lurking assassin." But this is an unpleasant subject, and we leave it to those who take an interest in its merits, or have a taste for learned doctors' quarrels.

Dr. Lloyd, Provost of Trinity College, who presided as chairman to the Association this year, on being installed, delivered an address, which contained some very valuable suggestions respecting one particular science, which we shall abridge, as they form a most suitable union with the Report of Professor Hamilton, and should go far to remove or check certain fears and objections entertained by many excellent persons in reference to the department in question. These people, finding themselves unable to reconcile the discoveries made by geologists to their views of the Mosaic history, look with distrust and disfavour on such exertions, as, at least, one branch of the Association, immediately encourages. The reverend doctor, therefore, undertakes the defence of geological science; at the same time, he is an advocate in behalf of the testimony of the Sacred Scriptures, Old and New.

While anxious to deal tenderly with the apprehensive persons alluded to, he confesses himself at a loss to know how to respect them; for he asserts confidently that they themselves are to blame for that indigestion, as he calls their ailment, of which they complain. He repeats, that both the ailment and the remedy is within themselves, while he flatters himself that he can help them with a prescription suited to their state. He charges them with precipitancy in drawing conclusions, and recommends that they should proceed with more self-distrust and doubting humility, not only in their interpretation of the language of Moses, but in their in-

ferences from the geological discoveries that are made. He boldly asks, have they, indeed, ascertained how far back the sacred writer has carried his readers? If the answer is, "to the origin of all things—to the creation of the universe," he admits that the words, "In the beginning God created the heavens and the earth," seem, certainly, to speak of the original creation of all things out of nothing, a doctrine of the greatest importance, and suitable to the commencement of the sacred record, inasmuch as it teaches, that self-existence is an attribute of the one Supreme Being, and that all things and beings beside have derived their existence from him. The necessity for such a prominent and authoritative declaration may at once be understood by turning to the errors of the ancients, who had not access to the Mosaic account, and who indulged the most erroneous opinions and wild conjectures imaginable on the subject—such as that matter was eternal, or that the Deity was the soul of the world, material things being, therefore, his body, not his works. But Moses, in the words quoted, settles definitively what we are to believe on this point, when stating the original relation which all things bore to the Supreme Being, nor does he mix up any other matter or subject with it. There is no specification of time or other circumstance, apparently because no addition of such a kind could aid our conceptions of a truth purely religious, or our faith in the authority on which it was proposed. In proceeding to what is said of those arrangements, by which the earth was to be fitted for the abode of man, and other tribes, Moses describes its preceding condition; for, he says, it was then "without form and void," and that "darkness was upon the face of the deep." This, says the reverend doctor, has always appeared to him very like the description of a ruined world; and if such was the earth at that time, it would be a hasty declaration to say, that it existed not before. But this is not all; for when the historian comes to the work of the six days, each day's work is introduced by a particular expression, and concluded by another; by which it appears that the original work of creation first spoken of is excluded from the series of performances belonging to those days, and if excluded, perhaps removed to an indefinite distance, and far beyond the reconstruction of the globe. To deny that there was an interval between the two periods, would be as rash as the peasant is, who supposes the clouds to be contiguous to the stars, because, when looking up, he discerns nothing between them.

How then stands the question between Moses and the geologists? The most learned chronologists say, that according to the former, the human race has existed about seven thousand years; according to geologists, the race of man is coeval with the earth in its present form, and judging by the features of the earth, they come to the same conclusion. At the same time geologists see reason to believe, that the globe, though in some different condition, is far more ancient than the races which now live upon it. Thus then,

so far, there is no apparent or certain contradiction between geologists and the sacred historian, provided, it should not be required of Moses, that he be interrogated on subjects altogether foreign from those of which he treated.

Another important view is taken of those who rashly reason on geological discoveries. Admitting that geologists have discovered satisfactory proof of a fixed order of succession in certain geological formations, and that they are enabled to judge with tolerable accuracy as to the time they would require, whether Neptunian or Volcanian, is it possible to conclude as to the absolute age of these formations, or to ascribe to them an antiquity far greater than that of the human race? Is it not reasonable to suppose that the forces concerned, though they might be the same in kind with those now in operation, should in the beginning, have acted with indefinitely more energy than now, when the appetencies of matter for matter have been so extensively satisfied, and the forces reduced to a sort of equilibrium? Is the same activity to be expected in a neutral salt as in its separate elements before chemical combination? Effects, according to these views, may have at one time been produced on a prodigious scale. It is not necessarily, therefore, on account of the insufficiency of the period included in the Mosaic history, that any should place such formations as that of coal beyond the limits of that history; but because of the imbedded remains of animals and plants altogether different from any now in existence, or now existing in the same regions of the earth, and other indications of epochs of destruction of which Moses takes no notice, except in the matter of the deluge, of which there remain abundant monuments. In seeking God through the indications of his power or his will, contained in his word or works, it is wise, according to the above suggestions, to proceed with great self-distrust and humble reverence. The properly tutored man of science indeed, by every discovery, sees greater need of caution, and greater call for admiration. The wider the sphere of illumination, the more expanded is the surface which separates it from the regions of darkness, and the more numerous the points of that boundary by which we are confined. The religious uses of natural science are therefore of no mean amount, nor could any words be more just or beautiful than those of Bacon, when he thus expressed himself:—"*Philosophia naturalis, post verbum Dei, certissima superstitionis medicina est; eademque probatissimum Fidei alimentum. Itaque, merito religioni donatur tanquam fidissima ancilla, cum altera voluntatem Dei, altera potestatem manifestat.*"

Dr. Lloyd relates an anecdote of a young gentlemen, who, on a visit with him to the gardens of the Dublin Society, some thirty years ago, remarked that to him "it seemed that the earth we inhabit, with all its magnificent furniture, no less wonderful in its structure than splendid in its appearance, must have been made, not for human beings, but for gods." This sentiment made a strong

impression upon the Doctor, and he applies it to the Christian faith; because the opinions which secretly be at the root of all infidelity are these—that man is not so bad, nor God so good, as the gospel represents them. The latter of these opinions, he considers, cannot for a moment withstand the force of the young man's observation, since if such be the lavish bounty of the Creator to his creatures in this their present state of alienation, there can be no *à priori* reason for thinking that the promises of the gospel are delusive.

These views and reasonings, it must be felt by all, are highly delightful and useful, nor can we but wish that prosperity may abide and continue to enlarge with the British Association, which can boast of so many eminent men as at each of its meetings have uttered sentiments and advanced arguments in support of the Bible, at the same time that they were contributing to the advancement of natural science.

It is only general views as regards the objects and nature of the Association, which are abundantly, and in an eloquent form, to be found in Professor Hamilton's Report, and Doctor Lloyd's address, that we purposed at present to lay before our readers; for we wish its fame to extend, and the community to be impressed with the most favourable opinion of it. But is it calculated to raise the character of the Association, or to win the cordial feelings of people, to find that in the Anatomy and Medicine section, at the last meeting, that the skulls of Dean Swift and the celebrated Stella, should have been exhibited, and made the subject of discussion, These had been disinterred during the alteration of the vaults, and are again to be restored; nor perhaps when phrenology is so much in vogue with some medical gentlemen, are we to wonder at the production of the skulls in question, under all the circumstances. But what are we to say of the exhibition of the bones of the lame hip-joint of the lately deceased Charles Mathews? It is not of a very distant date that we saw him, and many there must be who have at a much later period conversed with him. At any rate we all know that his mortal part which has been left to the natural course of decay, must still be green, and we almost fancy warm and like his former self. But there is no need to characterise the source of our feelings in such a case, for we are sure that every mind not distorted by some fanciful crotchet, or blighted by a professional callousness, will turn with pain and disgust from such an unnecessary and indecent display—indecent we mean as respects the memory of the deceased, as well as thousands of his survivors, who were his recent admirers, when that very limb had no slight share in the sentiment—and unnecessary to the ends of science. Whether his limb was shortened by a fracture or a disease, might have otherwise been published to the professional world, than by a display of the identical fragment of his poor mortality, before a mixed assembly of people who were morning, noon, and night, partaking in all the joyousness of a festal week.

NOTICES.

ART. XIV.

1. *Tables of Greek Grammar.* Cambridge: W. P. Grant.
2. *A Synopsis of Greek Grammar.* Cambridge: W. P. Grant.

THESE two slender works, containing no more than half a sheet of foolscap each, exhibit, in a tabular form, the declinable parts of speech in Greek grammar; so that at a glance, the scholar may catch with his eye inthe one publication, the whole, and in the other nearly the whole of the regular verb, in all its voices, tenses, and moods. We are doubtful, however, whether the practical use of such condensed works is likely to be great. To advanced scholars there is nothing in these two that they have to learn, and to beginners they are too much condensed to convey the necessary instruction. As a specimen of typography, however, they are beautiful.

ART. XV.—*The Translator's Guide; or Exercises for Latin Prose Compositions, being Translations from Ancient Authors, and Extracts from Modern.* 2nd. edition, enlarged. Cambridge: W. P. Grant. 1835.

WE do not wonder that this work has reached a second edition. We are told that it is in fact little more than the publication of a portfolio of papers collected for practice in Latin prose composition, and it has every feature of such a practically proved work. This edition, however, has the advantage over the former, not only from its enlargement, but from the selection of the passages for translation—these being more simple, and taken from authors of higher classic celebrity—Cæsar, Livy, and Cicero, being preferred. The selection from English authors for translation seems to be most judicious, at the same time that we can readily believe it to be a more difficult task than may at first appear. We therefore are confident that scholars will find this 'Translator's Guide' of great service to them in first acquiring something of the manner of the finest Latin writers of prose, and in becoming afterwards able to translate from modern authors in the style most appropriate to the subject. To teachers also, who have to furnish frequently exercises of this kind to a number of boys, the book must save much trouble, and be of essential service.

ART. XVI.—*Abolition of Pauperism. A Discovery in Internal National Policy.* By the Author of "Old Bailey Experience." London: Steill. 1835.

THE title page of this pamphlet announces, besides the *heading* which we have now given, "Independence for every man, woman, and child, in the country; developed in the heads of a plan recently submitted to Lord

Brougham, through which every individual in the kingdom may be raised out of the mire of positive poverty. To cause the abrogation of the Poor-Laws, and to concentrate the benefits of all charities, while it removes the degradation on the recipients." To accomplish these most desirable ends, the author proposes the establishment of Benefit Societies throughout the kingdom, and in every parish, to which all persons shall be eligible as members, and to which all those members must pay a weekly sum. After a certain number of years, the subscriptions that have then accumulated are to be opened, and the members entitled to relief, should poverty or sickness overtake them, upon a scale according to the amount of their subscription. Now, it is obvious to us, that this scheme goes not to the root of the evil, and that it is quite unequal to the existence of pauperism among any community. Mal-administration either on the part of the national government, of a family, or of an individual, is sufficient to keep up poverty and pauperism, to speak of no other evils. The author's remarks on the abolition of pensions (literally so understood), in the army and navy, which are to be found towards the close of his paper, are, in our estimation, more worthy of praise.

ART. XVII.—*The Poetical Works of John Milton.* By SIR EGERTON BRYDGES, BART. With Imaginative Illustrations by Turner. Vol. III. London: Macrone. 1835.

THE editor, in this formidable undertaking, continues to acquit himself with equal, if not superior power to what we anticipated, even from his able and impartial Life of the immortal Milton. The great charms, in as far as Sir Egerton Brydges' part goes, in the present edition, are his love for the poet, and that congenial taste that enables him to appreciate his poetry. By means of such exalted and inspiring principles, the reader of the notes acquires a fuller conception of the gigantic genius of Milton than he had before, while yet he feels that his admiration is neither misplaced nor extravagant. The editor's literature, taste, and judgment, regulate and polish his enthusiasm so much, that we have never loved the author of Paradise Lost so well, as in this edition of his poetry. The present volume contains the last six books of Milton's greatest work, and when the whole series is completed, the world will possess the handsomest, cheapest, and best edition of his poetical writings that ever appeared.

ART. XVIII.—*Report of the Portuguese Commission and Financial Agent.* London: Whittaker. 1835.

THESE reports were transmitted to the Portuguese Government, and contain the proceedings of the Commission, appointed to conduct the arrangements for the expeditions to Portugal, in favour of Donna Maria, in the years 1831, 1832, and 1833; as also, the operations of the Financial Agent to the Portuguese Government, from August, 1833, to August, 1834. To all who have taken a deep concern in the late struggle with Don Miguel, or who wish to learn what may be done by perseverance, integrity, and judgment, towards the accomplishment of a great measure, while possessed of slender means, and these means opposed by many seemingly insurmountable obstacles coming in the way, that were not anticipated

at the commencement of the enterprise, will do well to look into these Reports. Perhaps some hints may be found in them, particularly worthy of the attention of those who are engaged in the cause of freedom, in a country bordering on Portugal.

Art. XIX.

1.—*Abstract of Rask's Essay on the Sibilants, and the mode of translating works in the Georgian and Armenian Languages by means of European Letters; with remarks.* By R. G. Latham, B. A. Cambridge: W. P. Grant. 1834.

2.—*A Grammatikal Sketch of the Greek Language.* By R. G. Latham, B. A. Cambridge: W. P. Grant. 1835.

These are ingenious and novel works, exhibiting at the same time profound views of Grammar. They cannot well be explained, however, without a sight and perusal of them. They are, as Mr. Latham himself says, in an Appendix to the latter work, and as may be guessed from the word *Grammatikal* in the title, an experiment upon an alphabet, or rather a series of experiments upon the following question: (which question we must take as his orthography gives it.)

"Is there, or is their not, aught so very kabalistik, so talismanik, in the form of alfabetikal kharakters, that, supposing any given artikulation or sound to be representable in one language by a given sign or letter, it is not equally representable by that same sign or letter in another language?"

Thus, supposing the sound of the *b*, as in *bat*, to be expressible by *b* as in English, is it not equally expressible by the same letter in Greek, or any other language. Grant, continues he, that a single sign may represent a simple single sound in one language as well as in another, and there is no alphabet in the world which may not be transcribed into Roman letters, and by new signs adapted to the genius of the Roman alphabet when they do not correspond. According to this principle he adopts a few new signs to meet such sounds in the Greek, as have no equivalent in the Roman, conducting the whole of his grammatical sketch upon the principle laid down, calling it the science of *transliteration*, and applying it even as the above quoted sentence shews, to the English language, in so far as a uniformity of the orthography goes, and the use of such letters as alone are sounded.

The Abstract of Rask's Essay professes only to give the pith of the original, which is an attempt to reduce the Georgian and Armenian letters to their Roman, or Roman-like, equivalents; and the second work tries the same thing on the Greek alphabet—the Armenian being the one least, the Greek being the one most, Roman-like. The inference therefore is, that there is no moral necessity for any given sound in any language, being expressed by other than a Roman, or Roman-like letter.

The theory is curious, and worthy the attention of those that study improvements in the art of grammar; of its practicable application, there is abundant room for doubt.

ART. XX.—*The Prime Minister. A Poem, Political and Historical.* By A PEER. London: Churton. 1835

THE poem is dedicated to Sir Robert Peel, who is the hero, and applauded to the skies. Of course our peer is a conservative, of which he boasts. Besides being dedicated to the late prime minister, there are "a few words to the public," wherein he says, "I present the following poem to the people." This seems a second dedication, and not a present. "I present the following poem to the people—as deeply attached to the institutions that preserve their liberties—as to the order to which I belong." Is there not a slight lameness in the grammatical construction of this prominent sentence? But let that pass, for the reader will find not a few greater mistakes in the poem itself, of which it is much more our duty to speak, than of prosaic politics.

As regards the peer in the capacity of a poet, we should have set him down as a young one, or rather a very young man, had he not informed us, that he has fought in both houses of the legislature, and therefore it is to be presumed, he is no stripling. It is proved, however, that he thinks highly of his own verse; for he says to his hero, (whom he professes to know intimately in private life, characterizing the baronet as a singularly elegant scholar), that he hopes to hear his opinion of the merits of the poem, when he, the hero, is least aware of the presence of the author. This shows clearly that the anonymous peer looks upon his satire as being worthy of an elegant scholar's criticism and attention. Besides, he declares that as Sir Robert is an admirer of the sonorous harmony and lofty versification of Dryden, he has in compliment to his hero, no less than on account of the fitness of Dryden's style to celebrate the conduct of such a hero, adopted its manner in heroic verse. We must, however, give it as our honest opinion that this modern "Glorious John" is, with some exceptions a feeble versifier, and an innoxious satirist; nor need we do more than quote a specimen, wherein he gives us something of what he has discovered to be the duty of the king and his ministers at any time, as also his opinion of the whigs, and the Melbourne cabinet.

"This is the mightiest charge of England's King,
Price of the homage which his people bring.
To keep the casket is not his alone;
Not all the weight attaches to the throne:—
A band of chosen Councillors is there
To watch with jealousy and guard with care;
Advise with well-tried wisdom, and to live
Responsible for the advice they give.
Woe to the Monarch whom they once betray,
Woe to the People whom they lead astray,
Or with false beacons lure to tread a dangerous way!
Now sinks our prelude, and begins our theme,
As sleepers pass at once into a dream;
Embodying forms of visionary light,
Thought of by day, and followed up by night,
So as at first in thought, the dream doth dwell
Will we our purpose from our prelude swell!
Now on his throne behold our King installed,
A band of Whigs is to his council called,

Four lingering years their changeful rule obey
Ere Melbourne follows in the wake of Grey!
As Winter closes upon Autumn's path
Scatt'ring its leaves with desolating wrath,
Cold stands the tree of state 'neath Melbourne's care,
Its boughs deserted—and its branches bare!
A sapless trunk—a worn and withered root,
Unable to produce its promised fruit!
Spreading its arms for needful succour far,
And finding all its husbandmen at war!"—pp. 24—26.

ART. XXI.—*The Story of Justin Martyr, and other Poems.* By R. CH. TRENCH. London. Moxon. 1835.

THE author of these Miscellaneous Poems is Perpetual Curate of Curridge Chapel, Hants; and what is better, he is a sweet, elegant, and devout poet. The pieces are very numerous, and therefore short—the longest, from which the title of the volume is taken, not exceeding a score of pages. Of these Sonnets, Lines, and Addresses to domestic and foreign scenes, with other small scraps, that seem to contain the sudden and frequent bursts of feeling, which a cultivated, patriotic, and religious mind, imbued with a true vein of poetic inspiration would give utterance to; we have not found one specimen that is destitute of merit and beauty We cannot do better in the way of recommending these poems in this short notice, and to exhibit the ease of versification, the tenderness of the writer's fancy and feeling, or the compass of his power, than quote portions of the "Dedicatory Lines" and "Gibraltar."

"TO——

If, Lady, at thy bidding, I have strung
As on one thread these few unvalued beads,
I cannot ask the world to count them pearls,
Or to esteem them better than they are:
But thou, I know, wilt prize them, for by thee
Solicited, I have beguiled with these
The enforcèd leisure of the present time,
And dedicate of right my little book
To thee, beloved—sure at least of this
That if my verse has aught of good or true,
It will not lack the answer of one heart—
And if herein it may be thou shalt find
Some notes of jarring discord, some that speak
A spirit ill at ease, unharmonised,
Yet 'twere a wrong unto thyself to deem
These are the utterance of my present heart,
My present mood—but of long years ago,
When neither in the light of thy calm eyes,
Nor in the pure joys of an innocent home,
Nor in the happy laughter of these babes,
Had I as yet found comfort, peace, or joy.
But all is changèd now, and could I weave

A lay of power, it should not now be wrung
For miserable moods of sullen sin,
Chewing the bitter ashes of the fruit
Itself had gathered; rather would I speak
Of light from darkness, good from evil brought
By an almighty power, and how all things,
If we will not refuse the good they bring,
Are messages of an almighty love,
And full of blessings. Oh! be sure of this—
All things are mercies while we count them so;
And this believing, not keen poverty,
Nor wasting years of pain or slow disease,
Nor death, which in a moment might lay low
Our pleasant plants,—not these, if they should come,
Shall ever drift our bark of faith ashore,
Whose stedfast anchor is securely cast
Within the veil, the veil of things unseen,
Which now we know not, but shall know hereafter."

"GIBRALTAR.

England, we love thee better than we know—
And this I learned when after wandering long
'Mid people of another stock and tongue,
I heard again thy martial music blow,
And saw thy gallant children to and fro
Pace, keeping ward at one of those huge gates,
Which like twin giants watch the Herculean straits:
When first I came in sight of that brave show,
It made my very heart within me dance,
To think that thou thy proud foot shouldst advance
Forward so far into the mighty sea;
Joy was it and exultation to behold
Thine ancient standard's rich emblazonry,
A glorious picture by the wind unrolled."—pp. 1—3 and 40.

Sweeter, and more delicately tasteful still, some will consider the following stanzas to be:—

"FROM THE SPANISH.

Who ever such adventure yet,
Or a like delight has known,
To that which Count Arnaldo met
On the morning of St. John;
He had gone forth beside the sea,
With his falcon on his hand,
And saw a pinnace fast and free,
That was making to the land.
And he that by the rudder stood
As he went was singing still,
'My galley, oh my galley good,
Heaven protect thee from all ill;
'From all the dangers and the woe
That on ocean's waters wait,
Almeria's reefs and shallow's low,
And Gibraltar's stormy strait.

'From Venice and its shallow way,
From the shoals of Flanders' coast,
And from the gulf of broad Biscay,
Where the dangers are the most.'
Then Count Arnaldo spoke aloud,
You might hear his accents well—
'Those words, thou mariner, I would
Unto me that thou wouldst tell.'
To him that mariner replied
In a courteous tone, but free—
'I never sing that song,' he cried,
'Save to one who sails with me.' "—pp. 49—51.

It is not often that we meet with a volume of Poems, that we would take at any time as a Pocket Companion, in our solitary hours, but Mr. Trench's "Story of Justin Martyr, and other Poems," is such a book.

THE

MONTHLY REVIEW.

OCTOBER, 1835.

ART. I.—*The Life of Admiral Lord Viscount Exmouth.* By EDWARD OSLER, Esq. London: Smith, Elder, and Co. 1835.

ENGLISH History is rich in the biography of naval heroes, as may well be expected in a country whose bulwark is the navy. The present Life, both on account of the subject and writer of it, is a valuable addition to the array of names whose triumphs upon the watery element are the boast of the nation. Lord Exmouth's renown is destined to be immortal in British annals. His exploits and life, crowded as it is with striking incidents, are of no ordinary interest. His rise from being almost an unfriended orphan to the highest honours of his profession, without having been indebted to fortune or to patronage, becomes a noble and delightful object of contemplation, which the mind loves to court; while his private character, and his eminent Christian virtues, support our admiration even when pushed to the uttermost, by assuring us, that the blaze of his most splendid actions could be traced to a permanent principle, no less attractive than its effects. There is indeed something in the name of famous British admirals, so naturally associated, in our mind, with breadth and dignity of character, that we are apt to consider them the most perfect personifications of John Bull that can be imagined; and so fully do we carry out the fancy, that we were happy and encouraged in our presumption by the majesty that stands nobly before the eye in the fine portrait of his lordship in this volume, both as respects the person and bearing of the venerable veteran. And still the mind, in consequence of a sort of antithetic reasoning, would not be less pleased on finding a diminutive or fragile figure, the casement of a mighty and heroic mind—the love of being agreeably astonished appears to be no less than that of having our most sanguine imaginations fulfilled.

As respects the author's part in this Life, we think he has performed his duty well and judiciously. There was required of him, in a particular degree, that he should give a simple straightforward narrative. His subject was eminently a British sailor, and in compressing his exploits, enterprises, and sagacious views within the compass of a moderate volume, he has consulted the genius of his

hero, the benefit of the public, and his own credit as an author. Too often do writers victimize, so to speak, their subjects, making them the mere stalking-horse of their own greatness and display in authorship. In the instance before us, no such preposterous attempt is made; the hero is kept constantly and prominently in the foreground, while the writer candidly and modestly, though affectionately, addresses himself to his task. He informs us that the Memoir was undertaken with the sanction of Lord Exmouth's elder and only surviving brother, whose recollections and a correspondence over more than fifty years, in which the admiral communicates his views and motives without reserve, have supplied the chief materials for a personal history. On points of service again, officers who were intimately acquainted with his lordship's conduct have given their assistance, while the public offices have been investigated—the popular current accounts coeval with the events described, no doubt communicating both facts and spirit to the author.

Edward Pellew, Viscount Exmouth, it appears was descended from a stock that originally belonged to Normandy, and that afterwards removed to Cornwall. For several generations, his ancestors were people of some consideration and high respectability, loyalty, maritime professions; and great energy of character generally distinguishing them. The father of Lord Exmouth commanded a post office packet on the Dover station, and was a man of uncommon determination. He died in 1765, leaving six children, four of them boys, of whom the subject of the present memoir was the second, and only eight years of age at the time. Three years afterwards, an imprudent marriage of the widow threw them upon the world, with scanty resources and almost friendless.

Lord Exmouth was born at Dover, in 1757, and when at school he gave a remarkable proof of a daring spirit. A house in which was a considerable quantity of gunpowder, took fire; and while every one else was afraid to approach, he went alone into the burning danger and brought out the powder. At school he made satisfactory progress, and was eminent for his courage and strength of frame in settling disputes with his fellows. At length he chastised some one rather too severely, so as to require the cognizance of the master; but he ran away from school rather than be flogged, and went to sea. A relative who wished him to be placed in a merchant's office, said to him, "Do you know that you may be answerable for every enemy you kill? and if I can read your character, you will kill a great many!" "Well," replied young Pellew, "and if I do not kill them, they will kill me!"

One can readily perceive that the desertion and difficulties which the young Pellews encountered after the second marriage of their mother, would drive them, if not to misconduct, to a closer union with one another, and to the culture of those ardent, strong, and spirited principles which such a union presupposes them to have been possessed of. Their very trials indeed seem to have cherished

and exalted their natural good qualities. Their future success and daring, it is reasonable to believe, were the fruits of having been set an early age thrown upon themselves. The strong mutual attachment fostered by Edward Pellew and two of his brothers who also gallantly served their country, is sufficiently illustrated in the volume before us, and no doubt gave a colour to their future characters, in reference to their friendships in general. As regards him of whom we are particularly called on to speak, the whole current of his life bears testimony to such a faithful and affectionate constancy, in spite of danger and difficulty; nor need we go further than the instances to be found in the following account, for an index to much of his character:—

"He entered the navy towards the end of 1770, in the Juno, Captain Stott, which was sent to the Falkland Islands, in consequence of the forcible seizure of them by a Spanish squadron. It is remarkable that this paltry dispute, which might be almost forgotten but for the virulent invective of 'Junius,' and the masterly defence of the government by Dr. Johnson, should have given to the navy two such officers as Nelson and Pellew; neither of whom might otherwise have found an opportunity to join the service until they were too old, in the five years of peace which followed. After the Juno had been paid off, Captain Stott was appointed to the Alarm, in which Mr. Pellew followed him to the Mediterranean, where an unpleasant difference with his commander made him leave the ship. Captain Stott, who had been a boatswain with Boscawen, was an excellent seamen, but unfortunately retained some habits not suited to his present rank. He kept a mistress on board. Among the midshipmen was a boy named Frank Cole, who was three years younger than Mr. Pellew, but had entered on board the Juno at the same time. Mr. Pellew was warmly attached to him. The woman had some pet fowls, which were allowed to fly about; and one day, when the ship was at Marseilles, and the captain absent, one of them was driven off the quarter-deck by young Cole, which led to great abuse from the woman, and a sharp reply from the boy. When the captain returned, he became so much enraged by her representations, that he not only reprimanded the youngster severely for what he termed his insolence, but so far forgot himself as to give him a blow. This was not to be borne, and having consulted his friend Pellew, he applied for his discharge. Captain Stott ordered a boat immediately, for the purpose, as he said, of turning him on shore. Pellew instantly went to the captain, and said, 'If Frank Cole is to be turned out of the ship, I hope, sir, you will turn me out too.' Their spirited conduct attracted the notice of the two lieutenants, Keppel and Lord Hugh Seymour, and laid the foundation of a friendship which continued through life; and Lord Hugh Seymour finding that the boys had no money, very kindly gave them an order on his agent at Marseilles. Captain Stott afterwards tried to induce them to return, but not succeeding, he gave them the highest testimonials of their ability and desert, saying that he believed they would become an honour to the service. Mr. Pellew found a master of a merchant vessel on shore, who had known his family at Dover, and now offered to take him to Lisbon, but declined to accommodate a second passenger. Mr. Pellew pleaded so earnestly for his young friend, and so positively refused to leave him,

that the other at last consented to give them both a passage. From Lisbon they reached Falmouth in one of the packets. Little did he think that he was next to see Marseilles as a commander-in-chief, and one day to save it from destruction. Twelve years after, when he had become a post-captain, and was in command of the Winchelsea, he took under his protection a son of Captain Stott, who was then dead, and did every thing in his power to promote the young man's interests."—pp. 8—10.

Mr. Pellew next sailed in the Blonde with Captain Pownall, an officer who had been trained by Admiral Boscawen. Pownall soon appreciated the merit of his midshipman, and a confidence and attachment grew up between them, such as has seldom been witnessed on the part of persons so situated. Pellew was active beyond his companions, and required guidance rather than spurring. He soon became a thorough seaman, and being cheerful, buoyant, and daring, he found abundant opportunities for the display of his powers. In the spring of 1775, General Burgoyne took his passage to America in the Blonde, and when he came alongside, the yards were manned to receive him. Looking up, he was surprised to see a midshipman on the yard-arm, standing on his head. The captain informed the alarmed general that there was no danger, for that if he should fall, he would only go under the ship's bottom and come up again on the other side. What was thus conjecturally spoken, was soon more than realized, for he sprang from the fore-yard, while the ship was going fast through the water, and saved a man who had fallen overboard.

We need not doubt that at the period in our national history, when Mr. Pellew commenced and spent his early career, of his having abundant opportunities for the display of his courage and natural bodily strength; nor shall we do more than refer to a few of the most prominent events in his life, for the exercise of these qualities. He is often performing gallant deeds, and not less frequently escaping imminent danger. There was an extravagant propensity in him for gallant adventure.

"The spot was shown for many years at Truro, where he sprang over the gate of an inn-yard at the back of one of the hotels, when hastening across the court to assist on the sudden alarm of a fire, he found the gate fast. The consciousness of superior strength, while it made him slow to offend, enabled him to inflict suitable punishment on offenders, and some incidents of a ludicrous character are still remembered.

"The water was as a natural element to him, and he often amused himself in a manner which, to one less expert, would have been attended with the utmost danger. He would sometimes go out in a boat, and overset her by carrying a press of sail. These, and similar acts of daring, must find their excuse in the spirit of a fearless youth. But he often found the advantage of that power and self-possession in the water which he derived from his early habits, in saving men who had fallen overboard, and especially in the happiest of all his services, his conduct at the Dutton. More than once, however, he nearly perished. In Portsmouth harbour, where he had upset himself in a boat, he was saved with diffi-

culty, after remaining for a considerable time in the water. On another occasion, he was going by himself from Falmouth to Plymouth in a small punt, fourteen feet long, when his hat was blown overboard, and he immediately threw off his clothes and swam after it, having first secured the tiller a-lee. As he was returning with his hat, the boat got way on her, and sailed some distance before she came up in the wind. He had almost reached her when she filled again, and he was thus baffled three or four times. At length, by a desperate effort, he caught the rudder, but he was so much exhausted, that it was a considerable time before he had strength to get into the boat."—pp. 44, 45.

During his early service on the Lakes of Canada, and when commanding a brigade of seamen in Burgoyne's campaign, he gathered the experience of years. In the honours, misfortunes, and anxieties of that period, Edward Pellew had largely shared; and as rashness seems to have been chargeable against his early conduct in not a few instances, he was not old before such experience lent a wholesome corrective. His quickness gave him afterwards the command of ready fore-thought, and his experience much of caution, both being ripened and sharpened by the severe naval discipline of that period.

He was promoted to be a lieutenant, on his return from America, at the close of his 21st year, and at length succeeded to the rank of post-captain, on all occasions acquitting himself with singular talent and prowess. As a commander, we have the testimony in these pages of one who served under him, and who says, that his strong mind and fertile genius was remarkable for finding constant employment for the young mids, who were not such dandies with him as to despise the tar-bucket, or even volunteering the labour of working the oars of one of the boats in harbour. The most active seamen under him, when doubting of the possibility of doing what he had ordered to be done, would finish by saying, "Well, he never orders us to do what he won't do himself;" and they often remarked, "Blow high, blow low, he knows to an inch what the ship can do, and he can almost make her speak." There are numerous anecdotes to corroborate this high praise, which gives the memoir a particular lightsomeness and spirit, in the estimation of a reader, bringing the scenes described more vividly before the imagination, than a more general narrative could be expected to do. As a disciplinarian we may take the following notice of him.

"After the Winchelsea had been paid off in 1789, Captain Pellew was appointed to the Salisbury, 50, bearing the flag of Vice-Admiral Milbanke, on the Newfoundland station; in which he served till 1791. His brother Israel became the first lieutenant and was promoted from her. While in this ship, he was one day required to decide on the case of a seaman belonging to a merchant vessel in the harbour, who came on board to complain that his captain had punished him for a theft. Finding that the captain had acted illegally, though the man had really deserved a far more severe punishment, he said to the complainant, 'You

have done quite right in coming here: your captain had no business to punish you as he has done, and that he may learn to be more cautious in future, we order him to be fined—a shilling!' The man turned to leave the cabin, much disappointed at the award; but how was his surprise increased, when Captain Pellew said, 'Stop, sir; we must now try you for the theft.' The fact, which had been already admitted, allowed of no defence; and before the man left the ship, he was deservedly brought to the gangway.

"The admiral's secretary, Mr. Graham, afterwards the well-known police magistrate, related this circumstance to Lord Thurlow. The chancellor relaxed his iron features, and throwing himself back in his chair in a burst of laughter, exclaimed, 'Well, if that is not law, it is at least justice. Captain Pellew ought to have been a judge.'"—pp. 68, 69.

Captain Pellew, like other gallant and good men, entered early into the wedded state. From 1791 to 1793, being without other employ, and being rich only in reputation, with an increasing family upon his hands, he betook himself to farming, for which he was as much unfitted as he was adapted by taste and habits to the naval profession. The old people at Treverry still speak with wonder of the fearlessness he displayed on different occasions, but shake their heads at his management as an agriculturist. At the same time, they found no difficulty in explaining the secret of his professional fortune. While he lived at Treverry, a swarm of bees found an entrance over the porch of the house, and made a comb there for many successive years; and to this happy omen they attribute his after success. The war of the French Revolution, however, called him into public life again. Our navy was at this time on the peace establishment, and it became necessary to raise a number of men. Captain Pellew in these circumstances, having been appointed to the Nymphe 36-gun frigate, raised about eighty Cornish miners for his ship, whom he considered from their habits to be the most eligible of landsmen, being a thoughtful and intrepid class; nor was it long ere their powers were called into action, when the Nymphe took the Cleopatra, the first frigate taken in that war. The captain was in consequence knighted. It was characteristic of such a brave man, that he not only wrote a letter of condolence to the widow of Captain Mullon, the French commander of the Cleopatra, who fell in the action with the Nymphe, but sent, with her deceased husband's property, what assistance his then very limited means enabled him to offer the lady, who was left in narrow circumstances. To save ourselves the trouble of attempting a summary of his conduct and character as a seaman and officer, we adopt the following account, as afforded by our author.

"In less than four years, Sir Edward had fought as many severe actions; and the number of his successes is even less remarkable than the very small loss with which he generally obtained them. Against the Cleopatra, indeed, where he engaged a superior and skilful opponent with an inexperienced crew, he suffered much; but he lost only three men in taking the Pomone, and none in his actions with the Virginie, and the

Droits de l'Homme. The same impunity continued to attend him; for not a dozen were killed on board his own ships through all the rest of his life. Results so uniform, and applying to so long a period, cannot be ascribed to accidental causes.

"By his seamanship, his example, a strictness which suffered no duty to be neglected, and a kindness which allowed every safe indulgence, he would quickly bring a ship's company to a high state of discipline. In the language of an officer who served with him for almost thirty years:—'No man ever knew better how to manage seamen. He was very attentive to their wants and habits. When he was a captain, he personally directed them; and when the duty was over, he was a great promoter of dancing, and other sports, such as running aloft, heaving the lead, &c., in which he was himself a great proficient. He was steady in his discipline, and knew well the proper time to tighten or relax. He studied much the character of his men, and could soon ascertain whether a man was likely to appreciate forgiveness, or whether he could not be reclaimed without punishment. During the whole time he commanded frigates, his men had leave in port, one-third at a time, and very rarely a desertion took place.'

"His quick and correct judgment, which at once saw how an object could be attained, was seconded in the hour of trial, by a decision which secured every advantage. Nothing like hesitation was seen in him. 'His first order,' said an officer who long served with him 'was always his last;' and he has often declared of himself, that he never had a second thought worth sixpence. This would be an absurd boast from a common character, but it is an important declaration from one whose life was a career of enterprise without a failure. Always equal to the occasion, his power displayed itself the more, as danger and difficulty increased; when rising with the emergency, his calmness, the animation of his voice and look, and the precision of his orders, would impart to the men that cool and determined energy which disarms danger, and commands success.

"Not less striking was his influence in those more appalling dangers, which try the firmness of a sailor more severely than the battle. The wreck of the Dutton is a memorable example. At a later period, during his command in India, the ship twice caught fire, and was saved chiefly by his conduct. On one of these occasions, the Culloden was under easy sail off the coast of Coromandel, and preparations had been made for partially caulking the ship, when a pitch-kettle, which had been heated, contrary to orders, on the fore part of the main-deck, caught fire, and the people most imprudently attempted to extinguish it with buckets of water. The steam blew the flaming pitch all around; the oakum caught fire, and the ship was immediately in a blaze. Many of the crew jumped overboard, and others were preparing to hurry out of her, when the presence and authority of the Admiral allayed the panic. He ordered to beat to quarters; the marines to fire upon any one who should attempt to leave the ship; the yard-tackles to be cut, to prevent the boats from being hoisted out; and the firemen only to take the necessary measures for extinguishing the fire. The captain, who was undressed in his cabin at the time of the disaster, received an immediate report of it from an officer, and hastened to the quarter-deck. He found the Admiral calmly giving his orders from the gangway, the firemen exerting themselves,

and the rest of the crew at their quarters; all as quiet and orderly as if nothing had been going on but the common ship's duty.

"His patronage was exerted to the utmost. The manner in which the navy was chiefly manned through the war, made this one of the most delicate and responsible parts of a captain's care. The impress brought into it many whom nothing but the strictest discipline of a man-of-war would control, but many also who had entered the merchant-service with the view and the prospect of rising in it, some of whom were not inferior in connexions and education to the young gentlemen on the quarter-deck. Nothing could be more gratifying to a commander than to promote these, as opportunity offered, to higher stations. Some thousands of them became petty and warrant officers in the course of the war; and not a few were placed on the quarter-deck, and are found among the best officers in the service. Sir Edward brought forward many of them; and his favour has been more than justified by their conduct.

"He was particularly attentive to the junior part of his crew. A steady person was employed to teach the ship's boys, and he always had the best schoolmaster who could be obtained for the young gentlemen. It was an object much desired to be placed with him; and could he have stooped to make his reputation subservient to his interest in this respect, he might have secured many useful political connexions; but this consideration never seems to have influenced him. Many of his midshipmen had no friend but himself; and rank obtained no immunities, but rather a more strict control. He once removed from his ship a young nobleman of high connexions, and who afterwards became a very distinguished officer, for indulging in what many would consider the excusable frolics of youth; but to which he attached importance, because the rank of the party increased the influence of the example: nor could he be induced by the young man's friends to re-consider his determination."—pp. 164—169.

His popularity therefore came to be great; he was made a Colonel of Marines in 1801, and scarcely was there an officer whose name was more honoured through the country; and although, as is the general fate of merit, he was one whom the jealousy of some chose as the object of their disparagement, it cannot be denied that all his promotions, and every honour bestowed upon him, were given expressly to reward some recent or distinguished service. He was without influential friends, until he had made himself independent of their support. In presence of the Lord High Admiral, his present Majesty, at a naval dinner, he once becomingly said, "I never chose my station, and never had a friend but the king's pennant; but I have always gone where I was sent, and done what I was ordered; and he who will act upon the same principles, may do as I have done."

In 1802 he was returned to Parliament for Barnstaple, and although neither fitted nor fond of a parliamentary life, he here gained some experience very necessary for one who was from this time to be employed as a commander-in-chief, a rank which involves much political responsibility. We need hardly add that Mr. Pitt was the man whose policy he strenuously approved of.

From the House of Commons, however, he availed himself of the very first opportunity to seek an escape, and in 1803 was appointed to the 80-gun ship Tonnant, one of his earliest measures being to advertise for a superior schoolmaster, to whom he offered fifty pounds per annum, in addition to his regular pay, that better instructions than the regulations afforded, might be secured.

We shall pass over Sir Edward Pellew's command in India, his North Sea, and first and second Mediterranean commands, that we may come to his crowning triumph at Algiers. In the mean time, however, he had been created Baron Exmouth, an honour which he declared he neither expected nor longed for, knowing that it would multiply his enemies, and increase his difficulties. After the battle of Trafalgar, emulation for naval supremacy was without an opportunity to prove itself among the British, and there was a long breathing-time at sea. We remember, however, when the tidings of the exploit at Algiers reached this country, people felt the breadth of glory of former times shining around them, and that Britannia's rule was still supreme; and although the particulars of that bombardment be fresh in the memories of many, it is with pleasure that we take this opportunity of glancing at some of them, as detailed in the passages before us, that the truly British spirit may be kept alive, or more fully awakened in those who have not the remembrance of the enthusiasm which the triumph excited.

The town of Algiers, which is built on a declivity, is of a triangular form, the base being the sea front, rising directly from the water for about a mile in length. The town and artificial harbour were guarded and crowned with the strongest fortifications —the entrance to the harbour being about a hundred and twenty yards wide. When the cruelties of the piratical horde that inhabited that Algerine state, called down upon them the vengeance of England, Lord Exmouth was appointed to carry it into execution, government placing at his disposal whatever force he chose. The Admiralty, however, were greatly surprised when he proposed to attack such a strongly fortified place with five sail of the line, many naval officers considering it unassailable—Nelson himself having named at one time twenty-five line-of-battle ships as requisite for a similar enterprize. Exmouth's confidence in his plan, however, never wavered. "All will go well," he wrote, "as far as it depends on me:" this very confidence being one of the surest tests of a great mind, when we find it backed by reasonable grounds. Indeed, the whole of his conduct on this great occasion establishes the amplest evidence of a mind in full possession of first-rate intellectual powers and moral motives. He made every arrangement before sailing to the performance of the desperate affair, which his probable death suggested. There is something very grand in such solemn composure and preparation for such an enterprise, that almost assures one of success.

His lordship had some particular difficulties to encounter on this

occasion, as respects his men. The Admiralty resolved that the ships should be manned with volunteers, and officers seldom think a ship effective until she has been some time in commission. Within two months, however, he commissioned, fitted, and manned a fleet, and fought the battle; nor do we wonder at such rapid success so much, when we read as follows:—

"Through all the passage, the utmost care was taken to train the crews. Every day, Sunday excepted, they were exercised at the guns; and on Tuesdays and Fridays the fleet cleared for action, when each ship fired six broadsides. On board the Queen Charlotte, a twelve pounder was secured at the after part of the quarter-deck, with which the first and second captains of the guns practised daily at a small target, hung at the fore-topmast studding-sail boom. The target was a frame of laths, three feet square, crossed with rope-yarns so close that a twelve pound shot could not go through without cutting one, and with a piece of wood, the size and shape of a bottle, for a bull's eye. After a few days' practice, the target was never missed, and on an average, ten or twelve bottles were hit every day. Thus kept in constant preparation for the battle, and daily gaining new confidence in themselves, the crews were in the highest degree elated. Officers and men felt that they were going to an assured victory, and that to obtain complete success, the plans of their chief required only the exertions which every one resolved to make. As a consequence of this enthusiasm, which never had a check, for the excitement of preparation was followed by the flush of victory, their health and vigour were beyond all parallel. Scarcely a man came on the sick list; and when the Queen Charlotte was paid off on her return, only one had died, except from the casualties of battle, out of nearly a thousand who had joined her more than three months before."—pp. 316, 317.

In addition to the five line-of-battle ships, the force included three heavy frigates, and two smaller ones, four bomb-vessels, and five gun-brigs. Four of the line-of-battle ships were to destroy the fortifications on the Mole, while the fifth covered them from the batteries south of the town, and the heavy frigates from those on the town wall. The bomb-vessels were to fire on the arsenal and town, assisted by a flotilla of the ships' launches, &c. fitted as gun, rocket, and mortar boats; and the smaller frigates, and the brigs, to assist as circumstances might require. Our extracts from the account of the bombardment are meant chiefly to illustrate the Admiral's conduct in command.

"The Queen Charlotte led to the attack. It was Lord Exmouth's intention not to reply to the enemy's fire in bearing down, unless it should become galling. In that case, the middle and main-deck guns, thirty long 24-pounders, were to have opened; keeping the upper deck for shortening sail, and the lower for working the cables. The guns on these decks were not primed until the ship had anchored. But the Algerines reserved their fire, confident in the strength of their defences, and expecting to carry the flag-ship by boarding her from the gun-boats, which were all filled with men. Steered by the master of the fleet, Mr. Gaze, who had sailed with Lord Exmouth in every ship he commanded from the beginning of the war, the Queen Charlotte proceeded silently

to her position. At half-past two, she anchored by the stern, just half a cable's length from the Mole-head, and was lashed by a hawser to the mainmast of an Algerine brig, which lay at the entrance of the harbour. Her starboard broadside flanked all the batteries from the Mole-head to the Light-house. The Mole was crowded with troops, many of whom got upon the parapet to look at the ship; and Lord Exmouth, observing them as he stood upon the poop, waved to them to move away. As soon as the ship was fairly placed, and her cables stoppered, the crew gave three hearty cheers, such as Englishmen only can give. Scarcely had the sound of the last died away, when a gun was fired from the upper tier of the eastern battery; and a second, and a third followed in quick succession. One of the shots struck the Superb. At the first flash, Lord Exmouth gave the order, 'Stand by!' at the second 'Fire!' The report of the third gun was drowned in the thunder of the Queen Charlotte's broadside."—pp. 320, 321.

We may remark that our author gives us, in these few sentences, a very simple and vivid sketch of the dreadful commencement of the action. This commencement took place about two o'clock, and in a few minutes before the battle had become general, the Queen Charlotte had ruined the fortification on the Mole-head. At four o'clock, there being no appearance of the submission of the Algerines, notwithstanding their great disasters, his lordship determined to destroy their ships; accordingly, their nearest frigate was boarded, and most effectually fired. When it burst into flame, Exmouth telegraphed to the fleet, the animating signal, "Infallible!"

"Lord Exmouth escaped most narrowly. He was struck in three places; and a cannon-shot tore away the skirts of his coat. A button was afterwards found in the signal locker; and the shot broke one of the glasses, and bulged the rim of the spectacles in his pocket. He gave the spectacles to his valued friend, the late gallant Sir Richard Keats; who caused their history to be engraven on them, and directed, that when he died, they should be restored to Lord Exmouth's family, to be kept as a memorial of his extraordinary preservation."—pp. 331, 332.

This victory liberated more than three thousand Christian slaves. Exmouth's account of it to his brother, is sailor-like and graphic: it is no doubt characteristic of the man.

"'It has pleased God to give me again the opportunity of writing you, and it has also pleased Him to give success to our efforts against these hordes of barbarians. I never, however, saw any set of men more obstinate at their guns, and it was superior fire only that could keep them back. To be sure, nothing could stand before the Queen Charlotte's broadside. Every thing fell before it; and the Swedish consul assures me we killed above five hundred at the very first fire, from the crowded way in which troops were drawn up, four deep above the gun-boats, which were also full of men. I had myself beckoned to many around the guns close to us, to move away, previous to giving the order to fire; and I believe they are within bounds, when they state their loss at seven thousand men. Our old friend John Gaze was as steady as a rock; and it was a glorious sight to see the Charlotte take her anchorage, and to see her flag towering on high, when she appeared to be in the flames of the

Mole itself; and never was a ship nearer burnt; it almost scorched me off the poop; we were obliged to haul in the ensign, or it would have caught fire. Every body behaved uncommonly well. Admiral Milne came on board at two o'clock in the morning, and kissed my hand fifty times before the people, as did the Dutch Admiral, Von Capellan. I was but slightly touched in thigh, face, and fingers—my glass cut in my hand, and the skirts of my coat torn off by a large shot; but as I bled a good deal, it looked as if I was badly hurt, and it was gratifying to see and hear how it was received even in the cockpit, which was then pretty full. My thigh is not quite skinned over, but I am perfectly well, and hope to reach Portsmouth by the 10th of October. Ferdinand has sent me a diamond star. Wise behaved most nobly, and took up a line-of-battle ship's station;—but all behaved nobly. I never saw such enthusiasm in all my service. Not a wretch shrunk any where; and I assure you it was a very arduous task, but I had formed a very correct judgment of all I saw, and was confident, if supported, I should succeed. I could not wait for an off-shore wind to attack; the season was too far advanced, and the land-winds become light and calmy. I was forced to attack at once with a lee-shore, or perhaps wait a week for a precarious wind along shore; and I was quite sure I should have a breeze off the land about one or two in the morning, and equally sure we could hold out that time. Blessed be God! it came, and a dreadful night with it of thunder, lightning, and rain, as heavy as I ever saw. Several ships had expended all their powder, and been supplied from the brigs. I had latterly husbanded, and only fired when they fired on us; and we expended 350 barrels, and 5,420 shot, weighing above 65 tons of iron. Such a state of ruin of fortifications and houses was never seen, and it is the opinion of all the consuls, that two hours more fire would have levelled the town; the walls are so cracked. Even the aqueducts were broken up, and the people famishing for water. The sea-defences, to be made effective, must be rebuilt from the foundation. The fire all round the Mole looked Pandemonium. I never saw any thing so grand and so terrific, for I was not on velvet, for fear they would drive on board us. The copper-bottoms floated full of fiery hot charcoal, and were red hot above the surface, so that we could not hook on our fire-grapnels to put the boats on, and could do nothing but push fire-booms, and spring the ship off by our warps, as occasion required."—pp. 336—338.

In speaking of the honours that flowed in upon Lord Exmouth after this achievement, the author with great justice names particularly a gold medal of the most exquisite workmanship, if we may judge from the fac-simile in the volume before us, which was executed by command of the Prince Regent, only four being allowed to be struck, one of them being presented to the Admiral. We have few notices to add of his future public career. The following statement by the author must suffice.

"Lord Exmouth had now gained every thing he could hope for. He was still in the full vigour of life, with the prospect of many years of health. His children had all been spared to him. He was accustomed to dwell on their conduct with a father's pride and satisfaction, and with a liberality not often displayed, he gave them their full portions as they successively left him. He had also the gratification of entrusting to each

of them some interesting memorial of his services and honours. His eldest son, who served many years under his orders, was living near Teignmouth, at the family mansion of Canonteign. He represented Launceston in parliament; and when he first entered the House, had exerted himself, though without success, to obtain for seamen serving on foreign stations, the privilege, since granted, of receiving part of their pay abroad. He had been much impressed with the evils of the former system, which his liberality had obviated for his own crews. Lord Exmouth maintained a most unreserved intercourse with him, and often expressed a confidence in the strongest terms, that he would do honour to the rank he was to inherit: hopes never to be realized; for he survived his father only a few months.

"It is a memorable illustration of a truth which all admit, but none entirely feel, till their own experience has taught them the vanity of worldly success, that when the attainment of every object had left him without a wish ungratified, Lord Exmouth would sometimes confess that he had been happier amidst his early difficulties. Indeed, his natural character, and all his habits, were very unfavourable to repose. The command at Plymouth was given him in 1817, on the death of Sir John Duckworth; but this, though it prevented a too abrupt transition to complete retirement, was a life of inactivity, when contrasted with his general pursuits for amost fifty years,

"While he held this command, he was required to attend in his place in the House of Lords on the trial of the Queen, the most lamentable event in modern English history. He had received her then Royal Highness on board his flag-ship in the Mediterranean, with all the attentions due to her exalted rank, and his principal officers were assembled to pay their respects to her. But when he was desired to furnish a royal standard, which it was said, the vessel was entitled to carry, though a foreigner, he replied that only a British man-of-war must bear the standard of England. He shared the temporary unpopularity of the noblemen who supported the bill, and the mob at Plymouth and its neighbourhood expressed their feelings towards him with much violence; but this, as far as he was concerned, gave him no disquiet. He had not then to learn how little this kind of hostility is to be regarded, when it is provoked by the faithful discharge of duty. While the storm was at the highest, he wrote the following letter:—

"'Admiralty House, Plymouth Dock, Nov. 29, 1820.

"'My Dear Brother—I am much obliged by your kind letter, and wish I could give you in return anything good, or worth detailing. The fact is, the people are mad, and the world is mad; and where it will end the Lord only knows; but as sure as we live, the days of trouble are very fast approaching, when there will be much contention, and much bloodshed, and changes out of all measure and human calculation. You and I have no choice. Loyalty is all our duty, and we shall, no doubt, stick to it. As for myself, you may well think me D.D., for I am burnt, and kicked, and torn in pieces for many nights; but here I am, quite whole, sound, and merry, in spite of them all, poor fools! In a fortnight they will fain know how to make amends. They have a particular dislike to me, and I am glad of it. We shall live to see it changed.' "—pp. 348—351.

Lord Exmouth was from his youth an example as respects moral conduct and feeling, not general in camps and ships. These princi-

ples gained strength as he advanced in life, and in the comparative quietude of his latter years, his religious principles became more prominent in their influence. Our last quotation will exhibit pretty clearly the current of his sentiments on some important subjects at the present day, as well as in reference to his piety, wherein it is clear his biographer joins. That he was a great and good man cannot be questioned; that he was as independent as he was serious is equally clear, from what is recorded in this affectionate and judicious Life of him.

"He cherished a very strong attachment to the Church; and for more than thirty years had been a member of the Society for Promoting Christian Knowledge, which he joined when the claims of the Society were so little appreciated, that only principle could have prompted the step. It might therefore be expected that he would feel deep anxiety when the safety of that Church was threatened. But upon this subject his mind was firm; and in one of the last letters he ever wrote, dated August 28th, he declares his confidence in the most emphatic language. After some personal observations to the friend he was addressing, one of his old officers, he alludes to the cholera, then raging in his neighbourhood; 'which,' he says, 'I am much inclined to consider an infliction of Providence, to show his power to the discontented of the world, who have long been striving against the government of man, and are commencing their attacks on our Church. But they will fail! God will never suffer his Church to fall; and the world will see that his mighty arm is not shortened, nor his power diminished. I put my trust in Him, and not in man; and I bless Him, that he has enabled me to see the difference between improvement and destruction.'

"Not many days after, he suffered a most violent attack of the illness he had long anticipated. The immediate danger was soon averted; but the extent of the disease left not the smallest hope of recovery. He lingered until the 23d of January, calmly waiting the event which his gradually increasing weakness convinced him was inevitable. Sustained by the principles which had guided him so long, his death-bed became the scene of his best and noblest triumph. 'Every hour of his life is a sermon,' said an officer who was often with him; 'I have seen him great in battle, but never so great as on his death-bed.' Full of hope and peace, he advanced with the confidence of a Christian to his last conflict, and when nature was at length exhausted, he closed a life of brilliant and important service, with a death more happy, and not less glorious, than if he had fallen in the hour of victory."—pp. 359—361.

ART. II.—*Ornithological Biography.* Vol. II. By JOHN JAMES AUDUBON. London. 1834.

WE do not propose to try this Biography upon its merits as a work in Natural History, but only in its literary character; as also to glance in a hasty manner at some of the statements contained in the present volume, that our readers may have some idea of the extent of the author's travels and researches, and of some of the facts which he communicates. It is true that there has been not

a little controversy regarding some of Audubon's statements, and that his veracity has been called in question. We are willing to believe, however, it is because of his having carried his investigations farther than others, and shewn more enthusiasm than any in his treatment of facts, that colder and duller and less informed persons have impugned him. One thing is certain, that on the subject of American birds, no one is his equal for extent and variety of knowledge. No difficulties or dangers can repress his zeal; he seems to court a fearful joy, alone with his dog and gun, where men have never before trod, and he is sure to bring out of hitherto unexplored forests, and from unknown shores, some valuable and delightful discoveries. Along with his ardour, there is the cheerfulness and gentleness of a real lover of nature, in its perfect state; there is also in his style as a writer, the art of conveying what he himself feels and sees, not to speak of his spirited and beautifully faithful pencil illustrations. As we are merely about to glance at some parts of the present volume, without any continuous extract, we may add, that as a writer he exhibits a fresh and characteristic style, not formally according to any standard, but such as is lively on all occasions, descriptive in no ordinary degree, and frequently exceedingly eloquent, particularly in his delineations of scenery. So that, take him all in all, he is worthy to be placed by the side of Wilson, his celebrated predecessor in the same walk of literature.

We have alluded to the doubt which some entertain regarding Audubon's veracity; and it confirms us in our charitable feeling, when we find, that the conjecture which he had long entertained, viz. that birds which feed on carrion are guided much more by the sense of sight than of smell, to the spot where such food may be, was correct. This he came to assert as a fact, thereby raising up some bold impugners, who called his word in question; and yet it has since been established as asserted by him, by a series of experiments conducted by some of his friends.

Since the publication of the first volume of his Biography of Birds, Mr. Audubon has not been idle. In England he had met with much consideration, and that support which seems to have stirred up the Americans to like attentions, on his return from Europe. It was soon after that return, that he proceeded to St. Augustine, in East Florida. On his way, by means of a schooner, to St. John's river, though the lovers of fine scenery would not find much to admire on the banks, his eyes were delighted at break of day, when the firing of some guns started thousands of snowy pelicans from their resting grounds. Thousands of cormorants were on the waters, and the fish-crows took the signal as given to them, for beginning the labours of the day. The moschetos covered every thing in such numbers, that they sometimes extinguished the candles in the cabin with heaps of martyrs; and after all, it seems to have formed a good region for the enthusiastic naturalist. Sandy Island, the southern-most cape of Florida, is a

great resort of birds. On his way thither, the boat was conducted into a thick shrubbery of mangroves, where the party shot a number of pelicans. Shortly afterwards, hundreds of cormorants' nests were seen directly over head, and when the party fired, nearly all the birds fell, as if dead, into the water, to the wonder of the sportsmen, who no doubt were not a little flattered by the effect of their shot. But their pride took another turn, when they beheld what was deemed their spoil, peeping cautiously out of the water, and then taking wing again. In the morning, the night-heron and the owl were seen, retiring into the swamps, where none could follow them: the gulls and terns skimmed lightly through the air; rose-coloured curlews stalked under the mangroves; purple herons started up before their steps; gallinules and other water-fowl were on the waves, and every cactus supported a white ibis's nest, which supplied the naturalist with food. Afterwards the party killed so many birds, that they had soon a heap of dead, like a haycock.

Our naturalist visited the Tortugas, which are about eighty miles from Key West, a stretch of low uninhabitable banks, covered with shells and sand, the resort of many turtlers. The turtles are of four kinds, of which the green is considered the best. The hawk-billed is the one whose shell is in such demand. The logger-head and trunk turtles are not in much repute for food, and are bold compared with the others. In spring they approach the shore, generally on moonlight nights, when they proceed cautiously, or, if need be, boldly. If all seem safe, the turtle crawls over the beach, with her head raised and her neck extended, till a place is found fit for her to deposit her eggs. She then scrapes a hole in the sand, about two feet deep, which Mr. Audubon saw one do in nine minutes, and in this deposits one hundred and fifty or two hundred eggs, replacing the sand cunningly, so as to escape the eye of an inexperienced person. In taking these animals, the turtlers overset them on the beach, or in the water, which is a hazardous attempt, for they are sometimes so large as to require several men to accomplish the work, while they are provided with means of defence: the bite of one of them having left an indentation in the fluke of an anchor. Turtlers say, that if a turtle is carried several hundred miles from its favourite haunts, and let loose again in the ocean, it will return to the spot from which it was taken.

There are many things of a curious nature detailed in this volume, besides what immediately belongs to the biography of birds. His excursion into the British American provinces, and the state of Maine, affords him an opportunity of speaking of the lumberers there; as also of proving the kindly and charitable spirit which he entertains on all occasions. He was delighted to see these lumberers in the treatment of their cattle, and when driving them, that neither blows nor curses were used; but in many of the villages of Maine, neither brandy, rum, nor whisky, are to be ob-

tained, which helps to account for such gentleness. But his ornithological taste is ever prominent in even his most eloquent descriptions. For instance, in a cruise to the Bay of Fundy, when passing under the cliffs of the island of Grand Menan, "the prudent raven spread her pinions, launched from the crag, and flew away before us; the golden eagle soaring aloft, moved majestically in wide circles; the guillemots sat on their eggs on the shelvy precipices, or plunging in the water, dived and rose again at a great distance; the broad-breasted eider duck covered her eggs among the grassy tufts." And when landing on White Head Islands, he found the nests of gulls on almost every tree of a wood that covered several acres. "What a treat, reader, was it, to find birds of this kind lodged in fir trees, and sitting comfortably on their eggs!" Again, on another occasion, he speaks as if the "old wives" that covered the bay were cackling a welcome, and of cormorants and gulls, seeming to want nothing but words to act as pilots. In the morning, the delightful trills of the winter wren, the red-squirrel "smacking time with his chops," the clear notes of the robin, the rolling melody of the rosebreast, filled him with such enthusiasm, that he burned with the thirst of knowledge, and longed to learn from their own lips, what every one could teach of the wondrous works of Heaven; and when he saw the water-birds, towering on firm and graceful wing, away to regions where none have followed, he longed to "take the wings of the morning," and pursue them to their unknown abodes. At one time he is in Florida, living among ibises, herons, and pigeons; at another in Labrador, where he becomes acquainted with the summer plumage of various water birds, and their habits.

Among Mr. Audubon's discoveries is the Carolina titmouse. He also became acquainted with the wood-wren in Maine. A warbler, too, discovered, near the Edisto river, which he names after Swainson, a distinguished naturalist, is also his. Through the aids of other persons, he mentions other five additions to the birds of America, described by him, while he introduces at least five species which were never before known to visit the United States. Of these there were two species of pigeon, one of which, as soon as he obtained it, he gazed on again and again with perfect delight, declaring that the Egyptian pharmacopolist never embalmed the remains of a Pharaoh with more reverence than he paid to the corpse of this most beautiful of the doves. He thought of nothing but the richness of his prize, and with a joy which was only abated by seeing how difficult it would be to give any adequate representation of its brilliant varying metallic hues. He has ascertained, with respect to humming-birds, that there are two, instead of one species which visit the United States.

With respect to the new facts which he has established, the American crow has been exalted to a distinct species; the voice, form of the tongue, and the habits of that bird, when compared with the

carrion-crow of Europe, being quite different. He pleads the cause of this maligned bird with great earnestness. He says, indeed, that the "state of terror in which the crow is kept, is enough to spoil the temper of any creature." The raven, which is at the head of this sable family, entertains no love for his inferiors in species; for wherever he resides, the crow finds a change of air good for him.

From such scraps of the biography of birds, it is evident how much has been contributed, and with what enthusiasm, on the part of our naturalist. We are not anxious to follow him in his statements, but only to recommend to the ardent lover of nature, and the scientific naturalist, such a valuable work. Can any thing be more appropriate than the sentiments he suggests in his description of swallows?—those "light hearted wretches," which conduct themselves in their rapid, graceful circles, as if there were no such thing as care in the world. "In fine calm weather, their circuits are performed at a considerable elevation, with a lightness and ease that are truly admirable. They play over the river, the field, or the city, with equal grace, and, during spring and summer, you might imagine that their object was to fill the air around them with their cheerful twitterings. When the weather lowers, they move swiftly in tortuous meanderings over the meadow, and through the streets of the town; they pass and repass, now close to the pavement, and now along the walls of the buildings, so rapid that you can scarcely follow them with the eye. But try: there she skims against the wind over the ruffled stream; up she shoots, seizes an insect, and, wheeling round, sails down the breeze, with a rapidity that carries her out of your sight almost in a moment." He saw these birds in flocks at St. Augustine at the beginning of December; but after the first frost they had all disappeared. He believes that they pass the winter on the southern coast of the Gulf of Mexico, not going much farther south, from the want of proper food. Of this species of bird it is truly said, that they sport together in perfect harmony all day, and, considering the quick temper of the feathered tribs, it is remarkable that they assemble in perfect harmony at night.

Some—and they must be persons who have never habituated themselves to the study of nature in any of its departments, who do so—may look upon such pursuits as those of Mr. Audubon, in a disparaging or indifferent manner. But he who reads such a work as that upon the biography of birds, must possess a dull fancy and a hard heart, if he does not catch a portion of the author's enthusiasm, and afterwards endeavour to imitate him in similar researches. Not to speak of the delight which such discoveries as those yield which our naturalist has made, it cannot be doubted that they afford rich materials for other processes of study and contemplation, highly worthy of the culture of men of mind. For instance, who can remain insensible to the goodness, the wisdom, the

infinite contrivances of the Creator, when he reads Mr. Audubon's account of the movements of the warbling-vireo, a sweet little bird, whose note is admired by many to whom its appearance is unknown. He saw two of them in New Jersey, evidently conversing on the subject of building in a poplar, and shortly after observed them making the frame-work of their nest, by disposing blades of grass in circles. On the second day, they began to weave in bits of hornets' nest and corn-husks, pushing them between the rows of grass, and there securing them. On the third day they were absent; but on the fourth morning he heard their song, and saw them working extremely slender grasses within the frame. Wishing to know where they procured their materials, he followed them from tree to tree to a large meadow, where they drew the grass from an old hay-stack. This was done for two or three days. On the seventh, the female spread wool and horse-hair for the lining, and the eighth was devoted to smoothing the inside. On the fifteenth, five little birds were standing on the borders of the nest; and on the sixteenth they quitted their home. Need we wonder after this statement, that Mr. Aubudon should evince throughout his work a religious feeling, without which a naturalist, as it seems to us, must be a contradiction and absurdity? Nor do we think of him the less kindly, but greatly the more affectionately, when we find that he reproaches himself frequently for the havoc he has to make on fair life, in pursuit of knowledge that is so eminently useful. If his exertions be almost unparalleled in hot and cold climates, we only the more fully become assured, that it is a high-souled love of knowledge that inspires and sustains him; and if he necessarily, in the fulfilment of the task undertaken, has to slay and treat severely specimens of such beloved creatures as he writes about, we become reconciled to him, beyond even the defence which the claims of science may suggest, on account of the fine sympathies which his narrative in those cases excites. Who could resist something like a rising tear or sigh, on reading what he says of a noble specimen of the golden eagle, which he secured in Boston, and which he was advised to destroy with the fumes of charcoal, to avoid injuring his plumage, and to spare him unnecessary pain? After the bird had been thus treated for hours, Mr. Aubudon opened the door of the little apartment in which the experiment was tried, and though the air was perfectly suffocating, he found the eagle "with his bright, unflinching eye turned towards him as lively and vigorous as ever."

ART. III.—*A Steam Voyage down the Danube.* By MICHAEL J. QUIN. 2 vols. London: Bentley. 1835.

A VOYAGE down the Danube, with sketches of a number of countries, kingdoms, and cities, that were visited even after that voyage was concluded, and all within five months, to the filling up of two

respectably sized volumes, may almost suggest the fancy that steam power not only conveyed the author's person, but stimulated his observations, and drove the pen. Mr. Quin, however, who is favourably known as the author of "A Visit to Spain," has succeeded in the present work, in giving a lively picture of the places and scenes he had a glance of in his rapid progress, and has again proven himself to be an expert writer and manly thinker. His knowledge is various and extensive, and his taste generally to our liking. These attributes enable him to do that with very slender materials, and hurried opportunities, which it would be dangerous for most travellers to attempt, but which of late years, and in this age of book-making, has become a most prevalent evil—we might say, nuisance; viz. that since the schoolmaster has been so much abroad, hundreds of our flying tourists think no more of concocting a goodly volume of travels and sage disquisitions on the state of things in the countries of which they have only had the most transient view, than our ancestors would have done in framing a business letter, or copying an old song.

In accompanying Mr. Quin in his Voyage and Sketches, we shall keep to what he says of certain scenes and things that are least familiar to most readers, and which belong to his passage on the Danube, where steam-boats have been recently established, which he descended in his journey to Constantinople, towards the close of last summer. The steam navigation begins at Presburg; but he embarked at Pesth, the modern capital of Hungary, where the scenery begins to be attractive. Between this town and Buda, on the opposite side of the river, there is at present a bridge of boats; but a stone fabric is soon to be erected, which may probably lead the way to other important reforms in that country, inasmuch as its expenses are to be defrayed by a toll from which no person shall be exempt, not even the noblemen, who hitherto have been privileged by their rank from the payment of taxes of every kind.

As the author descended the Danube, he observed several flour-mills that float upon the river. He describes these curious machines as being very simple in their construction. A wooden house is erected in a large clumsy boat, moored near a spot where the river is most rapid. A few yards distant another smaller boat is made fast, parallel to the first; the heads of both being down the stream, the water-wheel is suspended between them, and impelled by the current. The Danube abounds with windings and "reaches," to an extraordinary extent, offering many impediments and difficulties to those who navigate it; the mills as well as the boats that ply upon its waters, presenting doubtless a picturesque feature, whatever may be said of their convenience. The account given of the manner in which a boat of the country may be seen labouring round one of these bendings, and against the stream, is amusing and graphic: we copy it.

"It is generally a huge unwieldy bark, constructed of oak, covered with

a high roof, and laden to the very top with what here universally passes under the name of fruit—that is wine, timber, wool, wheat, hay, and produce of every degree. The vessel is dragged up the river by a force which is not at first very apparent. You behold the vessel tied to the end of a rope, which is pulled by something or somebody somewhere, and if your eye can discern the 'reach' at the distance perhaps of a mile, you may discover there a dozen brawny Hungarian peasants half naked, trudging along in rope harness, exerting all their strength to draw the enormous mass behind them. The more opulent adventurers, however, frequently employ horses for this purpose, and then the scene is infinitely more bustling. Twenty, and sometimes thirty half wild horses are required to supply a sufficient moving power, where the force of the current offers more than ordinary resistance. Almost every pair of horses belongs to a different peasant, and he will allow nobody to lash them but himself. He is most probably a nobleman, and it is a part of his privilege to drive his own horses after his own fashion. When, therefore, the whole of the team arrives at a difficult reach, it becomes the signal for a general mutiny; the leaders are perhaps prancing in the air, while the horses immediately behind are endeavouring with all their might to bolt off into the adjacent country. Here a horse and his companion were standing quite still, as if they were in doubt whether they ought not, before going further, to take a pleasant draught of the element at their feet. Half a dozen of the animals in the rear have dragged each other into the river, through which they were wading up to the girth, while the sound of a dozen whips, the shouts of the drivers, the angry exclamations of the boatmen standing on the roofs of their vessels, the neighing of the alarmed horses, and the barking of dogs, combine to form a most ludicrous concert, which may be heard far down the river. Here, in a broiling sun, these drivers keep on their large cloaks, which are as essential to the dignity of an Hungarian peasant-noble, as the wide-brimmed hat slouching over his swarthy countenance."—vol. i, pp. 7—9.

The appearance and "turn out" of those who travel upon the high road, or rather tract that frequently runs along the side of the Danube, are no less striking and curious. Now a rude car laden with wool-packs, with a lazy fellow perched on the top, the whole drawn by eight or ten miserable horses, moving at a snail's gallop, the wooden axle of the wheels yielding a rare kind of music to the smoking driver's complacent ear. Better sorts of vehicles, however, are to be seen, as also of horses, and horsemen, or charioteers, all of them, if not exhibiting the most advanced state of the arts at least helping to add to the picturesque. The author's fellow voyagers afford another ample field for description, which however we must pass over, only remarking that to his surprise he often found the Danube so lethargic in its course, and so shallow, that it seemed more like a lake than the principal river of Europe.

We have already spoken of the rapidity and aptitude which travellers by steam or otherwise evince, in their delineations of human character and acquirements; and it appears to us, that our author furnishes some examples of this over-hasty modern practice.

For instance, soon after his confession that he was altogether unacquainted with the Hungarian language, and that his Hungarian fellow voyagers understood no other except the Latin, thus obliging him to turn out from the recesses of his memory "all that still remained there of Lilly and Erasmus," in order to answer the questions that were put to him, we find him listening to his companions when in the midst of their Hungarian politics, and names one "who was inexhaustible in anecdotes about his fellow-deputies (he being on his way home from the diet), and the mode in which the national affairs were carried on. Eloquent, cheerful, off-hand, and thoroughly conversant with human nature, he often placed the most serious things in a ridiculous point of view, which kept the table in roars of laughter." Now it is clear that all this eloquence was expended through the Hungarian language, and how then can Mr. Quin speak so critically of its qualities? But then it is added, "He had frequently the goodness to explain to me in Latin the political parts of his conversation." Must not these *frequent* explanations have greatly cooled the Hungarian's eloquence, at least in so far as it was addressed to our author, even allowing them both to be deeply versed in Lilly and Erasmus? However, as we have never travelled so far as to have had an opportunity of listening to Hungarian deputies discussing their own politics, we dare not positively say what their power may be over those who confess themselves unacquainted with their language, especially when helped by a rusty remembrance of the Latin tongue.

Mr. Quin praises the Hungarian grapes, but abuses their wines, thus passing no compliment on their skill in the management of their fruit. As a people, he however speaks well of them, eulogizing them for their good nature and kindness. He thus proceeds to speak of the inhabitants of the village of Mohacs, where he had a more extended opportunity of forming his opinion than on many other occasions, for the steam-boat stopped there to take in wood and coals.

"The bank was soon crowded with groups of peasantry, men and women, extremely well looking, who had assembled chiefly to gaze on the wonders of the steam-boat. The former were loosely clothed in shirts, waistcoats, and loose trousers, all made of coarse canvass. The trousers were so wide that at a distance they looked like petticoats. Their hats were of the usual Hungarian dimensions, and they generally wore sandals without stockings. The head-dress of the women consisted for the most part simply of a blue handkerchief, which was tied under the chin. They wore neither stockings nor sandals. Their gowns were of ordinary calico, blue, red, green, plainly printed, I presume of German manufacture. Some twenty of these women, the younger of whom were decorated with a profusion of different coloured necklaces of glass or coral beads, were seated in a semi-circle selling fruit. Their baskets were heaped with walnuts, magnificent grapes, and apples. A wicker car was also speedily in attendance, laden with some of the finest melons and plums I ever saw. The latter were of a deep red colour, and of the most tempting ripeness.

When the Tyrolese began to market with these fruit-venders, an artist might have found in the scene a picturesque variety of character and costume.

"Though the Hungarians call Mohacs a town, I should rather say that it is a large village, built with the most rustic simplicity. The houses generally consist of mud walls, roofed with long reeds, each being surrounded by a high wicker fence, which encloses a considerable space of ground, including a farm-yard, a well, with the primitive lever for raising the bucket, and sometimes a garden. Rows of these detached houses form several irregular streets, which are planted with shady trees, on each side. Cocks were crowing in all directions, otherwise one would scarcely have thought that the place had been inhabited, such was the silence that prevailed. Even the dogs were mute, sleeping, perhaps, through the noonday heat. The gable ends of the cottages generally faced the street, the roof being carried a foot or two beyond the walls, on which, or upon the window-sills, were strung in the sun, quantities of a rich-looking green and ruby fruit, here called the golden apple, and resembling our girkin in form. It is preserved for pickling, is full of seeds; and even before being pickled is not disagreeable to the taste. I tried to get into the two churches which belong to the village, but they were locked. Their external appearance was decent.

The coals and wood were carried to our boats in wheelbarrows by a number of muscular, active, hardworking girls; hundreds of men were loitering on the bank, not one of whom could be prevailed upon to assist in the labour, through sheer laziness. We were consequently detained more than three hours by an operation which ought to have been completed within less than half the time, as the depôt was within twenty yards of the river. For their industry on this occasion these poor girls, who went through the work with indefatigable cheerfulness, received only portions of flax, respectively equivalent to about two or three pence of our money.

"While these girls were engaged in their task, the first crowd of spectators gradually dispersed, and left the scene open to some more respectable groups, who came to gratify their curiosity. Several young ladies appeared in their hair, which was tastefully arranged, protected from the sun by parasols, and in other respects attired in the English style. They were attended by their maids, who also displayed their ringlets, and but for the smart white aprons by which they were distinguished, might have been taken for their mistresses. These attractions had the usual effect of summoning the beaux of the neighbourhood also to the general rendezvous, who were for the most part apparelled in black velvet vests and white trousers, a short white cloak decorated at the collar with red worsted lace, and conspicuously exhibiting a red cross in front, being carelessly thrown over the left shoulder."—vol. i, pp. 39—42.

We need not seek for a better proof than the above extract affords, of the author's talent for doing much in a short time, and that well too; nor ought we to be very sceptical as to the accuracy of one who is so rapid in his observations, and so graphic in his description of them. Besides many lively sketches of what passed aboard the steam-boat, to which the author was necessarily much confined, as respects materials for his pen, we have many notices of the towns and villages seen on the banks of the Danube. At

length he arrives at Semlin, the frontier town on the Austrian dominions in that quarter. Belgrade comes next under his notice.

"The city, which is associated with so many recollections of the wars between Austria and the Ottoman empire, looks a splendid collection of mosques, with their white tall minarets, palaces with their domes, gardens, cypresses, and shady groves. The citadel, which is strongly fortified, occupies a lofty hill that overlooks every part of the town, and is well calculated for its defence. The palace and seraglio of the pacha were pointed out to me by our captain; they covered a considerable space of ground, and exhibited an imposing appearance. A considerable river, the Theiss, by which it is supposed the cholera a few years ago found its way into Hungary from Russia, flows into the Danube a little above Semlin. I expected, therefore, to have found the Danube here exhibiting some signs of grandeur and commercial activity: it does, indeed, present a most magnificent sheet of water, upon which the whole British navy might ride with safety; but, with the exception of a few small wherries in which some dirty Turks were fishing lazily in the sun, there was scarcely a symptom of animation around us. Belgrade itself looked at a distance like a city of the dead.

"The Danube seemed, near Belgrade, an expanse of waters which would have afforded ample space for the whole of the British navy. We had scarcely left Semendria behind us when the river became still wider, resembling indeed a vast lake, sufficient to contain all the navies of the world. It was here in every respect a truly magnificent object. The more I became acquainted with this noble river, the greater was my astonishment that it was so little known to Europe, and hitherto so rarely made use of for the purposes of commerce. Just as the sun was on the decline, flinging his last rays on the tranquil mirror beneath us, the Tyrolese crowded on deck, and favoured us with several of their national songs, which they performed with infinite spirit. It was the last time I was to hear them, as we expected to arrive at night at Vipalanka, where they were to debark on their way to Transylvania."—vol. i, pp. 61—63.

Mr. Quin describes Moldava as an emporium of some commerce in its way. Here he observed a remarkably fine Wallachian woman, spinning wool from a distaff in the primeval fashion.

"She was attired in a short woollen white mantle, under which was a robe of printed calico, which, without appearing in front, came down below the mantle behind. A neat linen chemise was folded in plaits upon her bosom, beneath which she sported a gay dimity apron, and a canvass petticoat. Her raven-black hair was carefully divided in front, braided over her ears, and detained in a knot behind by a tortoiseshell comb, from which was suspended a snow-white linen veil, that fell on her back gracefully. Neither shoe nor sandal served to hide her feet, which might have been chosen by Phidias for the statue of Minerva. This noble-looking woman, whose features were all of the Grecian mould, was the mother of three very fine young men, who were standing by her, accompanied by a huge mastiff, as if their purpose had been to exhibit a living *tableau* from the pastoral age and country of Agamemnon."—vol. i, pp. 72, 73.

Many such happily drawn pictures are to be found in these volumes, communicating a charm to the Danube and its shores,

that makes the reader long to visit them, although from the rapidity of the author's movements it was impossible to afford very important information. His work however will have this effect, that it will tempt many other tourists, whose time may be more extended, to repair to the scenes he sketches. The following descriptions are quite in his way, still in reference to Moldava.

"I pitied a little boy who was employed in urging a numerous colony of geese through the crowd. They seemed very much disposed to prefer making the journey by water, while he was equally determined in favour of the dry land. Now a wild dog put them all into confusion, when off they half-waddled, half-flew, to the edge of the river. Now they were fairly on the march again, when the leader, desirous of cooling his bill, suddenly gave the word of command. A general mutiny ensued—the boy ran breathless after them, throwing sticks and stones, sand and cow-dung at the fugitives, until he succeeded once more in restoring discipline. His patience was, after many severe trials, eventually rewarded by success. On another part of the shore some Servians were squatted in a line, with sacks of onions before them, which they had brought across the river for sale. A plank was placed between them and their Hungarian customers, who stood at a little distance, neither being allowed to pass over the plank which represented the quarantine. The bargains were conducted on the part of the Servians by a single spokesman, who appeared an extremely knowing sort of personage.

"I walked into the village, or rather, I should say, the lower part of the 'town,' which is chiefly inhabited by fishermen. It is inferior in every respect to Mohacs, the cottages having all roofs of wood, wicker walls plastered with mud, and even wicker chimneys. As I was strolling quietly along, a troop of almost naked little urchins gathered, shouting, around me, and grasping my right hand kissed it with tokens of fervour, which I confess I should have excused under the circumstances, not knowing exactly what might be the practical recollections impressed on the said hand of the honours which they thought fit to bestow. A few small pieces of silver had the effect of dispersing this group, and also of diffusing information through the whole village of the arrival of a stranger. Accordingly, as I proceeded, my steps were literally beset by armies of ragged figures, who claimed my hand. I gave them to understand, in the course of a regular parley, that I had no more silver, upon which I was suffered to make a retreat, without being enabled to visit the upper part of the 'town,' where, as I afterwards learned, much better houses, and a respectable class of inhabitants are to be found."—vol. i, pp. 73—75.

The mountainous scenery of the Danube is described as commencing a little below Moldava, and here our author climbed one of the eminences, from which he might command a view of the country. He found however on his ascent, that the mountains which he trod were but steps to higher and higher ranges, which appeared on both sides of the Danube; but by what process the river had forced its way among them, he had no means of conjecturing, as they sometimes rise like a wall on either side of the current. He observed several caverns in these mountains, and was

informed that some of the boldest rocks, which shot up in the most fantastic shapes, were all hollow inside, and occasionally inhabited by fishermen. Now and then also, masses of rock appeared over head, obtaining their support from rude pillars, in which capitals wrought by the hand of nature might be descried. One immense buttress is referred to, which rose in the form of a round tower, and near its top there was a large cavern, accessible by a gateway naturally arched in the Gothic style. These features taken together, with the following and other romantic points of the view, give a highly imposing picture of the majestic Danube.

"So abrupt and frequent were the windings of the Danube, amid the beauteous hills which form its banks below the narrow gorge of rocks above described, that often, on looking back, we saw no trace of the direction by which we had come; nor on looking before us, could we distinguish by what course we were to proceed. We seemed to be shut in on all sides, as within a mountain lake, from which there was no apparent egress, until, by turning a little cape, we found ourselves in another and another lake, in succession. We left this charming scenery behind us, on approaching the rapids of the Danube, where its bed is wholly composed of rough rocks, sometimes starting up in masses nearly to the surface of the river, sometimes forming a wall, running across from bank to bank, and producing a perceptible fall in the current. We were warned of the danger to be encountered on passing these rapids, by the hoarse murmur of the waters which we had heard at a distance. The obstacles which the river met in its course produced considerable undulations on its surface, amounting now and then to waves, on which our bark was hurried away, notwithstanding all the efforts of our rowers, and dashed against the rocks. Had our boat not been a very strong one, or had the impulse been somewhat stronger, we should probably have been wrecked among these rapids, owing chiefly to the unskilfulness of our people, as well as the ludicrous state of alarm in which their ignorance involved them.

"The banks again assumed a wild rocky character, and aproached so near each other, that, when the river is full, the volume of waters which rush through that space must be terrific. As it was, we were constantly rubbing on the bottom, and might have walked almost dry-footed on ledges which extended quite across the stream. The boat was literally carried over these ledges, as there was not water enough to float it. Our patron repeatedly told us, that he, though seventy-three years old, had never known the Danube so low as it was upon that occasion. In the almost perpendicular wall which rose on our right, there was a singular *lusus naturæ* on a gigantic scale—it was the complete figure of a water-mill, and mill-house petrified, and slightly crushed by an enormous rock which had fallen upon it from the higher precipices. The face of the superincumbent mass presented the figure of a monk preaching from a pulpit; and it only required the existence of a legend, to induce a superstitious mind to believe, that the 'miller and his men' had been notorious criminals—that the monk had come to reprove them —and that, while he was still vainly exhorting them to repentance, the whole living scene was suddenly transformed into stone."—vol. i, pp. 89—91.

Pastoral and primitive scenes are to be met with in the same vicinity. In a pedestrian journey to the levels there found, he met occasionally shepherdesses driving before them goats and sheep. They had uniformly distaffs in their hands, from which they actively spun the wool round the spindle as they walked along. They were all bare-footed. Those who were mothers carried their infants in small cradles made of hoops, which were suspended by a cord round the neck. When nursed, the baby was borne in front, at other times it was at its mother's back, who attended again to her distaff and spindle, affording not merely a picturesque but an industrious display. In the same neighbourhood, however, our author and his small company of fellow-travellers fell in with some labourers, who looked as if they would have no objections to an investigation of how the finances of the visitors stood.

On the same evening, the author arrived and slept at Swinich, a wretched looking village in that pastoral district, where he found some characters worthy of remembrance, in what, for want of a more appropriate name, he calls the *auberge* of the place.

"In the principal apartment were two large beds, a few rush-bottomed chairs and wooden stools, a stone stove, and a table placed near the wall, over which were suspended wax images and little gaudy daubs of the virgin, the crucifixion, and some of the saints. The governor of the village, dressed in his blue uniform, was seated at one end of the table drinking wine, which from its colour, as well as its taste, I should have called cider.

"The Greek priest of the parish, Gregory Georgovitch by name, was stationed at the other end drinking from a small bottle, without the interposition of a glass, a weak, pale spirit, called in that country sleigovitch. The former was a short decent-looking kind of a person, a picture of good nature, degenerating almost into simplicity, with a spice of vanity not altogether unbecoming in the 'great man' of the village. The priest had the advantage of the governor in stature, rivalled him in good humour, and seemed excessively anxious to show himself greatly superior to his companion, in intelligence. For the usual sacerdotal hat he substituted a small cloth cap, his beard was of the ordinary dignified dimensions, and his dress consisted of a large white figured waistcoat, loose nankeen trousers, over which his boots were drawn, and a short mantle. His shirt collar was open *à la Byron*.

"The remainder of the company in this 'double-bedded' room, consisted of the overseer of the works going on upon the Danube, the captain of the patrol which formed the police of the country, an officer of the quarantine, an officer of the customs, a nondescript with silly face, a little girl, and two or three urchins with whom she was playing. The priest seemed to have all the talk to himself. No subject was started in which he did not take the lead, and with which sooner or later he did not contrive to mix up a quotation in bad Latin from a favourite theological author, probably the only author in that way with whose works he had ever made himself acquainted. He spoke fluently, with an air of self-complacency, but at the same time in a tone of kindness and hilarity quite patriarchal. Nothing in this world seemed to afford the governor so much delight as

either to put down the priest in argument, or to witness that operation executed by another; all, however, for the sake of amusement. He would sometimes in the course of an attack upon the clergyman's positions work himself up into a simulated passion until the latter was provoked into a real one; and then, to the great entertainment of his *official* friends, he would suddenly resume his good-humoured smile, disconcerting all the angry eloquence of his antagonist.

"I was initiated in the characters and habits of these 'village politicians,' by an Englishman named George Dewar, who had made his appearance in the room after I entered it: he had been already apprized, at the other extremity of Swinich, that a countryman of his had arrived at the auberge, and it was so long, he said, since he had heard his own language spoken that he came instantly to see me. Dewar was a very intelligent though humble adventurer in the engineering line, who had managed the diving-bell which was employed in recovering the treasure sunk near the Mexican coast, in consequence of the wreck of the Thetis a few years ago. He had performed his duties so much to the satisfaction of his employers on that occasion, that he was strongly recommended to the Count Szechenyi Istvan, when that nobleman was in London, as a very useful assistant, as well for superintending the construction of roads as for working the diving-bell in making excavations which were intended to be executed in the rocky parts of the bed of the Danube, with a view to remove the obstacles that at present interrupt its entire navigation by steam-boats. Dewar was delighted to see me—the sounds of my 'How do you do?' filled his eyes with tears, it appearing that I was the first Englishman whom he had met so far down the Danube, where he had been employed for nearly a twelvemonth."—vol. i, pp. 95—98.

Adventurous travellers are ever and anon meeting with such random pleasures as George Dewar reciprocated with our author; and were it for nothing else than affording a flattering feature in humanity, and a scene of sweet sunshine in a world of cares and reverses, we should feel a traveller's notes ever welcome. Dewar had taught his landlady some English, such as to say, "Good morning," although she constantly metamorphosed "Mr. Dewar" into "my dear;" but this was from no improper motive, for she was a very prudent wife to a good-natured husband. Dewar uniformly spoke with high favour of the people in general among whom he resided, and of the count in whose employ he was, in the most enthusiastic terms. Our author, indeed, afterwards spent some time with the count, and found him a man of superior knowledge and principles, who had visited frequently England and France, and other parts of Europe, and who was constantly occupied in designing plans for the welfare of Hungary. The count's character and services may be estimated from the following detail, and which intimates that a mighty reform is not very distant in reference to the countries in the neighbourhood of the Danube.

"I collected from what was said that it was intended to construct a road wide enough for carriages, along the whole of the left bank of the Danube, and that canals were to be formed in the rapids and other rocky passages, where the river was liable to be reduced much below its ordi-

nary level during the summer and autumn. These works necessarily required a large expenditure, which the returns of the Steam Navigation Company were not expected to repay. The Austrian government, therefore, actuated by an impulse of public spirit which it too rarely acknowledges on other subjects, has taken upon itself the whole of the outlay which these undertakings will require, and has, moreover, with peculiar propriety, intrusted to Count Szechenyi the superintendence of the whole, as well as an unlimited supply of funds, for which he accounts directly to the emperor. It is especially understood that a certain per centage is secured by the Austrian government to the navigation company upon its capital, provided the returns should fall below a stated amount: in point of fact the returns have for some time exceeded the amount agreed upon, so that the government is not likely to have any further responsibility in that respect.

"The enterprise was originatedby the Count, who, at an early period of his life (he is at present about forty-four years of age), plainly perceived the great advantages that would accrue to Hungary, if it were rendered navigable for steam-boats to the Black Sea. Adopting the English system for procuring a large capital in small shares, he formed a list of subscribers at Presburg, consisting of magnates, members of the lower chamber of the diet, bankers, and merchants, which he brought over to this country. Here, also, he obtained a few distinguished names, and made himself master of all the details of steam navigation. Having ordered the engines for three boats to be sent from Birmingham to Trieste, he had the vessels built in that port, and then a petition was presented to the diet, on behalf of the subscribers, praying its sanction to the undertaking. This was the first instance in which the diet was called upon to take into its consideration a measure peculiar to Hungary in its national character, and involving, therefore, consequences of vast political, as well as commercial tendency. If the diet took this enterprise under its auspices, the popularity and the sense of independence which the assembly would thus acquire, might lead to other measures still more conducive to the re-establishment of the Hungarian nation. Prince Metternich immediately sent for Count Szechenyi, whose brother is married to a sister of the prince's wife, and sought explanations of this treasonable proceeding! The Count's answer was very simple and unequivocal.—'If you have no wish that the diet should adopt the petition and act upon it, do the thing yourselves, for the Danube at all events cannot be long without steam-boats.' The hint was taken, the petition was cushioned, the plans of the Count were not only accepted but improved upon a most magnificent scale, and given back to himself for execution. The Count is the most distinguished leader of the opposition party in the diet, but he took care to have it thoroughly understood, that though, for the benefit of Hungary, he charged himself with the commission offered to him by Prince Metternich, he was still free to follow up his political principles in every way that he thought would be advantageous to his country."—vol. i, pp. 123—125.

Who could have anticipated, not many years ago, the power and effect which steam is destined to work upon the moral and political institutions of the world? Mr. Quin says, that undoubtedly Hungary will derive great commercial advantages from the steam navigation of the Danube, but that enlightened men look with hope upon the enterprise, chiefly through the desire of seeing their coun-

try derive from it a European position; and that such are the views of the prudent and thorough reformers, who look more to a permanent footing and plan for the future, than for present theoretical advantages, which might end in a sanguinary revolution. Our next extract seems to support these views, and to show that a gradual reform in their institutions, derived from a contact with foreign nations, is the safest and most effectual scheme that can be looked to.

"In the course of my stay at Orsova I had an opportunity of hearing from three or four Hungarian noblemen, who were passing through on their way to Peath, that opinions differ very much with respect to the propriety of giving education at present to the people, because, as the country is still and must be for some years under the feudal system, if the people were educated, they would see too plainly the position in which they are placed, and would most probably seek to attain their liberties by means of a sudden and sanguinary revolution. There is no objection to their being properly educated as soon as they are fit for that stage of improvement, and other things are brought up to its level. But it would be necessary first to give knowledge to the nobles, with a view to liberalize their minds, and through their instrumentality to bring about gradually and safely the changes which may be deemed essential to the welfare of the whole community.

"In the next place, the reformers are anxious to see security given to the titles of those who acquire property by purchase. As the law now stands, or rather in the absence of all law, if an individual buy an estate, he may possess it for twenty years, and then somebody comes with an old piece of parchment in his hand, who says that he has a better right to the estate than the purchaser. Litigation immediately commences—the suit goes on in the courts for years—and both parties probably spend twice the value of the property in law proceedings before the right of ownership is decided. Again, when an estate is announced for sale, the next neighbour has a privilege of pre-emption. If the property be purchased by another person, and it be discovered after a lapse of thirty or even forty years that the slightest formality was omitted in giving the next neighbour notice of the intended sale, the privilege of pre-emption again accrues, and he may buy the land, together with all the improvements bestowed upon it in the mean time, for the price which the occupant had paid. This uncertainty about titles to property is one of the greatest grievances of which Hungary has to complain.

"The orders of the nobility also require limitation. At present the classes of nobles are too numerous, and are becoming more so every day; for, if a nobleman have fifty sons, they are all as noble as himself. In some of the higher families distinguished as magnates, *majorats* are established by prescription. Some families have as many as three or four estates entailed upon each of the sons, and by this system their paramount rank and influence has been sustained. But, generally speaking, the estate of a nobleman of the second and inferior classes is divided, upon his death, amongst all his sons; the result of which division is to produce a swarm of pauper nobles, by whom the country is literally infested. This indiscriminate descent of title and perpetual subdivision of property, if not corrected in time, must eventually throw the whole fabric of society into confusion; or rather, they must prevent that fabric from

ever being settled upon a safe foundation. These two evils cry aloud for amendment.

"Another very serious grievance is, that the laws and law proceedings are all framed in the Latin language, which prevents the language of Hungary, in itself a copious and most expressive dialect, from acquiring all the perfection of which it is susceptible. Some years ago the members of the diet all spoke in Latin. Count Szechenyi was the first to address the assembly in Hungarian, and most of the better informed magnates have since followed his example."—vol. i, pp. 127—130.

On passing into Wallachia, Mr. Quin says, that misery seemed to have taken up her favourite abode. The cabins of the people were constructed of hurdles, not defended even by the addition of mud on the inside, from wind and rain. Crowds of children appeared at the doors, literally naked, in company with pigs and goats. Some of these habitations were altogether underground. At Gladova, the Argo steamer was waiting for passengers—the passage from Moldava to the former place not being yet navigable, on account of rocks, rapids, and other obstacles, by steam-boats. From Presburg to Constantinople, the distance, as given our author by the patriotic count so often referred to, amounts to about 1,440 English miles, which, when the steam-boat establishment and works on the Danube are completed, might easily be traversed in eight days and nights. At present, the journey overland from Vienna to Constantinople, cannot be made in the ordinary mode of travelling, within less than three weeks. The new route by the Danube will exhibit, therefore, one of the most important triumphs over time which the steam-engine has yet accomplished.

Our next extract regards immediately the character of Russian diplomacy.

"The actual political condition of the two provinces, Wallachia and Moldavia, is very little known in England. They are occupied chiefly by a Sclavonian population, to which the Greeks also belong, professing the Greek Catholic religion, actuated by an indelible hatred to the Turks, and intimately connected with Russia by religious as well as national sympathies. Though compelled by conquest to acknowledge the sovereignty of the Porte, the provinces which are separated from the Russian empire by the Pruth and mere geographical lines, were governed for many years by two hospodars, native princes, selected by the Porte, and continued in authority during the sultan's pleasure. Vexatious imposts, and great irregularities in the administration of justice, produced incessant discontent among the people, who demanded the protection of the emperor against the exactions and abuses of Turkish authority. The emperor listened willingly to their complaints, and under the pretext of securing them the free exercise of their religion, which was in truth never disturbed, interposed in their favour. The treaty of Bucharest, which was concluded in 1812, gave a direct sanction to that interposition so far as the interests of religion were concerned. The treaty of 1829, concluded at Adrianople, at the end of the late war, may be considered as handing over the provinces to Russia altogether.

"By that treaty, or the articles subsequently added to it, it is sti-

pulated that the hospodar shall be appointed by the sultan for life, and not for a term as before, from a list of native princes elected by persons possessing a certain amount of property in the provinces. A small annual tribute is to be paid to the sultan, who retains, under the title of *suzeraineté*, the nominal supremacy of those districts. A rigid quarantine, under the control of Russia, whose extensive empire would be most endangered by the introduction of the plague from Turkey, is to be observed along the whole of the Wallachian bank of the Danube, thus establishing, in fact, an armed line of separation between the Ottoman empire and its northern *dependencies!*

"On the opposite bank of the Danube, Silistria, the strongest fortified town in Turkey, which commands all Bulgaria, and opens the road to Constantinople, is given up for ever to Russia. I say 'for ever,' because Turkey engaged to pay an enormous sum by way of indemnity for the expenses of the late war to Russia, and it was arranged that until the whole of that indemnity was discharged, Silistria should be garrisoned by Russian troops. But all the various stipulations upon this subject are so framed, as to leave the *time* of payment entirely at the discretion of the emperor, who will probably adjourn his demand for the last instalments *sine die*. By this truly Russian diplomacy he may retain Silistria as long as he pleases, which places in his hands the moral sovereignty of Turkey.

"In order to complete his encroachments in that quarter, it has been further provided in the treaty of Adrianople, that besides the Bessarabian embouchure of the Danube, which he had already gained by the treaty of Bucharest, the whole of the Delta of that river should be ceded to him, and that with a view to prevent his sovereignty over that part of the Danube from being disturbed, the Bulgarian side of the Delta should remain for ever uninhabited, to the distance inland of six miles. By these arrangements, the navigation of the Danube, so far, at least, as intercourse with the Euxine is concerned, is subjected exclusively to Russian control; and Wallachia and Moldavia, really separated from Turkey, are as really added to the Russian empire. The *suzeraineté* of the sultan, and the nomination of the hospodars are mere diplomatic contrivances for 'throwing dust' in the eyes of Europe."—vol. i, pp. 187—189.

We have thus, without reaching the end of the first volume, given some specimens of Mr. Quin's pleasant work, which, as one of rapid and lively observation, is among the best of similar productions that have come before us for a long time. We might go on at great length with his sketches of Turkey—the Armenian religion—the Morea—Greece—Athens—Italy, and its cities, and many other points and subjects. But all these are comparatively familiar to our readers, from the numerous works that are published respecting them every year; and therefore we forbear going over such well beaten ground, although our author takes an independent view of many individual matters usually discussed in relation to the subjects presented to him in his rapid and extensive route. We give as a specimen, part of what he says of the performance of High Mass in St. Peter's at Rome, and which, as coming from a sincere member of the Roman Catholic communion, may be taken

as a suitable defence, in reply to those who do not, like him, feel the sanctity of the scene described.

"The first thing that struck my eye with singular surprise when I found myself under the dome of this great temple, was the apparent insignificance of the human figures congregating towards the high altar from all the entrances. We seemed a race of pigmies, of children, of insects, blackening the marbled floor, but scarcely rising in relief above it. This feeling was humiliating, but it gradually wore off as the ceremonies of the day commenced, and the occasion on which we were assembled raised the mind to other objects than those of personal interest.

"The Pope was borne to the great altar in his chair of state, attended by a host of cardinals and bishops, and the representatives and many members of all the regular orders of the church. The variety, and elegance, and splendour of ecclesiastical costumes thus brought together, produced a most imposing effect. The gorgeous vestments of his Holiness in his jewelled tiara—the mitres and crosiers, and mantles of the bishops, the red robes of the cardinals, formed a remarkable contrast with the poor Carmelite's white garb of flannel, and his ruder sandal. The Swiss papal guards, in their antique dress, covered over on the breast and back by the steel cuirass, with a hat turned up on one side, and decorated by a ruby drooping plume on the other, reminded one of the days of the crusades; while the newest fashions of Paris and London, crowding the tribunes in another quarter, gave a different charm to the scene, substituting (when the eye turned downward from that airy dome) real beauty for the visions of tradition.

"The great aisle of the church was lined by soldiers on each side, who kept a space open in the middle: behind these ranks the sacred edifice was densely filled by the lower orders of the people of Rome, and I must say that I never beheld so large a concourse of people conduct themselves with such perfect propriety. I wish I could bear a similar testimony to the demeanour of the better dressed groups, who had the privilege of the tribunes which were arranged at each side of the high altar, as well as of the intervening spaces. The great number of these groups consisted, I regret to say, of English families, who seemed to think that they came to 'be seen,' and to attract notice to themselves by their loud remarks and their intrusive manners, appearing to think that St. Peter's was a theatre, and the sacred solemnity an opera, at which they were to display their superior taste in music, and their progress in the French or Italian language. The thought that they were attending divine service seemed never to occupy them for an instant. I must add, at the same time, that other foreigners, and especially the French, rivalled the English in this most improper conduct.

"The high altar, as every body knows, is immediately under the great dome. The Pope's throne was erected at the western extremity of the temple, and thence to the altar the distance was considerable; but it scarcely appeared so, as benches extended on each side were occupied by the cardinals and bishops, and other ecclesiastics, who usually attend on such occasions. His Holiness commenced the mass at the steps of the altar, after which he returned to his throne and proceeded with the Introit, the Kyrie Eleison, and that beautiful expression of human joy and benevolence, 'Gloria in excelsis Deo, at in terra pax hominibus bonæ

voluntatis!' 'Glory be to God on high, and on earth peace; to men good will!'

"Never did the concluding words of that angelic address to the Deity seem to me to come more meetly from the lips of man, than they did at that moment from the successor of St. Peter.—'Quoniam tu solus sanctus—Tu solus Dominus—Tu solus altissimus!' 'For Thou only art holy—Thou only art the Lord—Thou only art most high.'

"Here was a sovereign of a monarchy the most ancient now flourishing in Europe—a monarchy seated at Rome—the mistress of the world in all that relates to intellectual pre-eminence—a kingdom which has already existed longer than the Roman empire—appealing for mercy to the Redeemer—surrounded by many men of the greatest acquirements, by the highest dignitaries of the church, whose unaffected humility and devotion outshone their gorgeous vestments—by large masses of the undoubted descendants of the ancient Roman people—by individuals from almost every nation under the sun—appealing to 'the only Lord,' the 'Most High God,' in his own name and in that of the great assemblage thus gathered together beneath a dome worthy of the Majesty of Heaven! It was, indeed, a spectacle which he who once had seen, never can think of without exulting that the Meek One who, when born, was received in a manger—whose very name was spat upon where that unearthly pile is raised, was the God now hailed by the representatives of all nations, as the 'Solus sanctus Dominus, altissimus Jesus Christus!' Glory indeed be to that God on high."—vol. ii, pp. 274—279.

ART. IV.—*First Report of the Poor Law Commissioners.*

IT cannot escape him who reads this elaborate and talented Report, that it is a most praiseworthy precedent, in obedience to what must be felt as the demand and the power of public opinion. Public men and bodies of men now find it best to seek for the support of their measures by satisfying the community that those measures are good. Every one must be satisfied, that annual reports framed with the same care as the one before us, and having to disclose to us facts and proceedings of similar value, will, in the course of a few years, accumulate such an amount of sound experimental information, as never previously was accessible, on the hitherto perplexing subject treated of. But there is a still more important impression conveyed by this Report than any we have alluded to—it is this, that the most sanguine promoters of the great measur in question, never anticipated that in such a short time after having become the law of the land, it could have proven itself to be so wise and efficient as has really been done. To be sure, unusual assiduity and judgment have been exerted on the part the commissioners; but considering the novelty of their duties, and the difficulties direct and indirect which they had to surmount in every step they have as yet taken, there cannot be a reasonable doubt of their hereafter succeeding in the full accomplishment of the purposes intended by the friends of the New Poor Law Bill, especially

as they must henceforward have the friendly countenance of the community, secured by this Report, to gladden their course.

In trying the value of the Poor Law Amendment Act, we may advantageously take it under one or other of the two following tests; first, has it already given proofs that it will lessen the pecuniary burden of the hitherto continually increasing poor rate? Secondly, Is pauperism, dependence, and demoralization to be checked by it at the same time? These are home and weighty questions, and although the time since the passing of the act cannot admit of having them very fully or precisely answered, we have before us, as already said, ample evidence that much has even by this time been done, and that much more will be speedily accomplished towards the attainment of the ends stated. Whatever we extract from the present Report will go to substantiate this flattering view.

As was to be expected, the commissioners had, in the very outset of their labours, peculiar obstacles to overcome. They had not only a novel and vast duty to perform, but the elements they had to deal with were singularly intractable. Not to speak of wilful hostility, they had an unprecedented degree of ignorance on the part of those throughout the country, with whom they had immediately to deal, as to the intentions and provisions of the bill. From the commencement of their administration, and down to the present day, much of their time is taken up in replying to communications from all parts and on all points bearing on the subject, requiring information and direction. But the commissioners, by circulars and various other methods, have done much to enlighten and correct the public mind, not merely regarding the new act, but the poor laws in general, as they previously existed. We shall quote a paragraph from their Report, to show the nature of their preliminary and persevering instructions.

"We were immediately led into a widely-extended correspondence, in answer to solicitations from all parts of the country for more detailed explanations of the law, and of its application to the peculiar cases of parishes, and even of individuals. Combined with these applications were others for instructions upon questions of administration. Applications of the nature of those which occasioned the circulars and correspondence adverted to, from magistrates, from parochial officers, from rate-payers, as well as from paupers, collectively or individually, have from that period continued to increase. They now form a considerable portion of the business of the department, and of the demands upon our attention. The wants thus indicated we have endeavoured to satisfy by all the means in our power. Being deeply impressed with the extent and importance of the interests affected by our answers, we have availed ourselves of the assistance of counsel upon legal questions, and have from time to time had recourse to the aid of the law officers of the Crown. On questions of administration we have resorted to the best available sources of information. This information we have extensively disseminated. The varied circumstances under which cases of the like description have

been presented to us, in the information we received from all parts of the country, form an increasing body of illustrative evidence, enabling us to meet these applications, and to act with greater confidence than could under any other circumstances have been warranted. The frequent necessity of such references as those to which we have adverted, we would mention as the cause of occasional delays in our proceedings; in addition to which cause, we may also allude to the fact, that, as we had no precedent for our guidance, the department being entirely new, every arrangement was required to be made *de novo*, and on the exigency. Our earlier proceedings have also been frequently impeded by the necessity of settling new forms of procedure, and of making detailed arrangements, which rendered it difficult to act with that promptitude which we deem otherwise practicable and necessary."—pp. 4, 5.

The investigations of the late Commissioners of Inquiry, though extensive, did not, we learn, go farther than into about 3,000 of the 15,635 parishes or places in the kingdom that separately relieved their own paupers. The present commissioners, therefore, thought it necessary to enter into a fuller and more detailed inquiry, and have, in consequence, secured an amount of evidence that never was nearly equalled, thus enabling them to proceed with the vigour, judgment, and certainty, that are already so clearly proved. They also found, that in a large proportion of parishes there existed no agency to execute any elaborate change of system. Under these circumstances, and in those cases where applications were made for instructions for an immediate and entire change, they examined the places in question by assistant-commissioners. An extract will here show the care and wisdom that has marked the proceedings of the commissioners in regard to several points.

"The applications for directions, however, were too numerous and urgent to admit of our dealing with them separately or specifically by means of our Assistant-Commissioners. This state of things, together with the occurrence of some cases of precipitate and violent change made by some of the overseers on their own responsibility, suggested the expediency of issuing another circular of the date of the 8th of November, setting forth, as general recommendations, some of the chief preparatory measures which it might be necessary to adopt. In the instances of voluntary change made by the parish officers, it was stated that the most severe alterations were too frequently adopted towards the aged and infirm persons, they being the least capable of opposing a powerful resistance. In this communication, as in most others relating to the first alterations of relief, we deemed it necessary to urge caution as regarded this class of paupers, and to endeavour to extend protection to them. With reference to the able-bodied paupers, we endeavoured to enforce the adoption of a more correct principle for their employment, namely, by task-work, at such wages as would render the condition of the independent labourer the most eligible.

"Another measure, which we then urged in our recommendations, as a preparative to the final adoption of the system which it was the view of the Legislature to carry into complete operation, was the gradual substitution of relief in kind, *i. e.* in bread, and other necessaries, for relief in

money. We have never failed to urge the adoption of this form of relief, whether in cases in which it was necessary to give relief accompanied by the exaction of a return of labour, or in cases in which it appeared that no parish labour could be enforced.

"We have found that in parishes where there are no workhouses or where there are classes of paupers under circumstances in which it might be inexpedient to proffer the workhouse, relief in kind in some degree operated as a self-acting test of the validity of the claim for relief. Advances in money, it should be always recollected, are advances only of the means of obtaining relief, which means the pauper is under constant temptations to misapply, and in a large proportion of cases is incompetent to apply properly. Relief in kind, if well adapted, may be considered as the relief itself; the object of the *bonâ fide* applicant being, not money, but bread, or the immediate means of sustenance. It has been a frequent source of complaint, that of relief in money only a small portion reached the wives and other members of the family for whose sustenance it was given; and that, in the rural districts, the greater portion was spent in the beer shops, and in the towns was expended in the gin shops. Relief in kind we found less liable to misapplication. If instead of giving to a pauper a weekly allowance in money, an allowance be given in food or other necessaries of the same value, he can only obtain a reduced amount of his wonted description of indulgence by the misappropriation of the relief in kind. This misappropriation is necessarily attended with increased trouble, loss, and risks of detection. Under this form of relief, we find that the temptation to fraud is diminished to the extent of the additional trouble incurred in the misappropriation, and the reduction of the amount of beer, spirits, or other objects of desire obtained by it. Another advantage seldom noticed as connected with relief in kind, and which has presented itself to our consideration as a reason for bringing this form of relief as early as possible into general operation, is, that in the present condition of the country, it diminishes the fluctuations of allowances in the way of unintended and unwarranted increases." —pp. 6, 7.

We have already mentioned, that there are 15,635 parishes or places in the kingdom that separately relieved their poor; of these there are 6,681, in which the population does not exceed 300; 1,907 parishes in which it does not exceed 100; and 737 where it does not exceed 50 persons. Thus there is a vast number of places, where the introduction of an adequate system of management could not be supported without a trouble and expenditure, which could not be compensated by any probability of benefit. Under these circumstances, the formation of unions was commenced, and the general introduction of the workhouse-system, to the extinction, in a great measure, of out-door labour, which the Report shows to be, on many grounds, an objectionable mode of relief. The first union was formed in December, 1834, and consisted of fourteen parishes; and down to the 18th of July of this year, 112 have, in all, been established, containing 2,066 parishes.

"Having put our Assistant-Commissioners in possession of our views,

and of the general information contained in the Reports of the late Commissioners of Inquiry, and all the local information and statistics which office could furnish relating to the parishes and districts assigned to them, they proceeded to re-examine every parish; 1st, with relation to the description and pressure of any existing evils in the administration of relief in the parish; 2ndy, as to the means existing within the parish of remedying such evils; 3rdly, as to the remedies available by means of a union with other parishes, and as to the extent of the union requisite and practicable for the most efficient and economical administration on sound principles. Upon this examination, the Assistant-Commissioner is required to prepare a written Report to the Board, setting forth the measures which he recommends for adoption, and referring to the evidence on which the recommendation of each measure is founded. Where the formation of an union is recommended, a considerable portion of the data collected is reduced to a tabular form. In many instances, we find it necessary to hold a personal conference with the Assistant-Commissioner before determining on the measures proposed, and as to his general course of proceedings.

"It has been a general practice with each Assistant-Commissioner, before determining upon his recommendations with relation to any district, to convene a meeting of the parties the most deeply interested in the proposed arrangements, namely, the principal owners, and rate-payers, and parish officers. At this meeting, he has explained the measures which it was his intention to recommend to the Board for adoption, and has invited the exposition of any objections, and the suggestions of any additions, to those measures.

"It is satisfactory to us to be enabled to state, that in scarcely any instance have the measures thus submitted for a change of system in any district failed of obtaining the concurrence of a large majority of the meeting. In the greater proportion of cases the measures proposed have met with almost unanimous approbation.

"Where dissent has been expressed in regard to the measures finally recommended by the Assistant-Commissioner (and such cases which have hitherto occurred in some single parish dissenting from a union with adjacent parishes), we have made it a practice to hear the statements of the dissentient parties, and to weigh any evidence which they have adduced upon the arrangement in question."—pp. 11, 12.

Some of the advantages resulting from these unions are, that the expense and loss of time in building new workhouses may often be saved; that superior economy in providing officers and provisions is secured; that more fitting officers are found, one such being more easily met with than twenty; and that the influence of local jealousies and animosities has been abated. The very recent formation of many of these unions precludes the possibility of speaking accurately as to their results, but in so far as these have as yet been known, they are reported. By one of the regulations, for example, it was provided that all goods for the use of a union should be purchased by contract or open tender, and thus a saving of between twenty and thirty per cent. has been obtained.

"George Tattam, Esq., the chairman of the Board of Guardians of the Wycombe union, in the course of an examination as to the operation of

that union, states, in answer to an inquiry as to the effects of making contracts for provisions in the union—

"'I learn that all the little tradesmen are violent in their opposition to the contract. It is clear that under the old system they had an advantage in the number of paupers which they have not now. The more money there was paid to the paupers, the more there was to be spent amongst the tradesmen, but the reverse is now the case. And under the old system paupers were often encouraged to get into debt, in order that an increased price might be charged upon the several articles they bought, and their custom ensured for the future.

"'Is there a saving effected to the union by the system of contract?—Decidedly there is. We give one-half in kind (subject of course to exception under particular circumstances). The price of bread by contract being 4*d.* for the loaf, and the charge of the little tradesmen being generally 6*d.*, there is a saving of one-third upon the quantity we give in kind: that is, a saving of one-sixth upon the whole relief. The average cost of relief of all the parishes before the union was about 30,000*l.* a-year; therefore, by this contract alone 5000*l.* a-year will be saved—a sum more than sufficient to pay all the expenses of management of the whole union for eleven years to come, and a reduction alone of one-sixth of all the rates upon every parish in the union.'"—pp, 43, 44.

There is a table showing certain pecuniary results of the early formed unions, in which a certain number of weeks, according to the time the union has been formed, are contrasted with the corresponding weeks of the preceding year. The expenditure of twenty-one unions containing 187 parishes is thus compared. For instance, 187 sets of officers were to be supported, instead of twenty-one; and considering the many other improvements which would hence be secured, we need the less wonder, when told that in 1834, there was for the same extent, all in agricultural districts, expended, 13,889*l.*, and in 1815, only 9,511*l.*; and were the whole of the two years compared, as respects the same parishes, at the same rate of decrease, there would be about 25,000*l.* saved annually.

Again, in the most populous metropolitan districts, where several parishes had introduced considerable alterations before the passing of the act, and which were in a progressive state of improvement, there has since been adopted many of the measures recommended by the commissioners, such as relief in kind, instead of money; and the consequence is, that the poor-rates of the 172 metropolitan parishes have been reduced from the sum of 506,645*l.*, in 1834, to 431,235*l.*, in 1835. But the amount of weekly relief dispensed in these parishes in the last week of March, 1834, was 8,280*l.*, whilst in the same week of the present year, it was only 6,214*l.*, showing an increasing rate of reduction. The greatest reductions have been made in the largest parishes—a fact of no slight importance on this subject.

We might take notice of many other points of little less importance, connected with the pecuniary saving brought about already

by the Amendment Act, but we have given enough to induce a favourable opinion of it in this view, and to prompt those who feel properly on the subject to resort for fuller information to the Report itself. Let us now, therefore, proceed to what is said of the improved state of the immediate objects of relief as regards their pecuniary and moral condition. And here it is evident, there must be much more difficulty, or at least it requires a greater length of time to arrive at a firm conclusion, than as regards the first point contemplated by the bill. Yet enough appears in the present Report to flatter the promoters of the measure. We have already alluded to the new system of refusing all out-door relief, after having ensured good workhouse accommodation and work. Here follows some appropriate remarks connected with this step.

"When the allowance in aid of wages has been discontinued, and reception in a workhouse has been offered to the able-bodied labourers, the employer who had acquiesced in the system, or who still conceived that it was conducive to his narrow interests, perceives that all efforts to maintain it must be attended with the inconvenience of parting with labourers, some of whom probably are valuable to him for their skill, and others the most eligible as understanding his business and habits. He is frequently placed in a condition of uncertainly whether the chief part of his establishment may not be broken up. The hiring of strangers is the alternative presented to him. For illustrations of this first consequence to the employer, we beg to refer your Lordship to the Report of Mr. Hall.

"On the other hand, the pauperized labourer finds that parochial relief is no longer eligible to him, except in case of absolute destitution. He finds that the discontinuance of the allowance severs the tie which bound him to his parish; and that at the same time the alteration of the law of settlement has diminished the probability of his being excluded as a foreigner from the disposal of his labour in the adjacent parishes, or in any part of the kingdom. But the distant employment is uncertain, and he finds it to his interest to make it worth the while of the employer to retain him in employment; not by offering his labour for reduced wages, but usually by offering to earn, by increased diligence, an increase of wages proportionate to the discontinued allowance. We refer your Lordship, for illustrations of these effects, to the examinations of farmers and other employers of labour, given in Mr. Gilbert's Report, and also to the Reports of Mr. Gulson, Mr. Hall, and Mr. Power. Some of the more liberal farmers have expressed, in their own way, their opinion of the change by declaring that 'it will make better masters as well as better men.'

The connexion of mutual interest between the employer and the labourer is thus restored and strengthened. The employer finds upon trial that the labourer considers him alone, and no longer the parish, as the superior employer. So soon as the labourer ceases to be dependent on the parish he labours more steadily and diligently, and this increased value of his labour enables his employer to use more labour profitably, and increase the return for it in wages. In all our more recent reports from the dispauperized parishes, it is stated that the wages are improved, and that

the amount paid is greater than in the adjacent pauperized parishes. As an exemplification of the tenor of our information relating to the circumstances under which wages are affected by the change, we give the following portion of an examination of Mr. John Clark, a farmer of Bledlow, a parish in the Wycombe union, Bucks:—

"'If I have the free use on Saturday night of *5l.*, instead of paying it to the overseer, I shall be able to lay this out in labour on my land in the next week. Whilst the labourer was half pauper and half labourer, he was like a man with two masters, and could do justice to neither; but now he feels that he is only a labourer he works hard and willingly. My *8s.* wages will purchase for me labour sufficient to produce *10s.* worth of crop; but with a pauper, my *5s.* paid will be a loss; for all the labour such a man will do would not be worth half-a-crown. With independent labourers, the more I have in moderation the more I make; but for the paupers, the more I have the more I lose. I will employ as many of the former and as few of the latter as I can. Ten independent labourers would do me more good than five; whilst of paupers, five would be more desirable than ten.'"—pp. 40—42.

The commissioners declare that they have directed their most anxious attention to the general effects produced upon the condition of the able-bodied paupers, where allowances in aid of wages have been discontinued, and that careful inquiries have been made as to the subsequent condition of those who have refused to accept relief in a workhouse. "In the Farringdon union, for example, all out-door relief was discontinued, and relief in the workhouse was offered to 240 able-bodied labourers. Of these not more than about twenty entered the workhouse, and not one half remained there more than a few days: the diet in the workhouse being at the same time high compared with the diet of large bodies of independent labourers. Mr. Gulson found, at the time of his inquiry, that the whole of these labourers had got into independent employment. On inquiry of some of the farmers, who had previously represented to him that they had no means of employing any additional labourers, he received for answer, that the additional employment was now given in consequence of the improved character of the labourer." This statement contains volumes, at the same time that it is perfectly consistent with the ordinary displays of human character. Another statement may be quoted of similar or kindred value.

"The increase of provident institutions, as arising from the general influence of the change of system, was confidently anticipated from the marked increase of deposits in the savings banks; deposits by labourers who had previously been paupers, observed in several of the parishes which were the earliest dispauperized. The anticipation has been justified by the fact of the increase of the prosperity of the existing provident institutions, and by the increase of new institutions coincidently with the change of the law. Mr. Tidd Pratt, the barrister appointed to certify the rules of Savings Banks and Benefit Societies, states to us—

"'That the increase in the number of Friendly Societies since the passing of the Poor Law Amendment Act, has been very considerable as

compared with the year previous thereto. From the month of August, 1833, to August, 1834, the number certified by me was 360; but from August, 1834, to the present time, I have certified nearly 750, being an increase of 390, or more than double the number certified in the previous year. Independently of which, I am happy to say, that these Societies appear to be founded on calculations more likely to enable them to fulfil their engagements with the members, than those which were heretofore in existence; and this I attribute, in a great measure, to the rules and tables which have been printed by order of the Lords of the Treasury, and gratuitously distributed.

"'With respect to depositors in Savings Banks, the increase during the last year has been very considerable. The accounts are made up annually to the 20th of November; and although from November, 1831, to November, 1833 (being a period of two years), the number of depositors increased during that period 44,750, yet from November, 1833, to November, 1834, the increase in the number of depositors has been nearly 33,000, and in the money deposited, nearly a million; and in each of the following counties, viz., Bedfordshire, Berkshire, Bucks, Cambridgeshire, Essex, Hertfordshire, Kent, Norfolk, Suffolk, and Sussex, a marked increase has taken place in the number of the small depositors.'

"It is stated to us, that the effect of the general practice of sending to the workhouse for twenty-one days paupers who require to be removed, has been greatly to diminish the number of cases of removal. The general testimony as to the operation of the provision, requiring that previously to any removal being made, the grounds upon which the order is granted should be stated to the parish to which the pauper is removed, has been, that it has, to a considerable extent, diminished the amount of litigation; and we are informed that, in some districts, it has nearly extinguished that branch of business at the sessions."—pp. 48, 49.

There is only one other branch of the bill to which we shall now advert, where the short time in which it has been in operation does not admit of any thing like full information. We may add, that some modifications of this branch may be required, although its general principle is the one which seems to us calculated to check the evil contemplated. We refer to the bastardy clauses, and their operation in so far as has has yet been ascertained.

"The following extracts from the Report of Mr. Gulson, display the general tenor of the incidental information which we receive on this subject:—

"'The assistant-overseer of St. Giles', Oxford, is sure that there are not so many unmarried women pregnant in the parish now, as was usual heretofore. He knows no other cause for this but the 'fear of the new law,' which makes the girls cautious.

"'Mr. Clarke, master of the union workhouse, Oxford, states that previously to the passing of the Poor Law Amendment Act, the average number of the orders of affiliation made in the united parishes annually was fourteen, and there were usually eight or nine cases on the book for relief, without an order. Up to the present date, August 5, there have been three orders made, and five cases are relieved without order.

"'Andrew Richardson, assistant-overseer of St. Clement's, Oxford, feels certain that there are not now so many unmarried women pregnant in that

parish as has been usual hitherto. He constantly hears the females of the lower order complaining of the new law, and proving that they understand its intention.

"'The assistant-overseer of St. Mary's, Reading, says he is certain the new law has had considerable effect in that town in stopping the progress of bastardy. Fewer cases of pregnant single women have come under his notice than at any former period.'

"Information is constantly brought to us, that in the more populous parishes the number of new cases of claims for relief on account of bastardy are greatly diminishing; whilst from the rural districts we receive similar testimony, accompanied by statements showing that as incontinency is a less certain passport to marriage, and the virtuous females of the labouring classes are no longer placed at the same disadvantage as they were previously to the passing of the law, the improvement of morality amongst this class of females is daily becoming more perceptible.

"The following is an instance of the testimony as to the operation of the Act, given in a letter from the overseer of Llanasa, in the county of Flint, in answer to an inquiry from the Board, 'Why the bastards in the parish are now so few?'

"'I can only observe, that in the first place, we never force the putative father to marry the mother, and we compel the mother as well as the father to pay her quota towards the maintenance of the child. This was our simple mode of treating the business.

"'One thing I must observe, and it tells well for the new Poor Law Act: That in our parish we have from fifteen to twenty weddings in the year, and it seldom happened that at the ceremony the bride did not think it decent and requisite—I am now speaking of the lower order of persons—to conceal her shape under a cloak. But in the eighteen marriages which we have had since last August, all the ladies, except one, retained their virgin shape, and appeared without their mantle.'

"In several of the more populous parishes the reduction of the cases of bastardy has been to the extent of one order made now, where ten were made before the passing of the Act."—pp. 49, 50.

Upon the whole, this Report is most satisfactory. It is not only so as showing the industry, talent, and wisdom of the commissioners, but that the new act is in the main calculated to fulfil the benevolent intentions of the legislature. We hope it will stop the tongues of many hostile journalists, who have sadly maligned it, as if it were a party question, instead of one admirably fitted to check the increase of pauperism, to elevate the character of the poor, especially of the agricultural class, who were once the honour and strength of this country, and thereby enable them to be above the influence of bad laws, bad habits, and misfortune's frowns.

ART. V.—*Slavery in America; or an Inquiry into the Character and Tendency of the American Colonization and the American Anti-slavery Societies.* By WILLIAM JAY. *With an Introduction.* By S. H. COX, D.D. London: Westley. 1835.

"THERE are," says Dr. Cox, late of New York, now of Auburn College, in his introduction to the excellent little volume before

us, "from two to three millions of slaves in the United States, and about half a million of free coloured persons. The ratio of their increase in slavery is from one-third to one-half more than that of the whites; that of their increase in freedom relatively less in about the same ratio. The causes of the former and of the latter are well known; but the hastening result is well known also." In this state of things, it is not to be expected that the white population of the United States can be at their ease. Accordingly, as most of our readers must be aware, there is a great, a violent, and increasing war of opinion and measures going on amongst them in reference to their slave and coloured population, the virulence of which may in some measure be understood by all who are acquainted with the history of the abolition and emancipation questions in Britain, although we must say, there is a ferocity on the part of the abettors of slavery in America, illustrative of a less civilized or more passionate people. The hostile classes to which we allude, have arrayed themselves either under the American colonization or the American Anti-slavery Societies: and as Dr. Cox hints, a dreadful result is at no great distance, of which all are apprized, each party, however, arraigning the other as its heedless or wicked promoter. Indeed the result spoken of seems to be approaching at a most appalling pace, and some, nay not a few, consider that the stability and existence of the Union are directly at stake, through the question we are now entering upon. As a proof of this we may quote what is said in an article on slavery to be found in the July number of the North American Review. Says the writer in that respectable and talented journal, "even now the number of slaves is formidable, and when their numbers and their means of acquiring a knowledge of their condition and of their physical power shall have increased to any considerable extent, can it be expected that they will remain slaves? It was the progress of the age, the growth and development of the human intellect, and not any legislative enactment, which raised the serfs and villains of England, and France, and Germany to the condition and capacity of free men. If the black population of our country is susceptible of intellectual improvement, who can say that they will not *grow* free; and that too at no distant day?" Again, "that we must be rid of slavery at some day, seems to be the decided conviction of almost every honest mind. But when or how this is to be, God only knows. If in a struggle for this end the Union should be dissolved, it needs not the gift of prophecy to foresee that our country will be plunged into that gulph which, in the language of another, 'is full at once of the fire and the blood of civil war, and of the thick darkness of general political disgrace, ignominy, and ruin!'" Nor need we go farther back than the morning on which we commenced this paper, for some corroboration of these fears, as gathered from a communication which appeared in the London Morning Chronicle, and which spoke of

the agitation in the slave states as at present becoming more and more formidable.

No wonder then, in this situation of affairs, that the author of the volume before us should take an earnest part; but it is as strong, as calm, and as candid, as it is earnest. His name, wherever he is known, will indeed be a guarantee as respects all these attributes. He is the Hon. Judge Jay, of West Chester, near the city of New York, and son of the late Hon. John Jay, L.L.D., the distinguished second president of the American Bible Society. His views are in substance, those of the American Anti-slavery Society, and of course he strongly, and we think most righteously opposes the doubtful, or rather the flagrant expedients of the Colonization Society, which has been called "that enormous bane of goodness." His volume, of which we are about to give some account, and some specimens, appeared in America recently, and has there had, as we are informed by the English editor, an extraordinary circulation, opening the eyes of not a few of his countrymen to what we consider the salutary doctrines of the Abolitionists, and bringing or destined to bring in many of the *tardiores et moderatores*. The English editor is solicitous in behalf of the cause advocated by the learned jurist, and trusts that the volume will become popular in this country, that Englishmen, who have done so much, of late years, for the poor negroes, may know where the moral pestilence which slavery ever carries with it, still rages, and may devise the most effectual means of reaching its stronghold even in the states of America. The introduction, which, as already mentioned is by Dr. Cox, of Auburn College, adds in no trivial degree to the value of the work. But we must at once now enter upon Judge Jay's part of it, believing that as a manual, it embraces and soundly disposes of the whole subject of American slavery.

Of the United States, twelve hold slaves, and twelve do not. The most profitable employment of slave labour, and where it still exists, is in the more southern and western states, which from their recent settlement, possess immense tracts, that are still to be brought into cultivation, and where there is now, and will continue to be, unless checked by some irresistible means, an urgent demand for slaves. And as the reviewer from whom we have already quoted says, "When this baneful institution shall have spread over the wide and fertile regions beyond the Mississippi, to which it is accessible, while the slave population of the older states shall have gone on multiplying in their accustomed ratio, the imagination cannot reach the magnitude of the evil which hangs over our country." But the Colonization Society professes to stem or to remedy this evil; let us therefore see what is the ground of its hope, and of its assertions, as exposed by our author in part of what he says on its origin, constitution, and character.

"On the 23d December, 1816, the Legislature of Virginia passed a re

solution requesting the Governor to correspond with the President of the United States, 'for the purpose of obtaining a territory on the coast of Africa, or at some other place not within any of the States or territorial governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this commonwealth.'

"Within a few days of the date of this resolution, a meeting was held at Washington to take this very subject into consideration. It was composed almost entirely of southern gentlemen. Judge Washington presided; Mr. Clay, Mr. Randolph, and others, took part in the discussions which ensued, and which resulted in the organization of the American Colonization Society. Judge Washington was chosen President, and of the seventeen Vice-Presidents, only five were selected from the free States, while the twelve managers were, it is believed, without one exception, slave holders.

"The two first articles of the constitution are the only ones relating to the object of the Society. They are as follows:—

"'Art. I. This Society shall be called the American Society for Colonizing the Free People of Colour of the United States.

"'Art. II. The object to which its attention is to be *exclusively* directed is to promote and execute a plan for colonizing (with their consent) the free people of colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the general government, and such of the States as may adopt regulations on the subject.'

"It is worthy of remark, that this constitution has no preamble setting forth the motives which led to its adoption and the sentiments entertained by its authors. There is no one single principle of duty or policy recognized by the constitution, and the members may, without inconsistency, be composed of Christians or of infidels; they may be the friends or enemies of slavery, and may be actuated by kindness or by hatred towards 'the free people of colour.'

"The omission of all avowal of *motives* was, probably, not without design, and has not been without effect. It has secured the co-operation of three distinct classes. First, such as sincerely desire to afford the free blacks an asylum from the oppression they suffer here, and, by their means, to extend to Africa the blessings of Christianity and civilization, and who at the same time flatter themselves that colonization will have a salutary influence in accelerating the abolition of slavery. Secondly, such as expect to enhance the value and security of slave property, by removing the free blacks. And, thirdly, such as seek relief from a bad population, without the trouble and expense of improving it.

"The doors of the Society being thrown open to all, a heterogeneous multitude has entered, and within its portals men are brought into contact, who, in the ordinary walks of life, are separated by a common repulsion. The devoted missionary, ready to pour out his life on the sands of Africa, is jostled by the trafficker in human flesh; the humble, self-denying Christian listens to the praises of the Society from the unblushing profligate; and the friend of human rights and human happiness greets as his fellow-labourer the man whose very contribution to the cause is extorted from the unrequited labour of his fellow-men. This anomalous amalgamation of characters and motives has necessarily led to a lamentable compromise of

principle. Whatever may be the object each member proposes to himself, he is conscious it can be effected only by the harmonious co-operation of all the other members. Hence it is all-important to avoid giving and taking offence; and never was the maxim 'bear and forbear,' more scrupulously obeyed. Certain irreconcileable opinions, but regarded by their holders as fundamental, are by common consent wholly suppressed, while, in matters of less importance, the expression of opposite sentiments is freely allowed, and borne with commendable patience.

"The advocates of slavery forbear shocking its opponents by justifying it in the *abstract*, and in return for this complaisance those opponents forbear condemning it in *particulars*. Each party consents to make certain concessions to conciliate the other. The Southron admits slavery to be a *political* evil: the northern member courteously replies, that, under *present circumstances*, it is unavoidable, and therefore justifiable. The actual condition of the slave, his mental bondage, his bodily sufferings are understood to be forbidden topics.

"The oppressor of the free negro dwells on his depravity and degradation: the friend of the free negro admits and often aggravates the charges against him; but carefully abstains from all allusion to the true causes of that depravity and degradation, unless to excuse them as being inevitable. Both parties unite in depicting in glowing colours the effects of the oppression of the free negro, in order to prove the *humanity* of banishing him from the country; while both refrain from all attempts to remove or lessen the oppression."—pp. 5—7.

It is admitted by the author, that this Society may have been formed by good men, and from the purest motives, yet he contends that its operation may be different from what was anticipated by them, since nothing but a long series of experiments can discover the many unforeseen effects which in human institutions may arise. To be sure, the Colonizationists appeal to religion or to patriotism to raise pecuniary aids, which they contend are alone wanting to enable them to transport the whole American coloured population to Liberia in Africa, where it is alleged the race will enjoy the freedom denied them in the land from which they have been transported, and become the dispensers of religion, the arts and sciences, to the benighted natives of the African continent. But we are persuaded, with our author, that a greater fallacy never was entertained, nor greater injustice, and deception, and cruelty, exerted towards men. Expediency alone is the standard of the Colonizationists, and neither the justice recognised by the untutored mind, nor that taught by the revealed will of God is at all insisted on. Indeed, the picture of their conduct, as given by Mr. Abdy (whose work on America we reviewed some months ago), but still more, the evidence in the pages before us now, almost force us to adopt the words of an American, who, in his correspondence with the English editor of this volume, says, that they "are a base and wicked nation of oppressors, for the most part." It is not easy for any one, whose feelings have not been seared by being accustomed to witness the atrocities of slavery, or the wrongs sustained by the American free people of colour, to hear of professing Chris-

tians, and clergymen too, standing up in defence of such a Society as the one we now speak of, as they do, to an enormous extent, in that country. But Judge Jay does greatly better than many would; for he not only is familiar with the cruelties which his enslaved or coloured countrymen have to endure, but whilst he feels as strong and warmly as any novice to the ways of hard-hearted men is capable of, he calmly and solemnly reasons the matter with his opponents. Instead, therefore, of yielding to the temper which would be apt to actuate ourselves on this subject, we shall follow our able and excellent author summarily, in his statement of facts, arguments, and conclusions.

The learned author takes firm and broad ground in his exposure of the errors and evils of the Society he opposes. He makes no allusion to certain accidental and popular objections, that are not without their force, however, in reference to the establishment at Liberia, such as the mortality to which the emigrants are exposed; but it is the inherent evils not only in slavery, but in the principles of the Society he treats of, that he assails and denounces. Accordingly, his second chapter discusses the "Influence of the Society on the Condition of Free Persons of Colour."

"The object of the Society is declared by the Constitution, to be *exclusively* the colonization of free persons of colour, with their own consent. Now there is nothing in this object necessarily benevolent. A colony may be established for commercial purposes, or as a military station, or as a receptacle for convicts, or to aid the diffusion of Christianity. The absence in the Constitution of all avowed motives for the proposed colony, invites the co-operation of all who advocate the scheme from any motive whatever. For the purpose of raising money, it is the policy of the Society to appeal to all the various and discordant motives that can be incited in behalf of the colony. A strong and very general prejudice exists against the free blacks. It is unfortunately the policy of the Society to aggravate this prejudice, since the more we abominate these people, the more willing we shall be to pay money for the purpose of getting rid of them. The influence of the doctrine of *expediency* on good men will be seen in the unchristian language they have used, in regard to this unhappy and oppressed portion of their fellow men.

"'Free blacks are a greater NUISANCE than even slaves themselves.' *Address of C. C. Harper. Af. Rep.* II. 189.

"'A horde of miserable people—the objects of universal suspicion—subsisting by plunder.' *Speech of Gen. Mercer, Vice-President.*

"'Of all classes of our population, the *most vicious* is that of the free coloured—contaminated themselves, they extend their vices to all around them." *Speech of Mr. Clay, Vice-President.* 12th *Report*, p. 21.

"'Averse to labour, with no incentives to industry, or motives to respect, they maintain a precarious existence by petty thefts and plunder.' *African Rep.* VI. 135.

"'They are alike injurious by their conduct and example to all other classes of society.' *Memorial of Manchester Col. Soc. to Virginia Legislature.*

"'A large mass of human beings, who hang as a *vile excrescence*

upon society.' *Address of C. L. Mosby, before a Col. Soc. in Virginia.*

" 'This class of persons—a CURSE AND CONTAGION wherever they reside.' *African Rep.* III. 203.

" 'Of all the descriptions of our population, and of *either* portion of the African race, the free persons of colour are by far, as a class, the *most corrupt, depraved, and abandoned.*' *Speech of Mr. Clay. African Rep.* VI. 12.

" 'An anomalous race of beings, the *most depraved upon earth.*' *African Rep.* VII. 230.

" 'They are a mildew upon our fields, a scourge to our backs, and a stain upon our escutcheon.' *Memorial of Kentucky Col. Soc. to Congress.*

" 'I will look no farther when I seek for the most degraded, the *most abandoned race on the earth,* but rest my eye on this people.' *Address before the Lynchburgh Col. Soc.*

" 'There is a class (free blacks) among us, introduced by violence, notoriously ignorant, degraded, and miserable, *mentally diseased,* broken-spirited, acted upon by no motives to honourable exertions, scarcely reached in their debasement by the heavenly light.' *Editorial Article. Afr. Rep.* I. 68.

"We may here remark, that the tone of these extracts is very different from that used when the speaker desires to excite sympathy for the wretched. We are told that these people are vicious and debased; but no hint is given that their vice and debasement are the result of sinful prejudices and cruel laws. No appeal is made to the spirit of Christianity to pour oil and wine into the wounds of suffering humanity. We are not reminded that these wretches are our brethren, for whom Christ died. Nothing is omitted to impress us with a sense of the depth of misery into which they are plunged; but for what object are these frightful pictures presented to us? Is it to urge us to feed the hungry, to clothe the naked, to instruct the ignorant, and to reform the wicked? No, but to transport them to Africa!

"To an unsophisticated Christian it would seem that the true way of relieving the wretchedness and vice of these people would be, first to protest against their unrighteous oppression, and to procure the repeal of those laws which forbid their instruction; and then to make them partakers of the blessings of education and religion. But far from the Colonization Society are all such old-fashioned ways of doing good. Instead of protesting against the causes of all this misery, THE SOCIETY EXCUSES AND JUSTIFIES THE OPPRESSION OF THE FREE NEGROES AND THE PREJUDICES AGAINST THEM."—pp. 11—13.

What are we to say to such bitter and inhuman sentiments as are here quoted by the author, when we consider that they come from a people professing Christianity? We dare not trust ourselves with an answer; but we may declare that many pages of the volume before us are occupied with equally revolting extracts from the writings, speeches, or sermons of the higher and highest as well as best educated classes in the United States. It may be proper also to state, that the African Repository, which is so often quoted in Judge Jay's work, is a monthly Magazine, and is, as ap-

pears from its title page, "published by order of the Managers of the American Colonization Society;" while the editor is understood to be their Secretary. The publication is therefore a responsible organ of the Society's sentiments and language.

It is declared in one of the Society's Reports, that Christianity *cannot* do for the free blacks in America what it will do for them in Africa: again, G. Smith the Vice-President of the Society says, "The severe legislation—*I will not say that, under all circumstances, it is too severe*—the severe legislation of the slave States, which drives their emancipated blacks to the free States, and scatters the *nuisance* there, attests that we have a share in this evil." Our author addresses himself to the consideration of those laws which Mr. Smith will not say are too severe, and to the causes of degradation, which, it is elsewhere maintained by the Society, can no more be changed than the laws of nature.

"In South-Carolina, if a free negro 'entertains' a runaway slave, he forfeits ten pounds, and if unable to pay the fine, which must be the case ninety-times in a hundred, he is to be sold as a slave for life. In 1827, a *free woman and her three children* were thus sold, for harbouring two slave children.

"In Mississippi every negro or mulatto, not being able to *prove* himself free, may be sold as a slave. Should the certificate of his manumission, or the evidence of his parent's freedom be lost or stolen, he is reduced to hopeless bondage. This provision extends to most of the slave States, and is in full operation in the district of Columbia.

"In South-Carolina, any assembly of free negroes, even in the presence of white persons, 'in a confined or secret place for the purpose of *mental instruction*,' is an unlawful assembly, and may be dispersed by a magistrate, who is authorized to inflict twenty lashes on each free negro attending the meeting.

"In the city of Savannah, *any person* who teaches a free negro to read or write, incurs a penalty of thirty dollars. Of course a father may not instruct his own children.

"In Maryland, a Justice of the Peace may order a free negro's ears to be cut off for striking a *white* man. In Kentucky, for the same offence, he is to receive thirty lashes, 'well laid on.' The law of Louisiana declares 'free people of colour ought never to insult or strike *white* people, nor presume to conceive themselves equal to the whites; but, on the contrary, *they ought to yield to them on every occasion*, and never speak or answer them but with respect, under the penalty of imprisonment according to the nature of the case.'

"The corporation of Georgetown, in the district of Columbia, passed an ordinance making it penal for any free negro *to receive from the post-office, have in his possession*, or circulate any publication or writing whatsoever of a *seditious* character.

"In North-Carolina, the law prohibits a free coloured man, whatever may be his attainments or ecclesiastical authority, to preach the Gospel.

"In Georgia, a white man is liable to a fine of *five hundred dollars* for teaching a free negro to read or write. If one free negro teach another, he is to be *fined* and *whipped* at the discretion of the court! Should a free

negro presume to preach to, or exhort his companions, he may be seized without warrant, and whipped thirty-nine lashes, and the same number of lashes may be applied to each one of his congregation.

"In Virginia, should free negroes or their children assemble at a school to learn reading and writing, any Justice of the Peace may dismiss the school, with twenty stripes on the back of each pupil.

"In some States, free negroes may not assemble together for any purpose to a greater number than *seven*. In North-Carolina, free negroes may not trade, buy, or sell, out of the cities or towns in which they reside, under the penalty of forfeiting their goods, and receiving in lieu thereof thirty-nine lashes.

"The laws of Ohio against the free blacks are peculiarly detestable, because not originating from the fears and prejudices of slave-holders. Not only are the blacks excluded in that State from the benefit of public schools, but with a refinement of cruelty unparalleled, they are doomed to idleness and poverty, by a law which renders a white man, who employs a coloured one to labour for him one hour, liable for his support through life!

"By a late law of Maryland, a free negro coming into the State, is liable to a fine of fifty dollars for every week he remains in it. If he cannot pay the fine he is SOLD.

"In Louisiana, the penalty for instructing a free black in a *Sunday School*, is, for the first offence, five hundred dollars; for the second offence, DEATH!

"Such, in a greater or less degree, is the situation of three hundred thousand of our fellow citizens; and the only comfort, the only consolation, the only mitigation of their sufferings, which a Society, said to be 'full of benevolence and the hallowed impulses of Heaven's own mercy,' proposes, or even *wishes* for them, is their transportation to Africa!"—pp. 15—17.

Such is a sample of that legislation which a vice-president of a Society professing benevolence will not say is too severe; and such, a pretty effectual method of degrading the beings who are the objects of this legislation. Christianity, it is declared, cannot help the negro in America. Without stopping to characterize such blasphemy, it is asked triumphantly by our author—When has the experiment been tried by his countrymen? What do some of the enactments quoted above say of such an experiment? "In Louisiana," declares the learned and highly respectable judge, who must know the law, "the penalty for instructing a free black in a Sunday School, is, for the first offence, five hundred dollars; for the second offence, Death!" Even in Connecticut, to which "State have all good men long rejoiced to look as to a bright pattern of a Christian republic," the oppression of the unhappy blacks, says our author, has been increased, in perhaps the most direct manner, through the influence of the Colonization Society; but we cannot tarry to cite his proofs, which however are most abundant. Yet, admitting that those who have gone to Africa have improved their condition, what is the total amount of good thus effected?

"Of the 319,467 free negroes in the United States, 2,122 have in the

last 18 years been sent to Liberia. Supposing them to be happy in their new abode, at what a deplorable sacrifice of the happiness of their brethren here has their own been purchased! To raise funds for their transportation, our churches and halls, in all parts of the United States, have rung with reproaches and accusations against the free people of colour. Orators, preachers, legislators have denounced them as nuisances, vile excrescences on the body politic; ignorant, depraved, debased, and utterly incapable of improvement and elevation. The laws oppressing them have been vindicated, and all legislation deprecated, that would even encourage the hope of their permanent improvement.

"And is it possible that this general and united effort to prevent these people from rising, and to render them odious to the community, should have no practical effect on public opinion and conduct? Already do we hear their forcible expulsion from the country urged in petitions, and advocated in our State legislatures. He must be wilfully blind to passing events who does not perceive that the persecution of these people is increasing in extent and malignity. Lafayette remarked in his last visit, with astonishment, the aggravation of the prejudices against the blacks, and stated that in the revolutionary war, the black and white soldiers messed together without hesitation."—p. 21.

Can any one believe that the free blacks will ever be removed from America, at this rate? In some places the doctrine has lately been laid down that they are not citizens; it has also been urged that if they do not emigrate willingly, they must be compelled. But making every allowance for the cruelty of their persecutors, where are the funds to transport such a multitude? There seems indeed to be infatuation as well as wickedness among the Colonizationists.

In several of the other chapters the author considers the influence of the Society on Africa, as respects the diffusion of civilization and Christianity, as also in reference to the slave trade and slavery. And on all these points his facts, evidence, and arguments are equally severe upon the institution. As regards the finely fancied dream that the colony would "illuminate a continent," and be the "heralds of the cross," in Africa, with numberless similar predictions, it does certainly look somewhat inconsistent that such things should be believed of the free American negroes, when we find the very same sage authorities declaring of them, that while in the United States, they are "a curse and contagion," with many such heavy denunciations. We have not however space for lengthened extracts from this part of the work, and must be contented with a few sentences which mark how our English champions in behalf of the negroes, think of the much vaunted Society in question, of late years; for it must be confessed that at first they were led away with its specious pretensions. Wilberforce's name was at the head of the following protest.

"'Our objections to it are briefly these: while we believe its pretexts to be delusive, we are convinced that its *real* effects are of the most dangerous nature. It takes its root from a cruel prejudice and alienation in the

whites of America against the coloured people, slave or free. This being its source, the effects are what might be expected—that it fosters and increases the spirit of caste, already so unhappily predominant, that it widens the breach between the two races—exposes the coloured people to great practical persecution, in order to *force* them to emigrate—and finally is calculated to swallow up and divert that feeling which America, as a Christian and a free country, cannot but entertain, that slavery is alike incompatible with the law of God and the well-being of man, whether of the enslaver or the enslaved. We must be understood *utterly to repudiate the principles of the American Colonization Society.*'

"The opponents of slavery in England, as well as here, at first hailed the Society as an auxiliary, and the Anti-slavery Societies there, in the warmth of their zeal, began to remit contributions to its funds: by these same people the Society is now regarded with detestation. Probably no religious periodical possesses in an equal degree the confidence of the religious community here as the *London Christian Observer*. The *Observer* formerly commended the Society. Hear the present sentiments of its late editor, the distinguished Z. Macauley, Esq., M. P.

"'The unchristian prejudice of colour, which alone has given birth to the Colonization Society, though varnished over with other more plausible pretences, and veiled under a profession of Christian regard for the temporal and spiritual interests of the negro, which is belied by the whole course of its reasonings, and the spirit of its measures, is so detestable in itself, that I think it ought not to be tolerated, but, on the contrary, ought to be denounced and opposed by all humane, and especially all pious, persons in this country.' *Letter of 14th July, 1833, to Mr. Garrison.*

"For a quarter of a century, William Allen, a London quaker, has been prominent in every good work, and his name is familiar to all acquainted with the great catholic institutions of England. This eminent and zealous philanthropist thus writes:—

"'Having heard thy exposition of the origin and main object of the American Colonization Society, at the meeting on the 13th instant, at Exeter Hall, and *having read their own printed documents*, I scarcely know how adequately to express my surprise and indignation, that my correspondents in North America should not have informed me of the real principles of the said Society; and also, that Elliott Cresson, knowing, as he must have known, the abominable sentiments it has printed and published, should have condescended to become its agent.' *Letter, 15th of 7th Month, 1833.*

"Mr. Buxton, the successor of Mr. Wilberforce as the parliamentary leader in the cause of abolition, thus expresses himself:—

"'My views of the Colonization Society you are aware of. They do not fall far short of those expressed by my friend Mr. Cropper, when he termed its objects *diabolical.*' *Letter of 12th July, 1833.*

"But is it only in Britain that good men have found themselves disappointed in the Society? Who compose our present Anti-Slavery Societies? Pious, conscientious men who, with scarcely an exception, were formerly advocates of Colonization. A clergyman of Massachusetts, in the following passage, expresses the sentiments of a numerous and increasing body:—

"'I have been constrained to withdraw my confidence and co-operation from this scheme. It is a scheme in which I was once deeply interested.

I have spoken, and preached, and written, and taken contributions in its behalf. I did not then understand the real nature and tendency of the scheme. I meant well in espousing it; but I now see my error and my sin; and though it was a sin of ignorance, I desire to repent of it.'

"Almost daily do we hear of Colonizationists awaking as from a dream, and expressing their astonishment and regret at the delusion into which they had fallen."—pp. 113—115.

The author, in the second part of his volume, takes up the American Anti-Slavery Society for his theme, to which he lends the great weight of his talents, learning, and character. We look upon this portion of his work as the most interesting and valuable to Englishmen; for herein he on principle and from experience shows in the most satisfactory manner that we have ever known, that immediate and unconditional emancipation is the justest and also by far the safest method by which slavery in any country can be abolished. Of course the usual expostulation will be—What are you doing? and the usual charge, You are hastening a crisis that will ruin the country. But the answer comes to this, that "we are only trying to prevent the catastrophe, which all see must at some time occur, unless met by an adequate check; convinced, as all must be who consider the colonization project, that it is nothing better than a quack remedy, or rather than that which will continue fearfully to aggravate the necessary evils and dangers of slavery." Between the Colonization and Abolition Societies, as before mentioned, the most violent opposition has arisen throughout the United States; or rather we should say, when the former has not been able to meet the latter by discussion, it has had recourse to intimidation. We have had lately before us other evidence of this than the following.

"In *every instance* in which Colonizationists have ventured to meet their opponents in public disputation, they have invariably retired with diminished strength. Hence great efforts have been made by Colonizationists, and by the advocates of slavery, to prevent the public from even listening to the facts and arguments adduced by the Abolitionists. After a mob of five thousand had assembled to prevent the formation of the New-York Anti-Slavery Society—after the most unfounded calumnies had been spread through the community against its members, the Society published an address, explaining their real sentiments and objects. One would have thought it an act of common justice, to give this address a candid perusal; but such an act would not have been *expedient*, and accordingly the zealous editor of the *Commercial Advertiser* thus endeavoured to prevent it:—

"We are quite sure that a discerning public will consign it to oblivion, by abstaining from a purchase of the *pestilent* document. Their curiosity, we *hope*, will not overstep their discretion, in furthering the purposes of the authors, by its dissemination. Let this flagitious address descend to the tomb of the Capulets. The address *in extenso* WE have not read.'

"The Abolitionists, on the contrary, are so far from *fearing* the effects of discussion, that they are ever anxious to promote it; and when an acrimonious Colonization pamphlet appeared against them, they provokingly advertised it for sale, and urged the public to read it.

"It has been thought more easy to silence than to answer the Abolition-

ists; and hence pains have been taken to prevent the public from listening to them, by representing them sometimes as fools and fanatics, and at others as designing wretches contemplating the most flagitious crimes.

"In the war now raging between the Abolitionists and Colonizationists, a third party has come to the aid of the latter. Those who maintain the sinfulness of slavery, and the safety and duty of immediate emancipation, plant themselves on scriptural ground, and urge the promises, and threats, and commands of the word of God. They professedly act as Christians, and only as Christians; and it cannot be supposed that the infidel portion of the community view with indifference an opportunity of wounding Christianity through its zealous disciples. At the same time, the absence of Christian motive as a principle of the Colonization scheme, and the countenance given by that scheme to most unchristian prejudices, naturally invite anti-christian support. Certain it is, that many infidel newspapers are zealous advocates of Colonization, and that the mobs of our city are always ready to espouse the cause of the Society.

"There is no evidence that, with the exception of certain editors, the mobs which disgraced the city of New-York the last summer were instigated by members of the Society; yet these mobs were its avowed champions. The first mob assembled on the 9th of July, at the Chatham-street Chapel, the place in which some anti-slavery meetings had recently been held, and, *breaking* open the doors, took possession of the building. They then organized, and appointing a chairman, *passed resolutions approving of the Colonization Society*, and, by a formal vote, adjourned till the *next meeting* of the Anti-Slavery society—a very significant hint. The following guarded notice of this transaction appeared next day in one of the journals:—

"'From the non-assemblage of the persons who had designed to occupy the chapel, it was evident that the objects of the meeting had been abandoned, and the *friends of Colonization* thereupon entered, organized a meeting, passed resolutions in favour of their own opinions, and peaceably dispersed.' *New-York Daily Advertiser.*

"The mob did indeed adjourn *as a Colonization meeting*, but they had too much business on their hands to *disperse*. They *immediately* proceeded to vindicate the honour of the American name, by mobbing the Bowery Theatre, in revenge for some insulting expressions said to have been used by an English actor.

"After finishing their work at the Bowery Theatre, the mob (says the *New-York Journal of Commerce*), in a very excited state, repaired to the residence of Lewis Tappan (a prominent Abolitionist), and attacked it with bricks and stones. The door, window-blinds, shutters, &c., were soon demolished, after which the mob entered, broke up the furniture, and made a bonfire of it in the street.' Such was the commencement of four days of riot and outrage by the admirers of 'the benevolent Colonization system.' The members of the city Colonization Society, mortified at the character and conduct of their new allies, published a card, declaring that the '*tumultuous meetings*,' at which certain resolutions had been passed approving the objects of the New-York Colonization Society, 'had been held without any previous knowledge of the Board;' and recommending to every *friend* of the cause of Colonization to abstain 'from all participation in proceedings *subversive of the rights of individuals, or in violation*

of public peace.' When before have the friends of a *religious* and *benevolent* cause needed *such* a recommendation?"—pp. 108—110.

This is a sad state of things; nor, from the latest news, is the virulence subsiding but on the increase; neither can one contemplate the result of such animosities, without the deepest anxiety, unless in the increasing numbers of abolitionists, and in their measures, there be hope. What then are the principles of the American Anti-slavery Society?

"The principles professed by the American Anti-slavery Society are set forth in the following articles of its constitution, viz.:—

"'ARTICLE 2. The object of this Society is the entire abolition of slavery in the United States. While it admits that each State in which slavery exists has, by the Constitution of the United States, the exclusive right to legislate in regard to its abolition in that State, it shall aim to convince all our fellow citizens, by arguments addressed to their understandings and consciences, that slave-holding is a heinous crime in the sight of God; and that the duty, safety, and best interest of all concerned, require its immediate abandonment, without expatriation. The Society will also endeavour, in a constitutional way, to influence Congress to put an end to the domestic slave trade; and to abolish slavery in all those portions of our common country which come under its control, especially in the district of Columbia, and likewise to prevent the extension of it to any State that may hereafter be admitted to the Union.

"'ART. 3. The Society shall aim to elevate the character and condition of the people of colour, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice; that thus they may, according to their intellectual and moral worth, share an equality with the whites of civil and religious privileges; but the Society will never in any way countenance the oppressed in vindicating their rights, by resorting to physical force.

"'ART. 4. Any person *who consents to the principles of* this Constitution, who contributes to the funds of this Society, and is not a slaveholder, may be a member of this Society, and shall be entitled to vote at its meetings.'

"Here we have great moral principles frankly and unequivocally avowed; the objects to be pursued are distinctly stated; and none are permitted to join in the pursuit of these objects without assenting to the principles which avowedly render their attainment desirable. The whole structure of the Society therefore is totally different from the Colonization Society: this being founded on principle, that on expediency: this availing itself only of certain professed motives, that inviting the co-operation of motives of all sorts, however contradictory.

"In order to judge of the fitness of the *objects* contemplated by the Society, we must first inquire into the soundness of the *principles* by which they are recommended.

"The first great principle of the Society, and indeed the one from which all the others are deduced, is the *sinfulness of slavery*. To determine whether slavery as it exists in the United States is sinful we must know what it is. Where an institution is unavoidably liable to great abuses, those abuses may fairly be taken in account in estimating its true

character; but in order to avoid all captious objections, we will now inquire, what are the lawful, or rather legal, features of American slavery, and we will leave wholly out of view all acts of oppression and cruelty not expressly sanctioned by law. The following definitions of American slavery are, it will be perceived, from high authority:—

"'A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, his labour; he can do nothing, possess nothing, nor acquire any thing but which must belong to his master.' *Louisiana Code, Art.* 3.

"'Slaves shall be deemed, taken, reputed, and adjudged to be chattels personal in the hands of their masters and possessors, to all intents and purposes whatsoever.' *Laws of South-Carolina—Brevard's Digest,* 229.

"It will be observed that these definitions apply to slaves without distinction of age or sex.

"But not only are those now in servitude, but their children after them, the subjects of these definitions.

"The law of South-Carolina says of slaves, 'all their issue and offspring born or to be born shall be, and they are hereby declared to be and remain FOR EVER HEREAFTER, absolute slaves, and shall follow the condition of the mother.'"—pp. 117—119.

Then, as the author says, a slave has no more legal authority over his child in America, than a cow has over her calf; the slave is also denied the right of self-defence; he is not to be educated, and has no regular access to the gospel. Their masters and enemies therefore may well characterize them as heathens, and conduct themselves in a way that no Christian could do. The slaves, in short, are treated in that country as chattels and beasts of the field. What are then the proposed objects and measures of the Anti-slavery Society, in the midst of this crying and woful evil? After the great principle that slavery is sinful, the Society next maintains that it ought immediately to cease.

"Admitting the premises, the conclusion seems irresistible. Sin is opposition to the will of our Creator and Supreme Lawgiver. His wisdom and goodness are alike infinite, and if slavery be inconsistent with his will, it must necessarily be inconsistent with the welfare of his creatures. Reason and revelation, moreover, assure us that God will punish sin; and therefore to contend that it is necessary or expedient to continue in sin is to impeach every attribute of the Deity, and to brave the vengeance of Omnipotence.

"These principles lead the Society to aim at effecting the following objects, viz.—

"1st. The immediate abolition of slavery throughout the United States.

"2d. As a necessary consequence, the suppression of the American slave trade.

"3d. The ultimate elevation of the black population to an equality with the white in civil and religious privileges.

"But principles may be sound, and objects may be good, and yet the measures adopted to enforce those principles and to attain those objects

may be unlawful. Let us then inquire what are the measures contemplated by the Society.

" Slavery exists under the authority of the State Legislatures in the several States; and under the authority of Congress in the district of Columbia, and in the United States' territories.

" The members of the Society are all represented in Congress, and the Constitution guarantees to them the right of petition. They will therefore petition Congress to exercise the power it possesses, to abolish slavery in the district of Columbia and the territories. But the Society is not represented in the State Legislatures, and therefore petitions to them might be deemed officious, and would not probably lead to any advantageous result. The Society will therefore use the right possessed by every member of the community, the right of speech and of the press. They will address arguments to the understandings and the consciences of their fellow citizens, and endeavour to convince them of the duty and policy of immediate emancipation. Legislatures are with us but the mere creatures of the people; and when the people of the slave States demand the abolition of slavery, their Legislatures will give effect to their will, by passing the necessary laws.

" The means by which the Society will endeavour to secure to the blacks an equality of civil and religious privileges are frankly avowed to be the encouragement of their intellectual, moral, and religious improvement, and the removal of existing prejudices against them. To prevent any misapprehensions of the real design of the Society, the Constitution expressly declares that the Society will never '*in any way countenance the oppressed in vindicating their rights, by resorting to physical force.*'

" Such are the principles and designs of those who are now designated as Abolitionists, and never since the settlement of that country has any body of citizens been subjected, in an equal degree, to unmerited and unmeasured reproach."—pp. 131—133.

We need not wonder that the abolitionists should be called fanatics in that country; we all know how they were once characterized in our own. But we never heard of the English abolitionists being designated as incendiaries and traitors, and by other atrocious names which are publicly applied to them on the other side of the Atlantic, indicating a spirit of savage rancour that could not be endured in this country by any party. The author has much to say in vindication of the abolitionists, as respects their motives, their principles, and their conduct. We must pass on, however, to what he offers on the subject of immediate emancipation, as regards its safety; and here he meets objectors fairly, and grapples with them boldly—we also think successfully.

" Although we may have succeeded in proving that the emancipation contemplated by Abolitionists is not 'unconstitutional,' yet many may conscientiously doubt whether it would be safe and wise.

" A few years only have elapsed since the use of ardent spirits was as universally countenanced by all classes of the community as slavery now is; and when the few who contended that their use was sinful were

deemed no less *fanatical* than those are now who hold the same doctrine in regard to slavery.

"The whole Colonization Society, with scarcely a solitary exception, denounced immediate emancipation as dangerous, or rather as utterly ruinous to the whites. Their objections were thus briefly summed up by the Rev. Dr. Hawkes, in his speech at a Colonization meeting in New-York:—

"'But if the plan of Colonization be abandoned, what remains? Are the slaves fitted for freedom? No—and if they are let loose at once, they must of *necessity*, to procure a living, either beg or steal, or destroy and displace the whites.' *New-York Com. Adv., 10th October*, 1833.

"Here we have broad unqualified assertions, without a particle of proof. We find it taken for granted, that if the slaves are at once restored to liberty, they must from *necessity*, beg or steal, or destroy and displace the whites. What causes will produce this necessity we are uninformed; why it will be *impossible* for liberated slaves to work for wages is unexplained. Slavery is property in human beings. Immediate emancipation is, therefore, nothing more than the immediate cessation of this property. But how does this cessation of property imply that those who were the subjects of it must be 'let loose?' Will they not, like other persons, be subject to the control of law, and responsible for their conduct? If incapable of providing for themselves, may they not, like children, apprentices, and paupers, be compelled to labour for their own maintenance? Immediate emancipation does not necessarily contemplate any relaxation of the restraints of government or morality; any admission to political rights, or improper exemption from compulsory labour. What then does such emancipation imply? It implies, that black men, being no longer property, will be capable of entering into the marriage state, and of exercising the rights, and enjoying the blessings of the conjugal and parental relations—it implies, that they will be entitled to the fruits of their honest industry, to the protection of the laws of the land, and to the privilege of securing a happy immortality, by learning and obeying the will of their Creator.

"Now, it is almost universally supposed, that such emancipation would, as a matter of course, lead to insurrection, robbery, and massacre. Yet this opinion will, on examination, be found utterly irreconcileable with the divine economy, the principles of human nature, and the testimony of experience.

"It is a trite remark, that nations are punished and rewarded in this world, and individuals in the next; and both sacred and profane history will be searched in vain for an instance, in which the Supreme Ruler has permitted a nation to suffer for doing justice and loving mercy. To believe that God would permit any community to be destroyed, merely because it had ceased to do evil, is to call in question the equity of his government or the power of his providence. Who that acknowledges the truth of revelation can doubt that, if slavery be sinful, the sooner we part with it the more confidently may we rely on the divine favour and protection. Infidelity alone will seek safety in human counsels when opposed to the divine will.

"But the opinion we are considering is no less at variance with the motives and passions of our common nature, than with the dictates of Christian faith.

"What is the theory on which this opinion rests? Why, that cruelty, injustice, and grievous oppression, render men quiet, docile, and inoffensive subjects; and that if delivered from this cruelty, injustice, and oppression, they will rob and murder their deliverers!

"This theory is happily unsupported by any facts, and rests upon the simple dogma, that the slaves are not *yet* fitted for freedom. Now we would ask, what is meant by fitness for freedom? Ought a man to be a slave unless he can read, write, and cipher? Must he be taught accounts before he can receive wages? Should he understand law before he enjoys its protection? Must he be instructed in morals before he reads his Bible? If all these are prerequisites for freedom, how and when are they to be acquired in slavery?

"If one century of bondage has not produced this fitness, how many will? Are our slaves more fit now than they were ten, twenty, fifty years ago? Let the history of slave legislation answer the inquiry. When the British government insisted that female slaves should no longer be flogged naked in the colonies, the Jamaica legislature replied, that it would be impossible to lay aside the practice 'UNTIL the negro women have acquired more of the sense of shame which distinguishes European females.' Slaves, while such, will become fit for freedom as soon, but not sooner, than negro women will become modest in consequence of the West-Indian mode of correction. No postponement of emancipation will increase the fitness of slaves for freedom, and to wait for this fitness resembles the conduct of the simpleton who loitered by the brook expecting to pass dry shod after the water had run off.

"The conclusion to which religion and common sense would lead us on this subject is most abundantly confirmed by experience. Passing by the emancipation of the serfs of Europe, let us advert to various instances of the sudden abolition of negro slavery, and let us see how far the theory we are considering is supported by facts."—pp. 159—161.

Now this is coming to the point of difficulty, as most persons will suppose; and yet, after a long induction of facts, the author, to our entire conviction, establishes what he has advanced at the outset. He instances a number of cases of sudden emancipation, where not one case of insurrection or of bloodshed is known to have resulted from the measure. Ah! but St. Domingo will be triumphantly quoted. Stay a little, till you have read all that Mr. Jay has to adduce, as recorded facts, regarding the cause and progress of emancipation in that island, and we doubt not you will be as fully convinced as we have been, that with the name of St. Domingo are associated the most irrefragable proofs of the safety and wisdom of immediate emancipation, and of the ability of the African race to value, defend, and enjoy the blessings of freedom! But the author's details on this subject are necessarily much too long for our adoption into our pages, nor can justice be done to his arguments by any garbled account of the facts adduced, without which, his conclusions would be unsatisfactory; and therefore, we must proceed towards the close of the work, strongly recommending, however, to the study of our countrymen, what he has said on the subject of immediate and unconditional emancipation, where

St. Domingo and Guadaloupe as his strongest test. We must see what he says of emancipation as it has been devised for the British West Indies?

"The British Government, in part to conciliate the West India proprietors, and in part through apprehension of the *danger* of immediate emancipation, determined to abolish slavery in such a manner as to *fit* the slave for freedom. Instead of breaking his yoke, it was to be reduced in weight; and six years were to be occupied in filing off his manacles. On the first of last August, the slave was told and believed that slavery was abolished; but on the morrow he was summoned to his usual task, and required to work, as before, without reward. Astonished and disappointed, he doubted the legality of the mandate, and hesitated to obey it. He was then informed, that, although no longer a slave, he was nevertheless *an apprentice*, and must toil on for six years longer, before he could enjoy the fruit of his labour. Had emancipation been nominally, as well as really, prospective, the slave would have regarded it as a boon; but he did not readily comprehend the distinction between slavery and apprenticeship.

"There was, however, a very important distinction, which he soon discovered, and which did not promote his acquiescence in protracted wrong. The lash was, by act of parliament, wrested from the master's hand; and while he was authorised to command his apprentices to labour, he was forbidden to punish them for idleness or insubordination. On this subject a Jamaica paper remarks: 'It is clear, and there is no use in disguising the fact, that the apprentices can no longer be coerced in the way they formerly were; for, in the first place, no magistrate can legally inflict more than twenty-nine stripes; and, in the next, it is not possible to furnish magistrates enough for the purpose. The hope, therefore, of coercing is absurd, and must be abandoned.'

"The conduct of the West India negroes, under these circumstances, proves how utterly groundless are the apprehensions entertained of emancipation. Disappointed and irritated, and at the same time almost wholly released from the control of their masters, they have exhibited a meekness, patience, and forbearance, utterly without a parallel. The great mass of the apprentices continue to labour; but some have either refused to work, or accomplish less than their appointed tasks. None of the insurrections, murders, and conflagrations, which were so confidently predicted by the enemies of abolition, have occurred. Not one life has yet been taken, not one dwelling fired throughout the British West Indies, by the emancipated slaves.

"This forbearance is the more remarkable, when we consider the numerical superiority of the negroes in the West Indies, and particularly in Jamaica, where there are 331,000 slaves, and only 37,000 whites.

"Whatever may be the result of the apprenticeship experiment, abolitionists are not responsible for it. It was adopted contrary to their advice, and is inconsistent with the doctrines they profess. The emancipation which they believe to be most consonant with the will of God, most conducive to the safety and happiness of the whites, is *immediate and unconditional*. They rejoice that their doctrines are this moment subjected to a severe and practical test, and they await the issue with unshaken confidence.

"The legislatures of Bermuda and Antigua have adopted the same

course which the American Anti-Slavery Society recommends to the slave States. With the permission of the British government, these legislatures dispensed with the apprenticeship altogether, and on the 1st day of August, granted *immediate and unqualified emancipation.* That we may judge of the fanaticism, the madness, the reckless incendiarism of these legislatures, we must take into consideration the number of slaves they 'let loose upon the community,' and their relative proportion to the white population."—pp. 180, 181.

All can answer whether in Bermuda and Antigua, fanaticism has been evinced by the friends of immediate and unqualified emancipation. We have only one extract more to present from this masterly defence of the Anti-slavery Society of America—a defence that is perfectly delightful for the elevation of its principles, the tenderness of its humanity, the clearness of its reasoning, the fulness of its facts, and the temper, talent, and scholarship of the author. Our quotation respects the merits of gradual and immediate emancipation.

"If we have been successful in our endeavours to prove that the removal of slavery by colonization is both morally and physically impossible, then it necessarily follows, that the slaves must be emancipated here, or that slavery must be indefinitely continued.

"Should the former alternative be adopted, the important question occurs—ought the emancipation to be *gradual* or *immediate?*

"If this question is to be determined with reference to moral obligation, it is certainly difficult for those who regard slavery as sinful to justify its continuance even for a limited time. If, however, the question is to be decided on the ground of mere political expediency, there are many and powerful objections to *gradual* emancipation. These objections, it is true, have more or less weight, according to circumstances, and, what may at first view seem paradoxical, their weight is proportioned to the number of slaves to be emancipated.

"In New York, slavery was for the most part gradually abolished; that is, the children, born after a certain day, became free, as they respectively reached the age of twenty-eight years; and when the whole number of slaves were reduced to ten thousand, they were liberated in a single day. In New York, the white population so greatly exceeded the black, that no jealousy was entertained of the free negroes, and no inconvenience experienced in uniting free and slave labour. But in those states, in which nearly all the labourers are slaves, where every free black is regarded as a nuisance and an incendiary, and where the planter would, on no consideration, permit him to labour in company with his slaves, much difficulty would necessarily attend a *gradual* relinquishment of slave-labour.

"Suppose, in South-Carolina, for instance, ten thousand slaves should be annually manumitted by law. This would certainly be gradual emancipation, as it would require about forty years to free the whole number. Now, what would become of these ten thousand yearly discharged from the plantations? Would their late masters be willing to hire them, and turn them back into their cotton fields? The supposition is extravagant. The planter would dread their influence on his remaining slaves, and these would certainly, and with great reason, be dissatisfied at seeing

their late companions working for wages, while they themselves were denied any compensation for their toil. But if the ten thousand liberated slaves were not employed, how could they obtain a livelihood, and how could the planters supply their place on the plantations? The idea, that by gradual emancipation, the slaves will become *fit* for freedom, is visionary in the extreme. The house of bondage is not the school in which men are to be trained for liberty.

"As then, gradual emancipation, however desirable, if no other can be obtained, is so full of difficulty, and, in the opinion of slave-holders, so *dangerous* that they have almost universally passed laws to prevent it, the only alternative is *immediate emancipation* or *continued slavery*.

"It seems scarcely possible that any conscientious man, after considering the results of immediate emancipation in St. Domingo and Guadaloupe, in New York, in Mexico, in South America, and in the West Indies, should join in the popular clamour against it, as necessarily leading to massacre and rapine. No reason can be assigned, why the whites would not possess the same physical power to prevent or suppress after as before emancipation; but abundant reason may be given, why the blacks, when restored to their rights, and enjoying the protection and privileges of civil society, should be less disposed to destroy their benefactors and deliverers than they are when smarting under cruelty and injustice, to destroy those whom they regard as their tyrants and oppressors.

"Who, with the knowledge that no white man has ever been murdered in consequence of immediate emancipation, dares to declare, in the presence of his Maker, that self-preservation forbids the abolition of slavery?

"But we are met with the inquiry, how are the owners to be compensated for the loss of their property? This same objection was made to the suppression of the African slave trade. British merchants had invested large capitals in the traffic, and it was contended, that to prohibit the trade was to violate the rights of property. All governments possess the right to suppress practices injurious to society and to abate nuisances. The State of New York abolished slavery, without compensating the slave-holders. The same has been done in Mexico, and in various instances in South America, and the compensation given by parliament to West India proprietors, probably arose from the consideration, that the legislators who enacted the Abolition law were not *themselves* personally affected by it; and in order, therefore, to avoid the reproach of indulging their benevolence at the expense of others, granted a pecuniary compensation to the owners of the emancipated slaves.

"So far as the *public* wealth is concerned, it would be enhanced, not diminished, by emancipation. In what does the property in slaves actually consist? Only in the product of their labour. Now colonization, by removing the slaves, would utterly annihilate this property; it would deprive the South of the avails of two millions of labourers! Emancipation, instead of removing these labourers, would stimulate their industry, improve their morals, quicken their intelligence, and convert a dangerous, idle, and wicked population into wholesome citizens. Were all the slaves in South Carolina emancipated to-morrow, every branch of industry would derive new energy, and every species of property an increased value, from the additional security which such a measure would give to society. All dread of insurrection would vanish, and one half of

the population, who are now regarded as implacable foes, would be converted into useful friends.

"But it is objected, that the emancipated blacks will form a bad population. One would think, from this objection, that the slaves now form a *good* population, and that they are to be rendered ignorant and immoral by freedom. Unquestionably, the liberated slaves, like all other vicious and degraded people, will form a bad population; but if they are such while in bondage, and must ever remain such until liberated, then emancipation is the only process by which a bad can be converted into a good population. As soon as they are free, they will be accessible to education and religious instruction, and all those various motives which operate as a wholesome restraint on the evil passions of our nature. It would be most unjust to estimate the future character of the emancipated slaves, supposing slavery to be immediately abolished, by the *present* character of the free negroes. These last, in the slave States, are a hated and persecuted race. They are *kept* not only in ignorance, but in idleness. The planters will not employ them for fear they will contaminate the slaves; and the whole legislation of the Southern States towards this people is to degrade and brutify them. But these wicked efforts are the results of slavery, and would cease with it. Were slavery abolished, then it would be the obvious interest of the South to improve the black population, and the causes which necessarily render the free blacks vicious would no longer operate. The same remark applies, although with less force, to the free blacks of the North. Colonization and slavery have both had their influence in keeping alive and aggravating the prejudices against colour, and these prejudices have led to that system of persecution and oppression to which the free blacks here are subjected.

"And now what injury or loss would the planter sustain by the emancipation of his slaves? As a trader in human flesh, his vocation would, indeed, be gone, but as the cultivator of the soil, his profits would be undiminished. The number of labourers would be as great as before; and they would still be dependent on labour for their support. They now cost their owner their food and clothing, and their maintenance in sickness, youth, and in old age; the expense also of the idle and worthless is as great as that of the good. Their cost as free labourers would be but little more than at present, while their characters would be improved, and the employer could select such labourers as his occasions required. The labourers, finding their wages, and of course their comforts, depending on their good conduct, would be prompted to industry and sobriety; and having nothing to gain by insurrection, and feeling no injuries to avenge, all malignant designs against their employers would be laid aside, and they would soon make such advances in intelligence and morality as would contribute no less to the good order and peace of society than to their own happiness."—pp. 184—188.

The danger of continued slavery is strongly brought home to the feelings of his countrymen; but we need not dwell on the obvious truth; and we conclude with the notice, that if any profits should arise from the sale of this or any English edition of Mr. Jay's work, it is intended by the English editor, the Rev. Dr. Morison, that they be employed in founding a theological scholarship in Auburn College, for the professional education of coloured candidates for the

holy ministry; or, if the profits should be too scanty to realize this object, then they are to be devoted to the Committee of the American Anti-slavery Society. What more can be said to the Anti-slavery Committee of England, Scotland, and Wales, in behalf of a work which in itself is a treasure?

ART. VI.—*The Linwoods; or "Sixty Years since" in America.* By MISS SEDGWICK. London: Churton. 1835.

THIS is one of the most refined novels we ever read, both in conception and execution. The authoress is deservedly considered the first female writer in this department, that America has produced. She has a deep and tender insight as regards human nature, especially in developing the female heart; indeed, "The Linwoods" affords a happy proof, that the sex can best describe themselves. But Miss Sedgwick has other superior talents as a novelist, for with all her feminine sympathy, she possesses mighty power, whether she addresses herself to the loftier feelings of our nature or to our intellect. Her patriotism, for example, is pure and exalted, and though it be with silken cords, she yet binds us to her principles irresistibly and pleasureably. In short, when carried along with her in this captive style, it is with a high and perfect love for the writer herself filling the heart, along with the charms of the tale, or the beauty of the characters that appear in it.

The period of American history which she has chosen for her tale, is, as the title intimates, one that must ever possess unparalleled interest to the children of the United States. She has introduced some celebrated names, that are the property of history, such as Washington, La Fayette, Sir Henry Clinton, and some others. But yet it is much more of a domestic than an historical novel; her aim being to exhibit the feeling of the times she speaks of, which necessarily afford a rich field for the painter of picturesque domestic features. In doing so, by the vividness of her imagination, the truth of her colouring, and the tenderness and gracefulness of her sentiments, she has produced a most fascinating, affecting, and even instructive work. The story abounds with heart-stirring events and incidents, and with a finely varied and contrasted array of characters. Eliot Lee is to our heart's delight as a republican—a proper officer under Washington; a young man who has all that is natural in an unsophisticated but cultivated mind, whether as a lamb by the fireside, or a lion in the field. Isabella Linwood is perhaps more of the heroine than he is of the hero, in elevation of mind, strength of principle, and devotedness to duty. But to us Bessie Lee is the most original, as she is the most tender creation in the whole peformance. A sweeter, gentler, more innocent, yet more sensitively frail image never appeared to the muse's eye. Then there is Lady Anne, a spirited, self-complacent, light-hearted, and truth-loving girl, who to some will appear a more natural character.

Very many of the passages in which these several personages and many others figure, possess striking power and faithful delineation, in which the writer's own lovely mind is ever conspicuous. But anything farther from us, than this slight introduction, as respects the current of the story, we should be sorry to offer here, excepting a few scenes, gleaned without connexion or much selection, where we find it in our power to do so, from the moderate compass and completion of the pictures. Our first extract regards the departure of the plain, affectionate, but determined Eliot Lee to offer himself as a volunteer to the great republican chief. There is a pathos both melting and humorous in it, that can escape none who are acquainted with homely loves and weaknesses.

"Bessie was sitting beside her brother, her head on his shoulder, and crying as if her heart went out with every sob. The youngest boy, Hal, sat on Eliot's knee, with one arm around his neck, his cheek lying on Bessie's, dropping tear after tear, sighing, and half wondering why it was so.

"The good mother had arrived at that age when grief rather congeals the spirit than melts it. Her lips were compressed, her eyes tearless, and her movements tremulous. She was busying herself in the last offices, doing up parcels, taking last stitches, and performing those services that seem to have been assigned to women as safety valves for their effervescing feelings.

"A neat table was spread with ham, bread, sweetmeats, cakes, and every delicacy the house afforded—all were untasted. Not a word was heard except such broken sentences as 'Come Bessie, I will promise to be good if you will to be happy!'

"'Eliot, how easy for you—how impossible for me!'

"'The sacred scene was now broken in upon by some well-meaning but untimely visiters. Eliot's approaching departure had created a sensation in Westbrook; the good people of that rustic place not having arrived at the refined stage in the progress of society, when emotion and fellow feeling are not expressed, or expressed only by certain conventional forms. First entered Master Hale, with Miss Sally Ryal. Master Hale 'hoped it was no intrusion;' and Miss Sally answered, 'by no means; she had come to lend a helping hand, and not to intrude'—whereupon she bustled about, helped herself and her companion to chairs, and unsettled everybody else in the room. Mrs. Lee assumed a more tranquil mien; poor Bessie suppressed her sobs, and withdrew to a window, and Eliot tried to look composed and manly. The children, like springs relieved from a pressure, reverted to their natural state, dashed off their tears, and began whispering among themselves. Miss Sally produced from her workbag a comforter for Mr. Eliot, of her own knitting, which she 'trusted would keep out the cold and rheumatism;' and she was kindly showing him how to adjust it, when she spied a chain of braided hair around his neck—'Ah, ha, Mr. Eliot, a love token!' she exclaimed.

"'Yes, it is,' said little Fanny, who was watching her proceedings; 'Bessie and I cut locks of hair from all the children's heads and mother's, and braided it for him; and I guess it will warm his bosom more than your comforter will, Miss Sally.'

"Visiters now began to throng. One man in a green old age, who

had lost a leg at Bunker's Hill, came hobbling in, and clapping Eliot on the shoulder said, 'This is you, my boy! This is what I wanted to see your father's son a-doing: I'd go too, if the rascals had left me both my legs. Cheer up, widow, and thank the Lord you've got such a son to offer up to your country—the richer the gift, the better the giver, you know; but I don't wonder you feel kind o' qualmish at the thoughts of losing the lad. Come, Master Hale, can't you say something? A little bit of Greek, or Latin, or 'most anything, to keep up their *sperits*, at the last gasp as it were.'

"The good schoolmaster, quite unruffled, proceeded to offer Eliot a time-worn Virgil; and finished by expressing his hopes that he would imitate Cæsar in maintaining his studies in the camp, and keep the scholar even-handed with the soldier.'

"Eliot charmed the old pedagogue, by assuring him he should be more apt at imitating Cæsar's studies than his soldiership, and himself bestowed Virgil in his portmanteau.

"A good lady now stepped forth, and seeming something scandalized that, as she said, 'no serious truth had been spoken at this peculiar season,' she concluded a technical exhortation by giving Eliot a pair of stockings, into which she had wrought St. Paul's description of the gospel armour. 'The Scripture,' she feared, 'did not often find its way to the camp; and she thought a passage might be blessed, as a single kernel of wheat, even sown among tares, sometimes produced its like.'

"Eliot thanked her, and said, 'it was impossible to have too much of the best thing in the world; but he hoped she would have less solicitude about him, when he assured her that his mother had found place for a pocket Bible in his portmanteau.'

"A meek-looking creature now stole up to Mrs. Lee, and putting a roll of closely compressed lint into her hand, said, 'tuck it in with his things, *Miss* Lee. Don't let it scare you—I trust he will dress other people's wounds, not his own with it.—My! that will come natural to him. Its made from the shirt Mr. Eliot stripped from himself, and tore into bandages for my poor Sam, that time he was scalt. Mr. Eliot was a boy then, but he has the same heart now.'

"Mrs. Lee dropped a tear on the lint, as she stowed it away in the closely packed portmanteau.

"'There comes crazy Anny!' exclaimed the children; and a woman appeared at the door, scarcely past middle age, carrying in her hand a pole, on which she had tied thirteen strips of cloth of every colour, and stuck them over with white paper stars. Her face was pale and weather-worn and her eye sunken, but brilliant with the wild flashing light that marks insanity. The moment her eye fell on Eliot, her imagination was excited—'Glory to the Lord!' she cried—'glory to the Lord! A leader hath come forth from among my people! Go on Eliot Lee, and we will gird thee about with the prayers of the widow and the blessings of the childless! This is comfort! But you, could not comfort me, Eliot Lee, though you spoke like an angel, that time you was sent to me with the news the boy was shot.'"—vol. i, pp. 115—125.

Eliot is entrusted, in the course of his military service, by Washington, with dispatches to Sir Henry Clinton at New York, with the protection, of course, of a flag of truce, and has the honour to dine there with the royalist governor and a number of the British,

where he has to submit to a good deal of annoyance, partly from the neglect, and partly from the impertinence of some of the guests. A Major St. Clair chooses to be facetious at the expense of Eliot, in relation to the commissariat department of what was called the rebel army, and after being pestered a good deal by this popinjay of a major, who asks, how do you live? Eliot, with a burst of manly pride answers—

"'I'll tell you how we live sir'—the earnest tone of his voice attracted attention—'we live on salt beef, brown bread, and beans, when we can get them; and when we cannot, some of us fast, and some share their horses' messes.'

"'Bless me—how annoying!'

"'You may possibly have heard, sir,' resumed Eliot, 'of the water that was miraculously sweetened, and of certain bread that came down from Heaven; and we, who live on this nutriment that excites your pity, and feel from day to day our resolution growing bolder and our hopes brighter, we fancy a real presence in the brown bread, and an inspiration in the water that wells up through the green turf of our native land."—vol ii, pp. 23.

There is attached to the Linwood family, who, with the exception of a son, are strong royalists, a domestic whose name is Rose, and though a *nigger*, her affections, her judgment, her magnanimity, are of the first order. Miss Sedgwick's representation of her is a fine and hearty assertion of the feelings and rights of Rose's race. Rose was a slave—for slaves at that period were almost the only servants even in the province of New York. Alas! English power, cupidity, and example, were all in favour of the slave market in those days; and what a load of iniquity and cloud of danger have they entailed upon the Americans, who, now that they are free themselves, will not to their fellowmen grant equal rights. Rose was a great favourite, but still she was not free. Favours and gifts of every description were bestowed upon her, and when on one New-Year's day, our heroine, Isabella Linwood, then a child of eight summer's growth, presented Rose with a silken dress, and asked, are you not now as happy as any lady in the land?—the other replied—

"'Happy!' echoed Rose, her countenance changing; 'I may seem so; but since I came to a thinking age, I never have had one happy hour or minute, Miss Belle.'

"'Oh Rose, Rose! why not, for pity's sake?'

"'I am a *slave*.'

"'Pshaw, Rosy, dear! is that all?—I thought you was in earnest.' She perceived Rose was indeed in earnest; and she added, in an expostulating tone, 'Are not papa and mamma ever so kind to you? and do not Herbert and I love you next best to them?'

"'Yes, and that lightens the yoke; but still it is a yoke, and it *galls*. I can be bought and sold like the cattle. I would die to-morrow to be free to day. Oh, free breath is good—free breath is good!' She uttered this with closed teeth, and tears rolling down her cheeks.

"Tears on Rose's cheeks! Isabella could not resist them, and pouring

down a shower from her own bright eyes, she exclaimed, 'You shall be free, Rose,' and flew to appeal to her father. Her father kissed her, called her 'the best little girl in the world,' and laughed at her suit.

"'Rose is a fool,' he said; 'she had reason to complain when she lived with her old mistress, who used to cuff her; but now she *was* free in every thing but the name—far better off than nine-tenths of the people in the world.' This sophistry silenced, but did not satisfy Isabella. The spirit of truth and independence in her own mind responded to the cravings of Rose's, and the thrilling tone in which those words were spoken, 'it is a yoke, and it galls,' continued to ring in her ears."—vol. ii, pp. 36, 37.

Isabella Linwood is a heroine in person, demeanour, sentiment, and genius, with a soul that aspired to heaven, but that was not above the carking cares of earth. With all her loftiness she was graceful and beautifully feminine, pure in purpose, inflexible in honour. Though of English parentage, her brother was born in America, and had in his early boyhood imbibed the republican sentiments which had for years been taking root before they were dreamed of elsewhere. Herbert Linwood's father, and his sister Isabella, were staunch on the other side—the former pertinaciously so, and making no allowance for opposite opinions. The sister, though she lamented her brother's errors of opinion, as she believed them, admired his consistency; and when he voluntarily left his paternal roof, rather than belie his principles and former professions, he rose wonderfully in her sisterly love. Herbert joins Washington's army, and is afterwards, on a secret visit to New York, taken prisoner. Notwithstanding Sir Henry Clinton's intimacy and friendship for the youth's father, he has to be treated like other prisoners so taken, and the only relief that at first opens is, on condition that he will renounce the republican faith, and join himself to the royal standard. To Isabella, however, the proposed overtures are first of all explained by Jasper Meredith, her lover, who has succeeded in obtaining from Governor Clinton such a relaxation of the young man's condition, and offer of advancement.

"'You interrupted me, Isabella,' he resumed, when Mrs. Linwood had left the room; 'your wishes always fly over the means to the end—a moment's reflection will show you that your brother's release cannot be unconditional.'

"'Well—the conditions are such as can in honour be complied with?—Sir Henry would propose no other.'

"'Honour is a conventional term, Isabella.'

"'The honour that I mean,' replied Miss Linwood' is not conventional, but synonymous with rectitude.'

"Meredith shook his head. He had an instinctive dislike of definitions, as they in Scripture, who loved darkness, had to the light. He was fond of enveloping his meaning in shadowy analogies, which, like the moon, often led astray, with a beautiful but imperfect and illusive light.

"'Even rectitude must depend somewhat on position, Isabella,' he replied. 'He who is under the pressure of circumstances, and crowded on every side, cannot, like like him who is perfectly free, stand upright and dispose his motions at pleasure.'

"'Do not mystify, Jasper, but tell me at once what the conditions are.'

"Isabella's face and voice expressed even more dissatisfaction than her words, and Meredith's reply was in the tone of an injured man.

"He has empowered me to offer Herbert not only his release, but favour and promotion, provided he will renounce the bad cause to which he has too long adhered, and expiate the sin of rebellion by active service in the royal army.'

"'Never, never; never shall Herbert do this!'

"'You are hasty, Isabella—hear me. If I convince Herbert that he has erred, why should he not retrieve his error?'

"'Ay, Jasper, if you can *convince* him—but mind cannot be convinced at pleasure—we cannot believe as we would—I know it is impossible.'"—vol. ii, pp. 162—167.

Herbert repulses the governor's condition manfully, and to his sister's admiration. With exalted resolution she then resolves on appearing personally before Sir Henry, and pleading that her brother may be put on the footing of a prisoner of war, although she knew that it was as being suspected for a spy that he was in the greatest danger.

"'It is impossible, my dear girl—you overrate my powers—I am responsible——'

"'To God—so are we all, Sir Henry, and happiest are those who have most of such deeds as I ask of you to present at this tribunal. But are you not supreme in these provinces? and may you not exercise mercy without fearing that man shall miscall it?'

"'My powers, thanks to my gracious sovereign, are ample; but you have somewhat romantic notions of the mode of using them. I am willing to believe—or rather,' he added with a gracious smile, 'to believe that you believe your brother's story to be a true one; but Miss Linwood, this view of the ground must not alter, to speak *en militaire*, our demonstration. We are bound, as I have communicated to you, through our friend Mr. Jasper Meredith—we are bound, by the policy of war, to avail ourselves of the accident, if it be one, that enables us plausibly to impute to Washington an act held dishonourable in all civilised warfare.'

"'Then, in plain English,' said Isabella, with a burst of indignation this time irrepressible, 'the "policy of war" compels you to profess to believe a falsehood, in order to stain a spotless name.'

"Sir Henry made no reply, but strided with folded arms up and down the apartment. A glance at his irritated countenance recalled Isabella to herself. 'Forgive me Sir Henry,' she said, if feeling only that my poor brother is a victim to this horrible "policy of war," I have spoken more boldly than was fitting a humble, miserable suitor.'

"'My dear girl,' he said, 'pray do not make yourself so unhappy. You know not how much your brother is already indebted to you—if he were not fenced about by such friends, your father on one side, and yourself and your devoted knight on the other—do not blush, my dear young lady—he would have fared much worse than he has, I assure you. He has only to suffer durance with patience—our bark is worse than our bite; and, believe me, the war cannot last much longer.'

"'And he must remain in prison while the war lasts?'

"'Well, my dear Miss Belle, tell me precisely what you want, and what security you can give that my trust will not be abused.'

"'I want an order from you to Cunningham, directing him to permit my brother to leave the prison in the evening between any hours you shall see fit to assign; and for your security, Sir Henry, I can offer the surest, the word not only of a man of honour, as you have said there are many and uncertain modifications of that principle, but the word of a man bound to you by every tie of gratitude and good faith.'

"'You have persuaded me, my dear, against my better reason, it may be, but you have persuaded me; and to-morrow, after our cabinet-council, I will send you the order.'

"'Oh, no—to-night, Sir Henry,' urged Isabella, with her characteristic decision, determining to leave nothing to the possible influence of a cabinet-council or a treacherous to-morrow; 'to-night, if you would make me completely happy. Here on the table is pen, ink, and paper; and here is a chair—sit down, and write three lines, and I will go home with them, and fall down on my knees, and pray God to bless you for ever and ever."
—vol. ii, pp. 304—312

Bessie Lee, the sensitive, meek, and lovely sister of brave Eliot, loses her heart, but not her honour, to a fascinating, accomplished, but cold and selfish sprig of the English aristocracy, such as at that period were not scarce in America. She becomes perfectly love-crazed, to the shattering of her reason, and in her simplicity, and in observance of what she conceives is not only her duty, but of what will restore her peace of mind, she resolves on finding out the giver of certain love-tokens which she possesses, and delivering them into his own hands. Accordingly she stealthily leaves her mother's rural abode, and on horseback takes the road to New York, where she believes the heartless young man to be, although the journey is long, and the times most unsettled. The termination of her first day's journey is thus told:—

"Bessie's horse fortunately selected the right road; and refreshed by his half hour's rest, he obeyed his mistress' signals to hasten onward. These signals she reiterated from an impression of some indefinite danger pursuing her. By degrees, however, her thoughts reverted to their former channels, and she dwelt no more on her recent alarm than a dreamer does on an escaped precipice. A languor stole over her that prevented her from observing Steady's motions. From a fast trot he had slackened to a walk, and after thus creeping on for a mile or two, he stood stock still.

"Bessie sat for a while as if waiting his pleasure, and then looking at the setting sun, she said, 'Well, Steady, you have done your day's duty, and I'll not be unmerciful to you. I too have a tired feeling,' and she passed her hand over her throbbing temples; 'but Steady, we will not stay here by the roadside, for I think there be bad people on this road; and besides, it is better to be alone where only God is.'

"The country through which Bessie was now passing was rocky, hilly, and wooded, excepting narrow intervals and some few cleared and cultivated slopes. She had just passed a brook, that glided quietly through a very green little meadow on her left, but which, on her right, though screened from sight, sounded its approach as in the glad spirit of its young

life it came leaping and dancing down a rocky gorge. Bessie, as it would seem from the instinct of humanity, let down some bars to allow her hungry steed admittance to the meadow, saying as she did so, 'You shall have the green pastures and still waters, Steady, where these home-looking willows are turning up their silvery leaves as if to kiss the parting sunbeams, and the sunflower and the golden rod are still flaunting in their pride, poor things! But I will go on the other side, where the trees stand bravely up, to screen and guard me—and the waterfall will sing me to sleep.'

"She crossed the road and plunged into the wood, and without even a footpath to guide her, she scrambled along the irregular margin of the brook. Sometimes she swung herself round the trunk of a tree by grasping the tough vines encircling it; sometimes, when a bald perpendicular rock projected over the water, she surmounted it, as if the danger of wetting her feet must be avoided at all pains and risks; then a moss-covered rock imbedded in the stream attracting her eye, she would spring on to it, drop her feet into the water, doff her little chip hat, and bathe her burning temples in the cool stream; and when she again raised her head, shook back her curls and turned her face heavenward, her eye glowing with preternatural brightness, she might have been mistaken for a wanderer from the celestial sphere gazing homeward. After ascending the stream for about a hundred yards, she came to a spot which seemed to her excited imagination to have been most graced,

> By the sovereign planter, when He formed
> All things for man's delightful use;

and in truth, it was a *resting-place* for the troubled spirit, far more difficult to find than a bed of down for the wearied body.

"'Here will I lay me down and rest,' said Bessie, rolling up with her foot a pillow of crisp crimson leaves that had fallen from a young delicate tree, fit emblem of herself, stricken by the first touch of adversity, 'But first I will say my prayers, for I think this is one of God's temples.' She knelt and murmured forth the broken aspirations of her pure heart, and then laying herself down, she said, 'I wish mother and Eliot could see me now—they would be so satisfied!" vol. ii, pp. 277—282.

Jasper Meredith, now Isabella Linwood's wooer, was the object of the poor crazed one's search; and the two young ladies had been bosom companions. The wanderer at last reaches New York, and meets her female friend. The selfish double lover is brought before them, in the presence of Eliot Lee, Bessie's brave brother, when the following affecting and powerful passages occur.

"'Is she mad?' asked Meredith of Isabella. Bessie's ear caught his last word. 'Mad!' she repeated, 'I think all the world is mad; but I alone am not! I have heard that whom the gods would destroy they first make mad. Men and angels have been employed to save me from destruction.'

"'It is idle to stay here to listen to these ravings,' said Meredith, in a low voice, to Miss Linwood; and he was about to make his escape, when Isabella interposed. Stay for a moment, I entreat you,' she said; 'she has been very eager to see you, and it is sometimes of use to gratify these humours.'

"In the meantime Eliot, his heart burning within him at his sister's

being gazed at as a spectacle by that man of all the world from whose eye he would have sheltered her, was persuading her, as he would a wayward child, to leave the apartment. She resisted his importunities with a sort of gentle pity for his blindness, and a perfect assurance that she was guided by light from Heaven. 'Dear Eliot,' she said, 'you know not what you ask of me. For this hour my life has been prolonged, my strength miraculously sustained. You have all been assembled here—you, Eliot, because a brother should sustain his sister, share her honour, and partake her happiness; Jasper Meredith to receive back those charms and spells by which my too willing spirit was bound; and you, Isabella Linwood, to see how, in my better mind, I yield him to you.'

"She took from her bosom a small ivory box, and opening it she said, advancing to Meredith, and showing him a withered rose-bud, "Do you remember this? You plucked it from a little bush that almost dipped its leaves in that cold spring on the hill-side. Do you remember? It was a hot summer's afternoon, and you had been reading poetry to me; you said there was a delicate praise in the sweet breath of flowers that suited me; and some silly thing you said, Jasper, that you should not, of wishing yourself a flower that you might breathe the incense that you were not at liberty to speak; and then you taught me the Persian language of flowers. I kept this little bud: it faded, but was still sweet. Alas! alas! I cherished it for its Persian meaning.' Her reminiscence seemed too vivid—her voice faltered, and her eye fell from its fixed gaze on Meredith; but suddenly her countenance brightened, and she turned to Isabella, who stood by the mantelpiece resting her throbbing head on her hand, and added, 'Take it, Isabella, it is a true symbol to you.'

"Eliot for the first time turned his eye from his sister, and even at that moment of anguish a thrill of joy shot through every vein when he saw Isabella take the bud, pull apart its shrivelled leaves, and throw them from her.

"'Do you remember this chain?' she asked, as she opened a bit of paper, and let fall a gold chain over Meredith's arm. He started as if he were stung. 'It cannot harm you,' she said, faintly smiling, as she noticed his recoiling. 'This was the charm.' She smoothed the paper envelope. 'As often as I looked at it, the feeling with which I first read it shot through my heart—strange, for there does not seem much in it.' She murmured the words pencilled by Meredith on the envelope,

> Can she who weaves electric chains to bind the heart,
> Refuse the golden links that boast no mystic art?

"'Oh, well do I remember,' she cast up her eyes as one does who is retracing the past, 'the night you gave me this; Eliot was in Boston; mother was—I don't remember where, and we had been all the evening sitting on the porch. The honey-suckles and white roses were in bloom, and the moon shone in through their leaves. It was then you first spoke of your mother in England, and you said much of the happy destiny of those who were not shackled by pride and avarice; and when you went away, you pressed my hand to your heart, and put this little packet in it. Yet' (turning to Isabella) 'he never *said* he loved me. It was only my over-credulous fancy. Take it, Isabella; it belongs to you, who really weave the chain that binds the heart.'

"Meredith seized the chain as she stretched out her hand, and crushed it under his foot. Bessie looked from him to Isabella, and seemed for a

moment puzzled; then said, acquiescingly, 'Ah, it's all well; symbols do not make nor change realities. This little brooch,' she continued, steadily pursuing her purpose, and taking from the box an old-fashioned brooch, in the shape of a forget-me-not, 'I think was powerless. What need had I of a forget-me-not, when memory devoured every faculty of my being? No, there was no charm in the forget-me-not; but oh, this little pencil,' she took from the box the end of a lead pencil, 'with which we copied and scribbled poetry together. How many thoughts has this little instrument unlocked—what feelings has it touched—what affections have hovered over its point, and gone thrilling back through the heart! You must certainly take this, Isabella, for there is yet a wonderful power in this magical little pencil—it can make such revelations.'

"'Dear Bessie, I have no revelations to make.'

"'Is my task finished?' asked Meredith.

"'Not yet—not quite yet—be patient—patience is a great help; I have found it so. Do you remember this?' She held up before Meredith a tress of her own fair hair, tied with a raven lock of his in a true-love knot. 'Ah, Isabella, I know very well it was not maidenly of me to tie this; I knew it then, and I begged it of him with many tears, did I not, Jasper? but I *kept* it—that was wrong too. Now, Mr. Meredith, you will help me to untie it?'

"'Pardon me; I have no skill in such matters.'

"'Ah, is it easier to tie than to untie a true-love knot? Alas, alas! I have found it so. But you must help me. My head is growing dizzy, and I am so faint here!' She laid her hand on her heart. 'It must be parted—dear Isabella, you will help me—you can untie a true-love's knot?'

"'I can sever it,' said Isabella, with an emphasis that went to the heart of more than one that heard her. She took a pair of scissors from the table, and cut the knot. The black lock fell on the floor; the pretty tress of Bessie's hair curled around her finger:—'I will keep this for ever, my sweet Bessie,' she said; 'the memorial of innocence, and purity, and much abused trust.'

"'Oh, I did not mean that—I did not mean that, Isabella. Surely I have not accused him; I told you he never *said* he loved me. I am not angry with him—you must not be. You cannot be long, if you love him; and surely you do love him.'"—vol. iii, pp. 136—146.

We might now proceed to some lighter scenes, though of equal beauty and spirit, but enough has been extracted to shew that "The Linwoods" is a novel of no ordinary fashion. It never fails in keeping up, besides its natural interest, a fine national warmth of heart, equal, we doubt not, to the hope of the writer, when she says that her aim has been to give her younger American readers a true, if a slight impression of the condition of their country at the most trying period of its existence. Reviewers, and advanced towards the middle age of man, though we may be, we have gone through the work, chapter after chapter, as we would have done twenty years ago.

Art. VII.—*The Life of William Cobbett.* London: Mason. 1835.

There is not much in this volume that has not appeared before in one shape or another. Indeed, nearly all the events here detailed have been penned by William Cobbett himself, and therefore the author having so much auto-biography to introduce, very properly has avoided substituting the third for the first person, lest the picture should thereby become tame and less graphic. He has, however, furnished links and remarks that are useful and valuable, both as respects the modesty with which they are offered and the impartiality with which they are framed. It is intimated in the preface that a much more voluminous life of Cobbett is likely at some future period to appear, drawn up by his sons, from ample materials which they possess, embracing a large mass of original correspondence and personal anecdote, that is likely to be singularly piquant and curious. In the mean time, however, as the celebrated deceased was a man of the million, the present work is framed for the immediate satisfaction of that million, nor do we think that the author has miscalculated the amount of the demand, or failed in producing that which will give satisfaction. At any rate, the present seems a suitable period for us to record our opinion of the deceased, as respects his domestic, literary, and political life. And for this end chiefly we make use of the volume before us, rather than to try the author and compiler of it.

It is truly said, that the life of William Cobbett stands forth as an episode in the history of his country, and that his mind for a time formed a large portion of her's. He was an extraordinary if not an illustriously great man. No one who has begun his life as a plough-boy, and ended it a member of the British parliament, can have been an ordinary person. But a sketch of his intermediate career enables one to perceive his extraordinary qualities much more fully and satisfactorily than any two distinct and distant points in it, however great the contrast may be that exists between them, when measured, the one with the other.

There is doubt regarding the precise date of William Cobbett's birth, for he never appeared to his family to be sure of it himself. He was, according to his own account, nearly self-taught; as to religion he was brought up in the doctrines of the Church of England, to which he professed attachment more or less during his life, the more so perhaps, he adds, "as it bears the name of my country." As to politics, his father knew and cared little, although in the war with America, he took the part of the colonists, and yet, the subject of the biography now before us, whatever may have been his first opinions, was in early life and for a length of time afterwards, a supporter of our limited monarchy, and of toryism. When about sixteen years of age he took a fancy for the navy, but the army turned out to be his destination; sudden and headstrong steps being usual with him in early life, as were his opinions and writings

to its close. It was in 1784 that he enlisted, after which all his leisure time was employed in reading and study, the grammar of his mother tongue being the subject of his most earnest self-teaching, imposing on himself, when on guard, the task of repeating its rules and illustrations. "I wrote the whole (Louth's) grammar out two or three times," says he, "I got it by heart; I repeated it every morning and every evening." So that together with his doing the same thing every time he was posted sentinel, he considers that he acquired that retentiveness of memory which he afterwards possessed.

"'I learned grammar,' he says, 'when I was a private soldier, on the pay of sixpence per day. The edge of my berth, or that of the guard-bed, was my seat to study in; my knapsack was my book-case; a bit of board, lying on my lap, was my writing-table; and the task did not demand any thing like a year of my life. I had no money to purchase candle or oil; in winter time it was rarely that I could get any evening light but that of *the fire*, and only my *turn* even of that. And if I, under such circumstances, and without parent or friend to advise or encourage me, accomplished this undertaking, what excuse can there be for *any youth*, however poor, however pressed with business, or however circumstanced as to room or other conveniences? To buy a pen or a sheet of paper I was compelled to forego some portion of food, though in a state of half-starvation; I had no moment of time that I could call my own; and I had to read and to write amidst the talking, laughing, singing, whistling, and brawling of at least half a score of the most thoughtless of men, and that, too, in the hours of their freedom from all control. Think not lightly of the *farthing* that I had to give, now and then, for ink, pen, or paper! That farthing was, alas! a *great sum* to me! I was as tall as I am now; I had great health and great exercise. The whole of the money, not expended for us at market, was *twopence a week* for each man. I remember, and well I may! that upon one occasion I, after all absolutely necessary expenses, had, on a Friday, made shift to have a halfpenny in reserve, which I had destined for the purchase of a *red herring* in the morning; but, when I pulled off my clothes at night, so hungry then as to be hardly able to endure life, I found that I had *lost my halfpenny!* I buried my head under the miserable sheet and rug, and cried like a child.'"—pp. 56, 57.

As a reward for his industry, proficiency, and regularity, he was promoted from corporal to serjeant-major at once, over the heads of thirty serjeants, before he was twenty years of age. After having been in the army eight years he was discharged, and although the discharge contains testimonials highly creditable to him, there seems to be no doubt of the truth of the report which has long and often been repeated, of his having brought several officers of his regiment to a court martial, upon a very grave charge, which he had not the courage to support personally.

On leaving the army he was married to a young woman, at that time a servant of all work in a private family, and whom, the first time he saw her, though she was then only thirteen years of age, he determined should be his wife. In the mean time however, and after his engagement to her, while he was with his regiment in

Nova Scotia, a rival had very nearly obtained his hand. We give our author's reflections on Cobbett's conduct in this particular, as also upon his general behaviour while a soldier.

"Cobbett is in the army, where his more youthful qualities of labour and perseverance, and impulse and ambition, continue to develope themselves, to which, in young manhood, he adds the virtue of *sobriety*. But it will be seen that his mind more expanded as he grew older, and that in his military sphere his labour, his perseverance, and his sobriety, were all made subservient aids to his ambition. By their exercise then he obtained promotion—by their exercise since in public he obtained fame!

"At that early period, in the choice of a wife, besides *impulse* and *will*, he proves the possession of strong perceptive *judgment*. It is impulse, when he says, 'I sat in the same room with her for about an hour, and I made up my mind that she was the girl for me.' It is *will* when he adds, 'From the day I first spoke to her I never had a thought of her becoming the wife of another man. I formed my resolution at once to marry her.' And it was *judgment*, appreciating industry, which chose her because she had risen before the lark, and was 'out on the snow, scrubbing a washing-tub.'

"When this 'good girl' leaves him to return to England, the young man gives her one hundred and fifty guineas, his hard earnings, to preserve her from the chances of want in his absence. His having saved a hundred and fifty guineas evidenced *frugality*—his giving them, *generosity*—and the reason of his giving them, *foresight*. Cobbett always has been, in public doctrine, and private practice, frugal, generous, and a considerer of the future.

"During the absence of his plighted bride, Cobbett approached, but did not complete infidelity. He, however, displayed whimsicality, versatility, inconsistency—which you will—one or all; and this quality, characterize it how you please, certainly runs through his public career. That he was not unfaithful in the instance we have named, was the effect of *moral reasoning power*, and *strong common sense*, both gifts which he has often publicly exercised for the good of the community.

"These, then, are the early indications of his nature, as displayed from boyhood to the age of twenty-six. We trace in Cobbett's conduct evidences of *industry*, *independence*, *impetuosity*, (considered as the force of impulse), *ambition*, *disobedience*, *obstinacy*, *pride*, *perseverance*, *impatience of control*, *sobriety*, *the power of will*, *judgment*, *frugality*, *generosity*, *foresight*, *moral reasoning power*, and *strong common sense*. Take these together, and the good prevails over the bad. Still the *melée* is an odd one; but depend upon it, that all the elements we have named were mixed and moulded in the crucible of William Cobbett's mind.

"We have deduced these inferences from his own narrative of his early private life, and we pray the reader to apply them philosophically by the test of his own moral system—to his after public writings and political deeds. So shall he get at the truth."—pp. 92—94.

He says, speaking of his return to England, "I found my little girl a servant of all work (and hard work it was) at five pounds a year, in the house of a Captain Brisac; and, without hardly saying a word about the matter, she put into my hands the whole of my hundred and fifty guineas unbroken. Need I tell the reader," he

continues, "what my feelings were? need I tell kind-hearted English parents what effect this anecdote must have produced on the minds of our children? need I attempt to describe what effect this example ought to have on every young woman who shall do me the honour to read this book?"

After spending six months in France in 1792, where he meant to have remained longer, had it not been that he foresaw the danger Englishmen would have to encounter, especially such as he, who at that period of his life was a royalist, he repaired to America, where through a letter of recommendation from the American ambassador at the Hague, to Mr. Jefferson, he applied for employment under government; but not succeeding in obtaining any, he betook himself to authorship.

"'In the month of July 1794,' he says, 'the famous Unitarian doctor, Fellow of the Royal Society, London, *Citizen* of France, and Delegate to the GRANDE CONVENTION NATIONALE, landed at New York. His landing was nothing to me nor to any body else; but the fulsome and consequential addresses sent him by the pretended patriots, at once calculated to flatter the people here, and to degrade his country and *mine*, was something to me.' *It was my business, and the business of every man who thinks that truth ought to be opposed to malice and hypocrisy.*'

The person to whom Cobbett here alludes, and whom he soon set himself to attack, was a man of no small notoriety—the celebrated Dr. Priestly, then, and afterwards, remarkable for his writings on the side of the prevalent opinions in favour of democracy.

"With an assault upon this individual, embodied in a pamphlet which he called 'The Tartuffe Detected; or, Observations on the Emigration of a Martyr to the Cause of Liberty,' Cobbett commenced his career as an author: a career, since made memorable by the exhibition of every versatility of talent, every sign of activity; by the dissemination of useful knowledge and the purest moral principles; and, again, in contradiction, by the spread of dangerous doctrines, whole volumes of invective, ever-changing opinions, and the most vigorous papers that have ever been read or written, upon all sides of all kinds of political questions.

"And how was this career began?—Nearly like that of most of the lovers and ornaments of literature who were striving to turn their talents into meat and drink. Cobbett was living in Philadelphia, and he went to a Mr. Carey, a bookseller in that city. 'Mr. Carey,' he says, 'received me as booksellers generally receive authors (I mean authors whom they hope to get but little by); he looked at the title from top to bottom, and then at me from head to foot. 'No my lad,' says he, 'I don't think it will suit.' This was enough for Cobbett: more indignant at being called 'my lad,' than discouraged with the reception he had met with, he immediately repaired to a rival bookseller of the name of Bradford, whom he abstained from visiting at first, on account of the rooted hatred which he knew that person to entertain against Great Britain. His pique, however, had conquered this objection, and 'the next day,' he says, 'I went to him to know his determination. He hesitated—wanted to know if I could not make it a little more popular, adding, that unless I could, he feared that the publishing of it would endanger his windows. More

popular I could not make it—I never was of an accommodating disposition in my life.'"—pp. 99—102.

Mr. Bradford published the pamphlet, being at all expenses, such as printing, paper, binding, &c., and Mr. Cobbett had the half of the profits, after all these expenses had been paid, the said half amounting to "one shilling and seven-pence halfpenny currency of the State of Pennsylvania, or about eleven-pence three farthings sterling." Thus commenced one of the most popular authors of any age, and the most voluminous in this country for centuries. These "Observations" formed the first of that celebrated series of papers to which Cobbett affixed the signature of Peter Porcupine, and which afterwards when republished amounted to twelve volumes. But he never after the first bargain, published these jointly or *together* with Mr. Bradford, but sold them out and out at once. "A Bone to Gnaw for the Democrats," in two parts, "A Kick for a Bite," "Plain English, addressed to the People of the United States," The New Year's Gift," and "The Prospect from the Congress Gallery," succeeded the "Observations"—the copyrights of these six, bringing him about eighty pounds of English money, or thirteen pounds a pamphlet.

"With the last of the above pamphlets, 'The Prospect from the Congress Gallery,' terminated all transactions between Cobbett and Mr. Bradford, and the cause of the breach between them, throws too much light upon a point in our author's disposition to be omitted in these pages. The title of the pamphlet implies its connexion with the debates of the American congress; and after its appearance, Cobbett proposed making a mere collection of the debates, with here and there a note by way of remark. It was his intention to publish it at the end of the session, in one volume, but Mr. Bradford, doubtful of its success in this form, determined on publishing it in numbers. The following sentence, written by Cobbett, will show how the matter terminated, and is besides eminently characteristic of the writer.

"'The first number, as it was called (but not by me) was published, and its success led Mr. Bradford to press for a continuation. His son offered me, I believe, a hundred dollars a number, and I should have accepted it, had it not been for a word that escaped him during the conversation. He observed that their customers would be much disappointed, for that his father had *promised a continuation*, and *that it should be made very interesting*. This slip of the tongue opened my eyes at once. *What, a bookseller undertake to promise that I should write, and that I should write to please his customers, too!—No! if all his customers—if all the congress, with the president at their head, had come and solicited me—nay, had my life depended upon a compliance, I would not have written another line!*'

"Thus then terminated the first epoch in Cobbett's life, as an author; it was remarkable in the beginning; it was characteristic at the close. It was also an evidence of what he was to be. Six short pamphlets, written by a self-educated young stranger, who had been trained to arts of war and not of scholarship, in a new republic, had created him a fame! His first production was a bitter vituperation, treading on the heels of slander, of a

man whom he thought had vilified his country; the second was a direct attack upon democracy, penned in the most democratic of the United States; and all the rest had in them the elements of opposition to the adopted principles and growing institutions, in the midst of which he lived. But they all displayed talent, they all aimed at some given mark, and sent the arrow home; they were all the handiwork of a smith who first inflamed the irons he was to strike, and then crunched them at a blow—they gave *birth* to enemies, but they gave *strength* to his political power and reputation—for his enemies he did not care, for his power and reputation, as applied to politics, he anxiously *did*. We have more to say about all this, but for the present, we must be content that the chapter exhibits to the reader, how, as a writer and a politician, William Cobbett began his career."—pp. 105—107.

These pamphlets created a great stir in America, and Cobbett, who now thought himself entitled to assume a corresponding position in society, commenced to be his own publisher in Philadelphia, and to avow himself the author of the papers in question, he at once braves the prejudices of the inhabitants by exhibiting, at the first, aristocratical portraits in his windows. At the same time he gave his pen no rest, writing as boldly, virulently, and well as before, many of his pieces being personalities, always against democracy, and in favour of moral and political order. The leading members of the Congress all came in for a share of his unmerciful flagellations, and therefore it was nothing more than should be expected, that public and private prosecutions began to beset him, to his great exultation, pointing him out as a marked man. In the mean time he was accused, amongst other things, with being a British agent, a spy, in the pay of Pitt. They opened his letters, and after they durst no longer do so, an opportunity soon occurred for prosecuting him. But the jury threw out the bill.

"It is amusing to find the author immediately after his victory, giving tongue to such a sentence as the following.

"'It hardly ever becomes a man to say much of his private character and concerns; but, on this occasion, I trust I shall be indulged for a moment. I will say, and I will make that saying good, whoever shall oppose it, that I have never attacked any one, whose private character is not, in every light in which it can possibly be viewed, as far beneath mine as infamy is beneath honour. Nay, I defy the city of Philadelphia, populous as it is, and respectable as are many of its inhabitants, to produce me a single man, who is more sober, industrious, or honest; who is a kinder husband, a tenderer father, a better master, a firmer friend, or (though last not least) a more zealous and faithful subject.

"'Most certainly it is unseemly in any one to say thus much of himself, unless compelled to it by some public outrage on his character; but when the accusation is thus made notorious, so ought the defence. And I do again and again repeat, that I fear not a comparison between my character and that of any man in the city; no, not even with that of the very judge who held me to be the worst of miscreants. His honour is welcome, if

he please, to carry this comparison into *all* the actions of our lives, public and *domestic*, and to extend it beyond ourselves to *every branch of our families.*'

"Thus terminated his first law adventure in the United States; but not his hatred towards Judge M'Kean, whom Cobbett ever afterwards continued to pursue with a fierce and unrelenting vengeance"—pp. 127, 128.

In an action of slander he was however assessed five thousand dollars as damages, and soon afterwards he returned to England, where, for a long time, he treated the Americans with his characteristic rancour, and where he became the uncompromising opponent of the Addington administration. But Pitt's *hauteur* towards him had its effect.

"On his return from America, Cobbett commenced the publication of a daily paper, called the *Porcupine*. It contained some articles of extraordinary talent and energy, one especially, which was read from every pulpit in the kingdom; and for which Mr. Windham declared in his place in the House of Commons, the author deserved a statue of gold. The career of this paper was not long, and on its discontinuance he commenced his far-famed *Weekly Register*, which for upwards of thirty years was the vehicle of his opinions and his feelings. In the course of its long progress, the character of the work underwent great changes, as did its plan and arrangement. It originally comprised a report of the Parliamentary Debates, but this was dropped at the end of the fourth volume. One main object of the work was to collect together all public papers, and other official documents to whatever nation relating. This for some time was carefully adhered to; but latterly, state papers formed a very subordinate part of the *Register*. From the first it was the magic power of the Editor's pen, which imparted to the *Register* its principal value, and gained for it its unrivalled popularity.

About the time of commencing the *Register*, Cobbett began business as a bookseller in Pall Mall. But trade, it may be believed, occupied a very small share of his attention. He was steeped to the lips in politics; and at this time enjoyed, in a high degree, the confidence of some of the most eminent men of the day. Windham was his first and firm friend. Pitt stood aloft, and refused to meet the author of the *Register* at Windham's table. This superciliousness Cobbett resented; indeed, he was not of a temper to submit to it tamely; and it has been said, that the unseasonable *hauteur* of this distinguished statesman was the cause of the great change which subsequently took place in Cobbett's political views. At this time, however, he was conservative in heart and soul. He denounced the idea of peace with regicide France, with as much earnestness as Mr. Burke had formerly employed in the same cause, and the conclusion of the treaty of Amiens called forth his unqualified reprobation. The illumination which took place on this occasion called forth from Cobbett one of those manifestations of opinion, from which he was never withheld by any considerations of prudence or expediency. Amidst the blaze of light which spoke the universal joy at the return of peace, his house in Pall Mall was shrouded in the most anti-pacific darkness. The mob, who on such occasions parade the streets and issue their mandates for lighting up, assembled in front of his house, and demanded the usual testimony of rejoicing. But Cobbett, with that dogged independence

which was so remarkable a feature in his character, refused to save his windows at the expense of his principles. It happened that an adjoining house was under repair, and a large pile of bricks was collected in the street. So ready a supply of ammunition offered to the mob, already fully prepared for mischief, was a temptation too strong to be resisted. The bricks were quickly transferred to the hands of the votaries of peace, and as quickly discharged from thence against Cobbett's windows."—pp. 152—155.

Three of the offenders were brought to trial, found guilty, and fined; and when their counsel asked Cobbett if he would not join the jury in a recommendation to the mercy of the court, which they had expressed, his answer was, "Certainly not, sir; I came here to ask for justice, and not for mercy." Ere long, he was himself tried for certain libels on the Irish government, and heavily fined; from this period a gradual change may be discerned in his political attacks and disquisitions. He commenced them in a series of papers upon the funding system, and other indications of altered views became apparent. He also begun a course of letters to Mr. Pitt, of a significant character; and as his old friends gradually fell off from him, he acquired new ones on the opposite side, such as Sir Francis Burdett, who, from being the victim of his bitter invective, became suddenly the object of his panegyric; nor did he fail even of soon becoming the foremost of radical reformers, in 1809, attracting the notice of the attorney-general, for an alleged libel in the "Register," relating to the flogging of some men. On this occasion he was also found guilty, and sentenced to be imprisoned for two years, to pay a fine of a thousand pounds to the king, and at the expiration of the two years, to give security for his good behaviour for seven years, himself in three thousand pounds, and two securities in one thousand each.

"His 'Register' of the 14th of July is dated from Newgate. It thus commences:—

"'After having published seventeen volumes of this work, embracing the period of eight years and a half, during which time I have written with my own hand nearly two thousand articles upon various subjects, without having, except in one single instance, incurred even the threats of the law, I begin the eighteenth volume in a prison. In this respect, however, I only share the lot of many men who have inhabited this very prison before me; nor have I the smallest doubt that I shall hereafter be enabled to follow the example of those men. On the triumphing, the boundless joy, the feasting and shouting of the peculators, or public robbers, and of all those, whether profligate or hypocritical villains, of whom I have been the scourge, I look with contempt, knowing very well, feeling in my heart, that my situation, even at this time, is infinitely preferable to theirs; and, as to the future, I can reasonably promise myself days of peace and happiness, while continual dread must haunt their guilty minds; while every stir and every sound must make them quake for fear. *Their* day is yet to come.'"—pp. 171, 172.

At this time, besides the "Political Register," he was carrying

on "The Parliamentary History," "The Parliamentary Debates," and "The State Trials." He suffered the whole term of imprisonment to which he had been sentenced, and this incarceration naturally was never forgot by him. On his liberation his activity seemed to have received a new impulse, nor did any literary means escape him, which he had in his power, of annoying those at the head of affairs. He reduced the price of his "Register," and called into existence that "Twopenny Trash," which it is understood ultimately led the government to procure the passing of the notorious Six Acts; at least he always asserted that they were passed for the purpose of silencing him. He did not, however, wait for their operation, but again passed over to America—driven thither by the dread of one prosecution—which he had previously left from the effects of another; but professing principles the very reverse of those he had there formerly so zealously urged.

"Cobbett remained in America till the latter end of the year 1819. A part of the interval of his stay in that country he travelled with a view to the acquirement of agricultural information, and the result of his labour or leisure, call it which you will, was the publication of the work which he entitled 'A Year's Residence in America.' Meanwhile he was otherwise industrious. He continued to annoy the ministry at home by the regular publication of his wide-spreading twopenny Register. This he composed in America and regularly transmitted to England, where its sale became unparalleled in the history of political literature.

"While in the United States, after his travelling tour, Cobbett resided in a place called 'Long Island,' a cheerful and pleasant home, which the composition of his 'Register,' and the excitement attendant upon its publication in England, relieved of the irksomeness and restless longing after action, so commonly the companions of an ambitious man in exile. There is no doubt, however, but that Cobbett had the same yearning which the banished of all lands are everywhere recorded to have felt towards their native country. On the 21st of April, 1818, we find him writing thus from 'over the seas.'

"'I myself am bound to England for life. My notions of allegiance to country; my great and anxious desire to assist in the restoration of her freedom and happiness; my opinion that I possess in some small degree, at any rate, the power to render such assistance; and above all the other considerations, my unchangeable attachment to the people of England, and especially those who have so bravely struggled for our rights: these bind me to England.'

"Whilst in Long Island, personally, Cobbett was yet by his writings and renown in the very presence of his own conntrymen. Emigrants sent home accounts of him, and men who visited the locality in the course of their tours returned home with his name in their journals, and a description of his looks, habits, and pursuits, commonly increased the interest of books of travels in America."—pp. 199—201.

In 1819, the enactments that had made it advisable for Cobbett to quit England were repealed, and he returned again, bringing with him the bones of Tom Paine, an importation which he soon began to feel to have been unwisely made. He even felt himself

obliged to disclaim all approval of Pain's theological opinions, and on one occasion, denied that he had ever read the works that contain them—an awkward situation for a man to place himself in, and which nothing could extricate him from, but his extraordinary abilities. But some other statements that bear upon his character and circumstances may now be quoted.

"Cobbett had, since his change of politics in 1805, advocated the principles of Sir Francis Burdett; he had mixed himself up with his elections for Westminster, with all the influence of his person, and all the power of his pen; and those very elections are the subjects of some of his most fervid and pungent essays. From being the partizan, he became the friend of Sir Francis, and a personal as well as political intimacy strongly existed between them; and when Cobbett came out of the prison of Newgate, Sir Francis was the chairman of a dinner that was given him at the Crown and Anchor; from that chair he proclaimed him in these very words; 'pre-eminent alike in talent and in virtue, always found at his post, that post the foremost, and always labouring with zeal, and with effect.'

"This intimacy between the two renowned radicals of the time, was maintained until the month of February, 1817, when it was suddenly cut short, and no intercourse afterwards took place between them, even up to the time of Cobbett's death.

"During the existence of the friendship, however, Cobbett had received from Sir Francis, whether as a loan, whether as a gift, whether for any stipulated purpose, the sum of two thousand pounds, which were never afterwards repaid; a fact which has always been flung by his enemies in Cobbett's teeth, as a positive stain upon his character, which they would suffer no explanation of his to wipe away. Even on the day after his death the 'Times' newspaper made an allusion to the circumstance, and implied that Sir Francis Burdett could throw more light upon the nature of Cobbett's transactions in money matters than might altogether redound to his credit. Beyond this the 'Times' did not go, but it was evident that it held its peace rather upon the *De mortuis nil nisi bonum* principle, than on account of any disbelief of the fraudulent conduct of Cobbett." —pp. 215—217.

Cobbett, as all the world, or rather all the readers of his "Register" know, has a defence for himself, as regards Sir Francis Burdett; but into the merits or presumptions in the case, we shall not enter; neither does our author, further than to state both sides of the story. It cannot be questioned, however, that ever after 1817, he turned round on the baronet, with a hatred violent in proportion to his former partizanship, and with a perseverance that was only stopped by death.

On his second return from America, trials at law soon welcomed him, at a time too, that in his worldly circumstances, he was a ruined man; and to add to his embarrassment, he commenced a daily newspaper, which existed for about two months only, and which was attended with considerable loss. But in spite of losses and law damages besetting him in shoals, his mind was ever salient and inventive.

"Thus, during all this time, while in these private matters the trials and decisions were going against him, he busied himself with working out the purposes of his ambition. There can be no doubt but that this always fed his mind with a desire to become one of the representatives of the people in the Commons' House. His life was essentially political, and so vigorously, so industriously political too, that he looked upon a seat in parliament as *the* natural epoch in it that must come to pass, and which his self-confidence, his pride, and the belief in his own power all combined to hasten. Accordingly, the very first general election that took place after his arrival—the election of 1820—he made a bold stroke for admission into the legislature by becoming a candidate for the representation of COVENTRY. He had several engines at work: besides his 'Register,' he had started (for we cannot say established) an evening paper, which he called 'Cobbett's Evening Post,' and in which he did not fail to advocate and advance his claims to a seat in parliament: not only by political writing, but, practically, in the shape of appeals to the purses as well as the principles of his friends. He published an address to the reformers on the subject of raising a sum of money to defray the expenses attending his election; and in this document (bearing date 5th February, 1820), he gives a long account of his life and writings, his industry, and his exertions for the public."—pp. 232, 233.

He was defeated in this contest, as also in his attempt to enter parliament for Preston. After this second defeat, he returned with fresh ardour to his political writings.

"He made tours through different parts of the country, with a view to its agricultural improvement, from the fruits of his observations, and he published the journal which he kept of them under the title of 'Rural Rides.' He also wrote and published his 'Advice to Young Men,' a book full of principles of lofty virtue, and maxims of enduring truth. In a small compass it affords the purest guide to a proper regulation of the mind, for the fulfilment of all the social duties, and no man can act up to its contents, without being a worthy, an useful, and a respectable member of society. This excellent book was printed in the year 1829, up to which time he gave, in his preface, the following account of what his life had taken him through:—

"'Talk of rocks, and breakers, and quagmires, and quick-sands,' says he, 'who has ever escaped from so many as I have? Thrown (by my own will, indeed), on the wide world, at a very early age, without money to support, without friends to advise, and without book-learning to assist me; passing a few years dependent solely on my own labour for my subsistence; then becoming a common soldier, and leading a military life, chiefly in foreign parts, for eight years. Quitting that life after—really for me, high promotion, and with, for me, a large sum of money (about 150*l.*); marrying at an early age, going at once to France to acquire the French language; thence to America, passing eight years there, becoming bookseller and author, and taking a prominent part in all the important discussions of the interesting period from 1793 to 1799, during which there was, in that country, a continued struggle carried on between the English and the French parties: conducting myself, in the even active part I took in that struggle, in such a way as to call forth marks of unequivocal approbation from the government at home. Returning to England in 1800; resuming

my labours here, suffering during these twenty-nine years (this was written in 1829), two years of imprisonment, heavy fines, three years' self-banishment to the other side of the Atlantic, and a total breaking of fortune, so as to be left without a bed to lie on; and during these twenty-nine years of troubles and of punishments, writing and publishing, every week of my life, whether in exile or not, eleven weeks only excepted, a periodical paper, containing more or less of matter worthy of public attention; writing and publishing during the same twenty-nine years, a grammar of the French, and another of the English language; a work on the Economy of the Cottage; a work on Forest Trees and Woodlands; a work on Gardening; an account of America; a book of Sermons; a work on the Corn-plant; a history of the Protestant Reformation; all books of great and continued sale, and the *last*, the book of unquestionably the greatest circulation in the whole world, the Bible only excepted; having, during these same twenty-nine years of troubles and embarrassments without number, introduced into England the manufacture of straw-plat; also several very valuable trees; having introduced, during the same twenty nine years, the cultivation of the corn-plant, so manifestly valuable as a source of food; having during the same period, always (whether in exile or not) sustained a shop of some size, in London; having, during the whole of the same period, never employed less, on an average, than ten persons, in some capacity or other, exclusive of printers, bookbinders, and others, connected with papers and books; and having, during these twenty-nine years of troubles, embarrassments, prisons, fines, and banishments, bred up a family of seven children to man's and woman's state. If such a man be not, after he has survived and accomplished all this, qualified to give advice to a young man, no man is qualified for that task"—pp. 253—257.

In 1829, and the two succeeding years, the events in Europe, the Reform Bill at home, borough corruptions, and the incendiarism that prevailed in many agricultural districts, occupied his aroused and powerful spirit. Indeed, the last of these hurried him to the verge of sedition, for which he was tried, Sir Thomas Denman being at that time attorney-general. We are now coming, however, so close upon the present time that we need not mark the stages of Cobbett's latter career regularly or particularly. The trial under the Whigs, charging him with inciting the agricultural labourers to acts of incendiarism, was the eighth that he had been exposed to upon a charge of libel. His speech on this occasion occupied six hours. He most cordially hated the Whigs, and on this occasion had his triumph over them—the greatest indeed that he ever obtained in any similar case—and which he followed up with the strongest evidences of unrelenting rancour.

From the time of his trial to the passing of the Reform Bill, Cobbett's time, we are told by the author, was almost equally divided between writing, travelling, and lecturing. His great design was to prepare the people for the elections under the new bill, under which he became a member of the House of Commons, although the Whigs' Reform was far from satisfactory to him; for he was one not likely to be contented with any such measure, unless it had

been framed by himself. His parliamentary career is, we think, very justly sketched in the following paragraphs.

"Cobbett did not wait long for an opportunity to address the House, for on the 7th of February, 1833, he appears among the honourable members who delivered their opinions on the usual motion for an address in an answer to the king's speech. He personally addressed himself to the affairs of Ireland—the Whigs and political economists did not escape without severe castigation—and Mr. Macauley was selected as the especial object of his censure. On bringing up the report he again spoke at length, and when interrupted by the usual expressions of parliamentary impatience, 'Question, question,' 'Divide, divide,' he declared that a division should not take place for two hours unless he was allowed to explain his reasons to the house. This threat, as the character of the man afforded a presumption that it was not an idle one, secured to him the attention he required.

"His parliamentary career displayed little of the originality which was looked for from the versatile author of the 'Political Register,' and was on the whole marked by a calmness and moderation little to be expected. The great stain upon his conduct, as a member of the legislature, was his motion for an address to his majesty, praying him to dismiss Sir Robert Peel from the privy council. The absurd ground for this motion was the alteration of the currency made under the auspices of the right honourable baronet. A motion more frivolous, more absurd, and with pain, it must be added, more disreputable to its author, was never made within the walls of either House of parliament. On the change in the currency, opinions have differed, and will continue to differ. But the honourable motives of Sir Robert Peel have never been questioned by any but Mr. Cobbett, and to inflict a severe mark of disgrace upon a distinguished statesman for a line of conduct conscientiously adopted in the discharge of his duty to the crown and country, would have been an act of injustice which few men, it may be hoped, in any station, would have dared to recommend. When Sir Robert Peel rose to address the house he was received with the most deafening cheers, which lasted upwards of a quarter of an hour. The division—for the motion was actually pressed to a division—was equally triumphant in his favour. In a House of three hundred and two members, four only were found to vote with Mr. Cobbett, leaving two hundred and ninety-eight to ratify the triumph of Sir Robert Peel. This unhappy step unquestionably destroyed Cobbett's influence both within and without the house.

"He continued, however, to attend with great regularity, and occasionally to take part in the debates. At the general election, which followed Sir Robert Peel's accession to the helm of power, he was again returned for Oldham, and resumed his duties in the new parliament without any reason to believe that his mortal career was approaching to an end. The motion of the Marquis of Chandos, on the malt tax, called forth all the interest which he was accustomed to take in agricultural questions. He remained in his place during the whole of the debate, and, as he stated, intended to answer at length the arguments of the advocates for the continuance of the tax, but was prevented by a sudden attack of a peculiar disease of the throat to which he was subject. From

the effects of this evening, it is supposed that he never entirely recovered." —pp. 286—289.

It is to be recollected that hitherto the particular events in Cobbett's life, now extracted from the present volume by us, are as they have been given by that remarkable man himself; nor ought they to be taken in any other light than as highly characteristic of the man. Whether his biography may hereafter appear, as it presented itself to those intimately acquainted with him, and as an impartial history, we cannot say; but one thing is clear, that until we can "see ourselves as others see us," there can be little reliance on any piece of auto-biography, save as affording a peculiar opportunity for the display of a portion of a man's disposition and qualities. These, in the subject of the present volume, however, were so extraordinary, and his description of them so piquant, that whatever we may otherwise judge of the man, nothing can be more characteristic than the narration which he has left, and which we shall continue to quote from, a little farther.

Taking Cobbett in his character of himself as a husband, he says, that he never "*dangled* about the heels" of his wife—he never went *a*-walking with her, for the sole purpose of walking, in the whole course of his life. He hated "a dangler, who is more like a footman than a husband." His great study was to prove his anxiety to his wife at certain times of peril to her, "and for which times you nevertheless wish." His wife was afraid of thunder and lightning, and like all such, she wanted company, in those seasons of danger—and "be I at what I might, if within reach of home, I used to quit my business and hasten to her, the moment I perceived a thunder-storm approaching." The most affecting and manly account we have ever seen of such conjugal demonstrations of love is to be found in the extract we now offer.

"'In the year 1809, some English local militia men were *flogged*, in the Isle of Ely, in England, under a guard of *Hanoverians*, then stationed in England. I, reading an account of this in a London newspaper, called the *Courier*, expressed my indignation at it in such terms as it became an Englishman to do. The Attorney-General, Gibbs, was set upon me; he harassed me for nearly a year, then brought me to trial, and I was, by Ellenborough, Grose, Le Blanc, and Bailey, sentenced to *two years' imprisonment* in Newgate, to pay a fine to *the king* of *a thousand pounds*, and to be held in heavy bail for *seven years* after the expiration of the imprisonment! Every one regarded it as a sentence of *death*. I lived in the country at the time, seventy miles from London; I had a farm on my hands; I had a family of small children, amongst whom I had constantly lived; I had a most anxious and devoted wife, who was, too, in that state, which rendered the separation more painful ten-fold. I was put into a place amongst *felons*, from which I had to rescue myself at the price of *twelve guineas a week* for the whole of the two years. The *king*, poor man! was, at the close of my imprisonment, not *in a condition*, to receive the *thousand pounds*; but his son, the present king, punctually received it '*in his name and behalf*;' and he keeps it still.

"'The sentence, though it proved not to be one of *death*, was in effect, one of *ruin*, as far as then-possessed property went. But this really appeared as nothing, compared with the circumstance, that I must now have *a child born in a felon's jail*, or be absent from the scene at the time of the birth. My wife, who had come to see me for the last time previous to her lying-in, perceiving my deep dejection at the approach of her departure for Botley, resolved not to go; and actually went and took a lodging as near to Newgate as she could find one, in order that the communication between us might be as speedy as possible; and in order that I might see the doctor, and receive assurances relative to her state. The nearest lodging that she could find was in Skinner-street, at the corner of a street leading to Smithfield. So that there she was, amidst the incessant rattle of coaches and butchers' carts, and the noise of cattle, dogs, and bawling men; instead of being in a quiet and commodious country-house, with neighbours and servants and everything necessary about her. Yet, so great is the power of the mind in such cases, she, though the circumstances proved uncommonly perilous, and were attended with the loss of the child, bore her sufferings with the greatest composure, because, at any minute she could send a message to, and hear from, me. If she had gone to Botley, leaving me in that state of anxiety in which she saw me, I am satisfied that she would have died; and that event taking place at such a distance from me, how was I to contemplate her corpse, surrounded by her distracted children, and to have escaped death, or madness, myself? If such was not the effect of this merciless act of the government towards me, that amiable body may be well assured that I have *taken and recorded the will for the deed*, and that as such it will live in my memory as long as that memory shall last." pp. 302—304.

He elsewhere tells us, that till he had a second child no servant ever entered his house, though well able to keep one. He also says he had at that time a great deal to do (and when, we ask, did he not do more than perhaps any man living?); but never could he spare a minute from business without having the child in his arms; "and that famous Grammar for teaching French people English," was written "by me, in hours not employed in business, and, in a great part, during my share of the night-watchings over a sick, and then only child, who, after lingering many months, died in my arms."

As a father and in the education of his children, we select some parts of his account. He studied his children's bodily health first of all, making early rising, and out-of-door pursuits, their choice and delight. He was fond himself of *book-learning*, and wished them to possess it too; but "never did I *impose it* upon any of them."

"'I effected every thing without scolding and even without *command*. My children are a family of *scholars*, each sex its appropriate species of learning; and, I could safely take my oath, that I never *ordered* a child of mine, son or daughter, *to look into a book*, in my life. My two eldest sons, when about eight years old, were, for the sake of their health, placed for a very short time at a clergyman's at Micheldever, and my eldest daughter, a little older, at a school a few miles from Botley, to avoid taking them to London in the winter. But, with these exceptions, never had they, while

children, *teacher* of any description; and I never, and nobody else, ever taught any one of them to read, write, or any thing else, except in *conversation*; and yet, no man was ever more anxious to be the father of a family of clever and learned persons.

"A large, strong table, in the middle of the room, their mother sitting at her work, used to be surrounded with them, the baby, if big enough, set up in a high chair. Here were ink-stands, pens, pencils, India rubber, and paper, all in abundance, and every one scrabbled about as he or she pleased. There were prints of animals of all sorts; books treating of them: others treating of gardening, of flowers, of husbandry, of hunting, coursing, shooting, fishing, planting, and in short, of every thing, with regard to which *we had something to do*. One would be trying to imitate a bit of my writing, another *drawing* the pictures of some of our dogs or horses, a third poking over *Bewick's Quadrupeds*, and picking out what he said about them; but our book of never-failing resource was the *French Maison Rustique, or Farm-house*, which, it is said, was the book that first tempted Duquesnois (I think that was the name), the famous physician, in the reign of Louis XIV., *to learn to read*. Here are all the *four-legged animals*, from the horse down to the mouse, *portraits* and all; all the *birds, reptiles, insects*; all the modes of rearing, managing, and using the tame ones; all the modes of taking the wild ones, and of destroying those that are mischievous; all the various traps, springs, nets; all the implements of husbandry and gardening; all the labours of the field and the garden exhibited, as well as the rest, in plates: and there was I, in my leisure moments, to join this inquisitive group, to read the *French*, and tell them what it meaned in *English*, when the picture did not sufficiently explain itself. I never have been without a copy of this book for forty years, except during the time that I was fleeing from the dungeons of Castlereagh and Sidmouth, in 1817: and, when I got to Long Island, the *first book* I *bought* was another *Maison Rustique*.

"'What need had we of *schools*? What need of *teachers*? What need of *scolding* and *force*, to induce children to read, write, and love books? What need of *cards*, *dice*, or of any *games*, *to* '*kill time*;' but, in fact, to implant in the infant heart a love of *gaming*, one of the most destructive of all human vices? We did not want to '*kill time*,' we were always *busy*, wet weather or dry weather, winter or summer. There was no *force* in any case; no *command*; no *authority*; none of these was ever wanted."—pp. 323—326.

Book-learning, he says, crept in of its own accord. Children naturally want to be like their parents, and to do what they do. But every parent is not William Cobbett, or situated as he was. This, however, he was well aware of, and made due allowances; still, since in many respects his example is admirable, as well as most strikingly characteristic, we shall notice some other parts of his educational system, or rather want of system; for were it nothing else than the more than poetically beautiful (they are all that is severely faithful and nobly masculine) pictures which they contain of a passion for rural life, the treat will be felt as truly great, by every healthful spirit. He has been describing the style of education he had pursued during the early stages of his childrens' lives, and thus proceeds:—

"'In this happy state we lived, until the year 1810, when the government laid its merciless fangs upon me, dragged me from these delights, and *crammed me into a jail among felons.* This added to the difficulties of my task of *teaching*; for now I was snatched away from the *only* scene in which it could, as I thought, properly be executed. But even these difficulties were got over. The blow was, to be sure, a terrible one; and, oh God! how was it felt by these poor children! It was in the month of July when the horrible sentence was passed upon me. My wife, having left her children in the care of her good and affectionate sister, was in London, waiting to know the doom of her husband. When the news arrived at Botley, the three boys, one eleven, another nine, and the other seven years old, were hoeing cabbages in that garden which had been the source of so much delight. When the account of the savage sentence was brought to them, the youngest could not, for some time, be made to understand what a *jail* was; and, when he did, he, all in a tremour, exclaimed, 'Now I'm sure, William, that PAPA is not in a place *like that!* The other, in order to disguise his tears and smother his sobs, fell to work with the hoe, and *chopped about like a blind person.* This account, when it reached me, affected me more, filled me with deeper resentment than any any other circumstance.

"'Now, then, the *book-learning* was *forced* upon us. I had a *farm* in hand. It was necessary that I should be constantly informed of what was doing. I gave *all the orders*, whether as to purchases, sales, ploughing, sowing, breeding; in short, with regard to every thing, and the things were endless in number and variety, and always full of interest. My eldest son and daughter could now write well and fast. One or the other of these was always at Botley; and I had with me (having hired the best part of the keeper's house) one or two, besides either this brother or sister; the mother coming up to town about once in two or three months, leaving the house and children in the care of her sister. We had a HAMPER, with a lock and two keys, which came up once a week, or oftener, bringing me fruit of all sorts of country fare, for the carriage of which, cost free, I was indebted to as good a man as ever God created, the late Mr. George Rogers, of Southampton, who, in the prime of life, died deeply lamented by thousands, but by none more deeply than by me and my family, who have to thank him, and the whole of his excellent family, for benefits and marks of kindness without number.

"'This HAMPER, which was always, at both ends of the line, looked for with the most lively feelings, became our *school.* It brought me *a journal of labours, proceedings*, and *occurrences*, written on paper of shape and size uniform, and so contrived, at to margins, as to admit of binding. The journal used, when my son was the writer, to be interspersed with drawings of our dogs, colts, or any thing he wanted me to have a correct idea of. The hamper brought me plants, bulbs, and the like, that I might *see* the size of them; and always every one sent his or her, *most beautiful flowers;* the earliest violets, and primroses, and cowslips, and blue-bells; the earliest twigs of trees; and, in short, every thing that they thought calculated to delight me. The moment the hamper arrived, I, casting aside every thing else, set to work to answer *every question*, to give new directions, and to add anything likely to give pleasure at Botley. *Every* hamper brought one '*letter*,' as they called it, if not more from every child; and to *every* letter I wrote *an answer*, sealed

up and sent to the party, being sure that that was the way to produce other and better letters; for, though they could not read what I wrote, and though their own consisted at first of mere *scratches*, and afterwards, for a while, of a few words written down for them to imitate, I always thanked them for their '*pretty letter*;' and never expressed any wish to see them *write better*; but took care to write in a very neat and plain hand *myself*, and to do up my letter in a very neat manner.'"—pp. 332—337.

After the age of fourteen or so, he says, every one of his children became a reader and writer according to fancy. "As to books, with the exception of the *poets*, I never bought, in my whole life, any one that I did not want for some purpose of utility, and for *practical* utility too;" the whole collection has been sometimes snatched from him, but "go and kick an ant's nest about, and you will see the little laborious courageous creatures instantly set to work to get it together again;" and there is no doubt that Cobbett followed their example with a rare perseverance and spirit. Whilst he was in Newgate, he received "volumes of letters" from his children, "from the scrawl of three years, to the neat and beautiful hand of thirteen." "I dictated Registers to them, at the age of thirteen." I could leave my house and affairs, the paying of men, or the going from home on business, to them at an age when boys in England, in general, want servants to watch them, to see that they do not kill chickens, torment kittens, or set buildings on fire."

There are in the present volume several anecdotes, descriptive of Cobbett, and we should presume of such a man, that an intimate acquaintance with hit life, might enable some one to furnish a rich collection of such morsels. The great purposes, however, which a sketch of his career should serve, may be sufficiently enforced from the snatches we have now gathered of it, as coming from his own pen. He is now the property of history, and he has bequeathed lessons of no ordinary value to posterity. Let us advert to some of these, as they have addressed themselves to us, on reading this volume; not because the statements are novel, or that our reflections have not been in some shape or another, hundreds of times repeated or entertained, but because this is the only opportunity which we could possibly seize for recording our sentiments regarding the deceased.

Nothing perhaps strikes one so strongly and so early in perusing Cobbett's writings, and his account of himself, which is ever forming a part of these writings, as his consummate egotism. Every sketch of him, that has been given, dwells upon this broad and palpable feature of his character. The next thing, not secondary in point of its importance to the human character, but of discovery in reading the autobiography as collected and arranged in the present volume, is Cobbett's total want of religion, or if you will, high moral principle. Some may think this assertion is uncharitable,

or at least, that we have nothing to do with motives. Charity here indeed, might be all very well, in the case of any remarkable man, provided that man has not occupied himself so long, so assiduously, and so minutely, in telling us what he is, and what he is not—what he has or has not done. But is it not strange, that when disclosing his method of tuition, or of self regulation, Cobbett makes no allusion to any motive or rule more sacred than what sagacity or wilfulness suggested? We need the less wonder then, that in his public capacity, we have none of those elevated or refined virtues, of a sustained vigour, which many men of hot temperaments or strong feelings, have exhibited, by attaching themselves to a high and invariable standard. Cobbett, indeed, was as vindictive, rancorous, and unstable, as a prodigious intellect and unbridled impulses, reckless of consistency and consequences could render him. While then, we admit, that as a perspicuous, forcible, and often eloquent writer, he was unrivalled—while he wrote more, and with greater readiness, than any man alive, though he was self-taught, yet with respect to moral superiority in his motives or practice, the defects were so apparent, that instead of great, we call him extraordinary; believing that no real greatness can exist, where honesty and consistency are often and ever ready to be violated. He cannot be properly called great, whose conduct is as often injurious or questionable, as it is worthy of imitation; and if by such a standard William Cobbett be tried, who can resist placing him in a dubious position, which must be incompatible with real greatness?

Art. VIII.—*Scenes and Characteristics of Hindostan.* By Emma Roberts. 3 vols. London: Allen and Co. 1835.

Till of late years an unaccountable apathy and consequent ignorance prevailed in England regarding our empire in the East, considering the number of our countrymen whose residence and interests there must have given them ample opportunities for affording every sort of information. The day is changed in many respects, however, and in this particular in a remarkable degree. Many parts of India seem to be almost as familiar to us, from the numerous works recently published, descriptive of them, as were certain parts of Britain to our fathers half a century ago. This is the age of travellers and authors. War, science, and religion, have each their intelligent and enterprising servants. The curious, the idle, and the wealthy, are upon the wing, over every accessible region of the earth, annually relieving themselves of their heavy or light stock of acquired goods; and now that India is thrown open to such and all others, we do expect that the professional classes, first named, will have many companions in the wide field that was formerly exclusively trod by a comparatively few, to the great enlargement of

our information and the benefit of the Asiatics, notwithstanding the vast contributions that have been already made.

When speaking of these past contributions, however, we feel that extremely little has all along been done in the walk which our authoress has chosen; we mean in the delineation of social and domestic matters, whether as they exist among the original inhabitants of Hindostan, or the Anglo-Indians. We are inclined to say, that as regarded the latter class there has been the greater darkness. At least, in going over Miss Roberts' volumes, we have had many of our previous fancies corrected and chastised; something like the rustic youth who comes to London in hopes of finding gold for the lifting. These volumes will doubtless open the eyes of many, in respect of many things closely connected with the immediate well-being of all who proceed to the East Indies. We cannot doubt the truth of her representations. There is fidelity and character impressed on every one of her pictures. She is besides, a shrewd observer, an animated and felicitous writer, and a bold adventurer. We like her none the worse but something the better for her occasional causticity. There seems to be abundant calls for the application of such a remedy. Indeed, though household rather than national government and politics occupy her pen, we are persuaded the service she has conferred upon the community both at home and abroad will be on this account the more important. She is not, however, exclusively given to removing the veil from the domestic life of Europeans in the East, but the native chiefs and people, are also the subjects of her close and intimate observation. She is an adventurous traveller, as well as free speaker. Camps, forts, cities, ruined or young, military stations, tiger hunts, wildernesses, random life, have all been familiar to her throughout British India. And then in delineating all such matters, she has a taste for the picturesque as regards her composition and colouring, as well as the talent of a varied and graphic writer.

Although the work consists of three volumes as now published, (for in the form of a series of papers in the Asiatic Journal, it first appeared, attracting great popularity both in India and England), we need not go beyond the first volume, in search of interesting matter, either as respects the satisfaction of our readers as to the talents or value which it displays, or the enrichment of our own pages. The authoress begins with Calcutta, the city of palaces, as her descriptions and opinions are inclined to entitle it, although connoisseurs and erudite judges are apt to deny it such a flattering appellation; their critical, or perhaps dimmed eye and perverted taste, discovering faults when others are wrapt in admiration. There are many valuable suggestions given in reference to this capital, which strangers repairing thither will do well to consult. Miss Roberts is minute even as regards the accommodation to be sought and found, on a first arrival; and, with an aptitude that would do honour to an upholsterer or house-carpenter, she talks of furniture

large and small, to us most agreeably. The citizens of Calcutta evince their good sense, it would appear, in choosing comfort and convenience rather than show and gorgeous confusion in their household moveables. To an European eye, there seems even a scantiness of such articles as a London upholsterer contrives to make a fortune by, since that sort of *bijouterie* would foster insects, and also tend to impede the free circulation of the air. The custom described, however, of the servants of all castes and gradations, gliding through every apartment of a house whenever they choose, not even excepting the lower order of palanquin-bearers, whose clothing is very scanty, must be extremely offensive to female strangers. But the second chapter contains something more important still to those young ladies who in this country dream of Bengal marriages; nor are other bridal candidates spared, not even the old yellow bachelors. We must here quote at length.

"Few opinions can be more erroneous than those which prevail in Europe upon the subject of Indian marriages. According to the popular idea, a young lady visiting the Honourable Company's territories, is destined to be sacrificed to some old, dingy, rich, bilous nawaub, or, as he is styled on this side of the Atlantic, 'nabob,' a class of persons unfortunately exceedingly rare. Ancient subjects devoted to the interests of the conclave in Leadenhall-street, belonging to both services, are doubtless to be found in India, some dingy, and some bilious, but very few rich; and, generally speaking, these elderly gentlemen have either taken to themselves wives in their younger days, or have become such confirmed bachelors, that neither flashing eyes, smiling lips, lilies, roses, dimples, &c. comprehending the whole catalogue of female fascinations, can make the slightest impression upon their flinty hearts. Happy may the fair expectant account herself, who has the opportunity of choosing or refusing a *rara avis* of this nature—some yellow civilian out of debt, or some battered brigadier, who saw service in the days of sacks and sieges, and who comes wooing in the olden style, preceded by trains of servants bearing presents of shawls and diamonds! Such prizes are scarce. The damsel, educated in the fallacious hope of seeing a rich antiquated suitor at her feet, laden with 'barbaric pearl and gold,' soon discovers to her horror that, if she should decide upon marrying at all, she will be absolutely compelled to make a love-match, and select the husband of her choice out of the half-dozen subalterns who may offer; fortunate may she esteem herself if there be one amongst them who can boast a staff-appointment, the adjutancy or quarter-mastership of his corps. Formerly, when the importations of European females were much smaller than at present, men grew grey in the service before they had an opportunity of meeting with a wife; there consequently was a supply of rich old gentlemen ready at every station to lay their wealth at the feet of the new arrival; and as we are told that 'mammon wins its way where seraphs might despair,' it may be supposed that younger and poorer suitors had no chance against these wealthy wooers. The golden age has passed away in India: the silver fruitage of the rupee-tree has been plucked, and love, poverty-stricken, has nothing left to offer but his roses.

"In the dearth of actual possessions, expectancies become of consequence: and now that old civilians are less attainable, young writers rank

amongst the eligibles. A supply of these desirables, by no means adequate to the demand, is brought out to Calcutta every year, and upon the arrival of a young man who has been lucky enough to secure a civil appointment, he is immediately accommodated with a handsome suite of apartments in Tank-square, styled, *par distinction*, 'the Buildings,' and entered at the college, where he is condemned to the study of the Hindoostanee and Persian languages, until he can pass an examination which shall qualify him to become an assistant to a judge, collector, or other official belonging to the civil department. A few hours of the day are spent under the surveillance of a moonshee, or some more learned pundit, and the remainder are devoted to amusements. This is the dangerous period for young men bent upon making fortunes in India, and upon returning home. They are usually younger sons, disregarded in England on account of the slenderness of their finances, or too juvenile to have attracted matrimonial speculations. Launched into the society of Calcutta, they enact the parts of the young dukes and heirs-apparent of a London circle; where there are daughters or sisters to dispose of The '*great parti*' is caressed, fêted, dressed at, danced at, and flirted with, until perfectly bewildered; either falling desperately in love, or fancying himself so, he makes an offer, which is eagerly accepted by some young lady, too happy to escape the much-dreaded horrors of a half-batta station. The writers, of course, speedily acquire a due sense of their importance, and conduct themselves accordingly. Vainly do the gay uniforms strive to compete with their more sombre rivals; no dashing cavalry officer, feathered, and sashed, and epauletted, has a chance against the men privileged to wear a plain coat and a round hat; and in the evening drives in Calcutta, sparkling eyes will be turned away from the military equestrian, gracefully reining up his Arab steed to the carriage-window, to rest upon some awkward rider, who sits his horse like a sack, and more attentive to his own comfort than to the elegance of his appearance, may, if it should be the rainy season, have thrust his white jean trowsers into jockey boots, and introduced a black velvet waistcoat under his white calico jacket. Figures even more extraordinary are not rare; for, though the ladies follow European fashions as closely as circumstances will admit, few gentlemen, not compelled by general orders to attend strictly to the regulations of the service, are willing to sacrifice to the Graces. An Anglo-Indian dandy is generally a very grotesque personage; for where tailors have little sway, and individual taste is left to its own devices, the attire will be found to present strange incongruities."—pp. 18—22.

A gentleman driving a lady out in his buggy, is such conclusive proof of a matrimonial proposal having been accepted, that should either prove fickle and false afterwards, a breach of promise might almost be established against the party in the supreme court. The mode of living in India is exceedingly adverse to bridal tours, for there are no hotels, no watering-places, and no post-horses, so that the poor bride must remain shut up at home. The parties in such bargains for life are described as being in general very poor and in debt. If the allowances of the writers be not exceedingly splendid, they commence for the most part living at a splendid rate. The bride's relations do not consider it necessary to be very magnificent when she is taken off their hands, so that her paraphernalia, "the

bales of gold and silver, muslins, the feathers, jewels, carved ivory, splendid brocades, exquisite embroidery, and all the rich products of the East, on which our imaginations luxuriate when we read of an Indian marriage, sink down into a few yards of white sarsnet." In country stations, marriages are even more common-place affairs.

Miss Roberts says there cannot be a more wretched situation than that of a young woman who has been induced to follow the fortunes of a married sister, under the delusive expectation that she will exchange the privations attached to limited means in England, for the far-famed luxuries of the East. Soon after their arrival, in all probability they have to travel to an up-country station; the girl is thrust into an outer cabin in a budgerow, or into an inner room in a tent; she finds herself always in the way—a continual expense. She cannot walk beyond the garden or verandah. Out-of-door recreations, such as tending flowers, is out of the question, unless before the sun has risen or after it has set. If she be musical, the hot winds have split her piano and her guitar, and there is nobody to tune it. Drawing materials are not easily to be had, and needle-work is not suited to the climate. Surely, Miss Roberts, say we, your chain of positive and negative disheartenings, which we are in our broken snatches from the paragraphs before us, sadly enfeebling, must be run out. But it is not so, gentle and fair readers; for, "if the young men who may be at the station should not entertain matrimonial views, they will be shy of their attention to a single woman, lest expectations should be formed," where it is dangerous to hand a disengaged lady often to table, though no conversation takes place, unless the gentleman be prepared to seal such marked attention by a contract for life. We, in our deep regard for the fair, are unable to go much farther, without losing self-command over our sympathetic nature, and were it not that imperative duty calls, nothing else should force us to drop into our pages the following painful statements.

"The spinsterhood of India is composed of three different classes: the first consists of the daughters of civil and military servants, merchants, and others settled in India, who have been sent to England for education, and who generally return between the ages of sixteen and twenty; these may be said to belong to the country, and to possess homes, although upon the expectation of the arrival of a second or third daughter, they are often disposed of after a very summary fashion. In the second are to be found the sisters and near relatives of those brides who have married Indian officers, &c. during the period of a visit to the mother-country, and who, either through affection for their relative, or in consequence of having no provision in England, have been induced to accompany them to the Eastern world. The third is formed of the orphan daughters, legitimate and illegitimate, of Indian residents, who have been educated at the presidencies. This latter class is exceedingly numerous, and as they are frequently destitute of family connexions, those who are not so fortunate as to possess relatives in a certain rank in life, see very little of society, and have com-

paratively little chance of being well-established. The progress of refinement has materially altered the condition of these young ladies, but has acted in a manner the very reverse of improvement, as far as their individual interests are concerned.

"A considerable number, having no support excepting that which is derived from the Orphan Fund, reside at a large house at Kidderpore, about a mile and a half from Calcutta, belonging to that institution; others who may be endowed with the interest of a few thousand rupees, become parlour-boarders at schools of various degrees of respectability, where they await the chance of attracting some young officer, the military being objects of consideration when civilians are unattainable.

"Formerly it was the practice to give balls at the establishments at Kidderpore, to which vast numbers of beaux were invited; but this undisguised method of seeking husbands is now at variance with the received notions of propriety, and the Female Orphan School has assumed, in consequence of the discontinuance of these parties, somewhat of the character of a nunnery. In fact, the young ladies immured within the walls have no chance of meeting with suitors, unless they should possess friends in Calcutta to give them occasional invitations, or the fame of their beauty should spread itself abroad. Every year, by increasing the number of arrivals educated in England, lessens their chance of meeting with eligible matches."—vol. i, pp. 41—43.

An Indian camp must be a curious spectacle. Regular streets and squares of canvas stretch over an immense tract; each regiment is provided with its bazaar in the rear; and far beyond the lines, the almost innumerable camp-followers of every description form their bivouacs. The tents of the commanding officers are indicated by small red flags; but in no place is it so easy for strangers to lose their way, on account of the uniformity of the avenues, and the havoc made by the natives of English names. Within these habitations, however, there is much more comfort than can be readily imagined by persons who are only acquainted with an European marquee. Those which are doubled-poled contain several commodious apartments, and have glass doors. They are usually lined gaily; the floors have a carpetting of a peculiar stuff, while at the back there is sufficient space, by means of a wall of canvas, for out-houses and bathing rooms, while whatever stoves and fires are required are gracefully managed; for the cold at night in winter is sharp, so that European dogs even, require warm clothing—the sudden transition is so great between the heat of the day and the frost of the night. Under the noontide glare, although the white walls of an extensive camp, over a sandy plain, be exceedingly painful to the eyes, yet in the twilight it is a romantic sight.

Miss Roberts gives a poor idea of feminine employments in India, for in that clime it is extremely difficult to find expedients either to trifle with or kill the enemy. Even the manufacture of bread seals, and bread bracelets do not flourish there. It might however be supposed that where there are so few maids, to whom credit is generally allowed for the invention of every gossip's tale, conversation would assume a higher and more intellectual tone, than

in society where needles and thimbles, satin-stitch, and chain-stitch supply the *materiel*. But—

"It is grievous to be obliged to vindicate the tabby race at the expense of that part of the creation who are styled its lords; but, sooth to say, there is no watering-place, country town, or village in England, which can match an Indian station, whether at the presidencies or in the Mofussil, for censoriousness; and it is equally matter of fact, that the male residents, young and old, married and single, if not always the actual authors of the slander, are the purveyors, disseminators, and reporters. It is to them that the ladies are indebted for all the news, private and public, at the place; they report the progress of flirtations, and hazard conjectures upon their probable issue. They are narrow observers of what is passing at every house, and carry a detailed account to the neighbouring families; not failing, of course, to put their own colouring upon every thing which they relate, or to add (for the sake of heightening the effect) a few incidents necessary to give piquancy to their narratives. Nor do these gallant cavaliers disdain to attend to trifles which are generally deemed to belong exclusively to the feminine department; they condescend to report upon flounces and furbelows, descending to all the minutiæ of plaits and puckering, and criticising the whole paraphernalia, from the crowning comb to the shoe-tie. Their descriptive powers are particularly called forth by the appearance of new arrivals. Woe to the unfortunate matron or spinster, who shall be the first to bring out any striking change of fashion! she is the mark for every witling; not a tongue is silent; it is an offence to the whole community to convict it of being behind the modes of London or Paris, and the attempt to instruct is resented as an imposition. Pretty girls often sit at their first balls without partners, none of the young men having nerve enough to dance with persons whom they and their associates have so unmercifully cut up. However exactly they may be dressed after the most approved costume of a leading milliner at home, they are considered *outré* by the old-fashioned figures with whom they are doomed to mingle; and though their patterns are gradually adopted, nothing can be more ungracious than the manner in which persons convinced against their will, conform to any thing new and strange. In all this the gentlemen are the ringleaders; it is the dread of their ridicule which influences the weaker sex. It may be said that their sarcasms are encouraged by their female friends, and their gossiping tales well received; but as they are clearly the majority, it must be in their power to introduce a better system. Complaints are eternally made of the frivolity of the women, but persons well acquainted with society in India, may be permitted to doubt whether they should be made to bear the whole burthen of the charge. A female coterie is a thing almost unknown; the dread of exposure to the heat of the sun prevents ladies from congregating together in the morning; and at dinner-parties and balls they are wholly engrossed by the gentlemen. It is thought very extraordinary, and rather disgraceful, to see a lady enter a room without the arm of a male escort; the usual complement is two. At morning calls, the master of the mansion, as soon as it is announced that there is a *Bibby Saib* (a lady) coming, is expected to rush to the door of the house, and hand the fair visitor in, though she may be accompanied by one or more gentlemen. Ladies are never seen walking together in a ball-room; and though the most elegant female can scarcely

preserve a graceful appearance while supported on each side by a male arm, it is the custom in India, and the exhibition must be made, upon pain of incurring the imputation of desiring a *tête-à-tête*. Attention and flattery will usually reconcile a woman to the loss of the society of her own sex—but by many the privation is severely felt; they miss the warm and cordial greetings, the delight of a reunion after brief absences, and the pleasing confidential chatting, to which they have been accustomed in their native land."—vol. i, pp. 75—78.

There is a mixture of meanness and magnificence in every thing Asiatic, we are told. There is an air of barbaric grandeur, at the same time, about their feasts, and Mr. Hood's pencil would revel in the delineation of the grotesque attendants and accompaniments, the very decanters being petticoated in wet clothes to keep the wine cool. The provisions for the table are on a huge baronial style, but alas! there is little appetite for such blessings in that country. In India, the gratification to be derived from dinner parties depends entirely upon the persons who occupy next chairs; and the influences there are so enervating that nothing occurs to create a sensation sufficient to produce discourse like that to be met with in Europe. "Rammohun Roy attracted more attention in London, than Lord William Bentick, or any preceding governor-general, did in Calcutta." Even though books meet a ready sale, and their perusal forms the chief amusement of leisure hours, they are rarely made the subject of conversation; and altogether the picture given of Indian society by our authoress is sufficient to check all romance about the wealth, the luxuries, the excitements of India, unless to those to whom sofas and slumbers are the chief good. She cannot join with Lord Byron in his declaration, that the cold in clime are cold in blood, or at least that the burning rays of an Indian sun are sufficient to produce those lava floods in the veins of an European, of which he speaks as resembling those burning in Etna's breast of flame. So that Indian sports are far inferior to those of our first of September, unless such stimulants as danger and death arouse the nerves and blood. To have a proper estimate of the value of cold, we state on Miss Roberts' authority, that when it was learned artificial ice could be obtained by the assistance of an air-pump and other apparatus, the novelty proved so attractive, that one luxurious native expended seven hundred pounds in the single article, at one entertainment. On account of the expense, the manufacture is seldom resorted to.

Our authoress is as precise and descriptive in her chapters on the various modes of travelling, with the concomitant circumstances, as she is in relation to city life, or domestic manners, in the settlements. But her free and active spirit seems to find such a congenial scope in the random passages of a wandering course, and in the untamed scenery of the gorgeous East, that we have, as soon as beyond the formal observances of fashionable society, and the confinement of saloons and dining rooms, such sketches from her,

as would at once tempt us to undergo all the *ennui* previously described as belonging to an Asiatic conventional existence.

The pleasantest period of the year for travelling by *dák* (post) is immediately after the breaking up of the rains, when the waters have subsided, and the earth remains moist and free from dust. We have some account of a journey undertaken by the writer and a female friend, close upon such a period of the year, from which we shall extract a few paragraphs.

"The writer retains a very vivid recollection of the wild and almost awful scene, which presented itself upon crossing a *jheel* of very considerable dimensions, in a *dák* journey undertaken during a season of heavy rain. Fortunately, though new to the country, both her companion and herself reposed perfect confidence in the resources of the natives, and, satisfied that every care would be taken of them, submitted themselves entirely to the direction of their conductors. In consequence of the state of the roads, and the difficulties which two ladies might experience in traversing a country by night, flooded in every direction, the judge of the district had directed the attendance of a *chuprassee*, who with the bearers was relieved at every stage. The presence of this person certainly gave additional security to the party, who, divested of fear, lost the sense of discomfort in the novelty of the situation. The night was as dark as a romance-writer of the Radcliffe school could desire; not a single star was to be seen along the murky sky, and, black as Erebus, a dismal waste of waters stretched its pitchy waves as far as the eye could reach. A lurid light moved along the surface of this truly Stygian lake, —the torch of a *mussaulchee*, who ventured over, up to his neck in water; this red speck settled into a point at a considerable distance, and in a short time, a large, nondescript, funereal object was dimly descried moving across. The travellers were then civilly requested to leave their palanquins, and found better accommodation than they had expected upon a *charpoy* or bedstead, which had been brought down to the edge of the water for them to sit on.

"While watching the progress of the palanquins, which were taken over one at a time, the raft not being strong enough to bear them both at once, there was ample opportunity to contemplate the landscape. It was darkness made visible by the red glare of a few torches, which gave indistinct glimpses of the surrounding objects; sometimes they threw their waving flames upon the swart faces of a wild groupe, apparently struggling in the water, round the shapeless raft—fiendish forms, well-suited to the murky depths whence they seemed to have emerged from abysses still more fearful. At length the floating mass a third time approached the shore, and half a dozen men, taking up the *charpoy*, carried it a few yards into the water. The side of the raft being obtained, the passengers were placed upon it, and they found themselves fairly launched on a sea of sable hue; blackness was above, around, below, and should any accident occur to the slight vessel, if such it might be called, which bore them on, there would be little chance of a rescue from the dingy flood. The passage was fortunately achieved in safety, and most gladly did they quit their damp couch upon the wet grass for their comfortable palanquins, whence they cast a parting glance upon the dreary expanse they were leaving behind. After an absence of eight months, the travellers returned; not a single vestige remained of the lake of the dis-

mal swamp, which had been transformed into a basin of deep sand, bare, barren, and thirsty. The *nullahs* also were dry, the grass had disappeared, and with it nature's loviest charms."—vol. i, pp. 217—219.

The floods, though rather too abundant for comfort, are exceedingly picturesque; all the low grounds are inundated, and the bearers are obliged to wade, sometimes knee-deep, at another time up to the waist in water. In dangerous passes they are compelled to raise the palanquin upon their heads, and the utmost vigilance is necessary to secure the live stock from a ducking, so that the traveller is little inclined to laugh at the droll appearance of the equipage, through such seemingly interminable sheets of water. The carriers therefore proceed very cautiously, while those off duty assist them by giving each a hand; the same thing is done on slippery roads, so that the palanquin is literally handed along like a lady.

In the cold season, the civilians of India often realize those exquisite dreams raised by the charming pictures of the Wood of Ardennes, in Shakespear's charming delineation of sylvan life. They frequently live for weeks together "under the green wood tree," when the climate is of the most desirable temperature; clear sunny skies, attended by breezes cool enough to render woollen garments, and a cheerful fire, essential comforts. All are ready to accompany the judge or collector on such occasions, which combine the delights of a *pic-nic* and sporting party, and which furnish the best display of the grandeur and wealth of India—a sight not to be surpassed by a congress of princes meeting in a European field. A youth of a vivid imagination would scarcely be persuaded that the romantic scene before him was not a creation of the brain, a dream of enchantment, from which he must awake to sober and sad reality. Notwithstanding the evidence of his senses, it is difficult to convince him of the possibility of the actual existence of so much elegance, refinement, and riches, in the centre of moss-grown rocks, and apparently interminable forests. He is full of doubt and wonder, now delighted with some incident in savage life, such as the rousing a huge elk from his lair, and next solacing himself with the latest importation of Parisian perfumery, or the pages of a fashionable novel. His apartment has all the luxuries that modern art has invented, nor in viands, sports, male or female society, can any place excel these sylvan shades; for here it would seem all the charms of Asia unite, with the recovered and full experience of European life.

The holy city of Benares, the stronghold of Hindoo superstition, which is not more remarkable for its antiquities, and the sanctity by which it has been invested by the bigotted worshippers of Brahma, than for the singularity of its structure, its vast wealth, and immense population, affords a subject for a most interesting chapter. We do not, after reading the following passages, so much wonder at the desire evinced by so many females for figuring on the funeral pile of their deceased husbands.

"The usual style of building in Benares ensures the strictest privacy to the female portion of the family. The massy door from the street opens into a small court-yard, surrounded on all sides by high walls; one large apartment occupies the whole of the front in every story; these rooms, which are airy and well supplied with windows and verandahs overlooking the street, are exclusively occupied by the gentlemen of the house. On each floor, a covered gallery runs round three sides of the court-yard, leading to small chambers, or rather cells, where the women and their attendants are immured. They have no outlet whatever to the street, and look down either upon a pretty fountain, where the quadrangle below is neatly kept, or upon the goats and cows which frequently occupy the ground-floor. Some of the interiors of these houses are richly decorated with carved wood highly polished. In the cold season, costly carpets are spread over the floors; and the *paan* boxes, and other vessels in daily use, are of silver beautifully wrought.

"Many of the inhabitants are extremely rich; and besides its native population, Benares is the occasional residence of distinguished strangers from all parts of the peninsula. A great number of Hindoo princes and nobles possess mansions in the holy city; it is the asylum of deposed or abdicated monarchs; the refuge of rebels and usurpers; and wealthy devotees from distant places retire to draw their last breath within the sacred precincts, where all who are so fortunate as to die in the good graces of the brahmins, are sure of going straight to heaven, even though they may have eaten beef. Poorer pilgrims flock from every corner of Hindostan, anxious to perform their ablutions in a spot held sacred by all castes, who believe it to be a creation of the gods, distinct from the rest of the world, formed of unpolluted earth, and resting upon the point of Siva's trident. In spite of the desecrations of the Moosulmauns, it still retains its holy character; but since the Moghul conquest, the religious ceremonies have lost somewhat of their revolting barbarity. Human victims have for a considerable period ceased to bleed upon the altars, and by a late edict of the British government, the cremation of widows, a spectacle which occurred more frequently at Benares than in any other part of the Company's territories, is no longer permitted.

"The ladies, it is said, complain very bitterly of the hardship of being prevented from burning, and perhaps in many instances it may be severely felt; for women, brought up in a state of apathetic luxury, are ill calculated to endure the penances and privations which must be the lot of those who are so unfortunate as to survive their husbands. It is reckoned very discreditable for a woman to appear plump and healthy at the end of her first year of mourning; it is expected that she shall be reduced by long and frequent fasts, and in her, the outward signs of woe are to be shewn in an emaciated frame and premature old age; she is forbidden the luxuries of dress, and must perform servile offices revolting to a woman of high birth, long accustomed to the attendance of a train of dependants. Deprived of the few enjoyments which the tyranny of the customs of the East allows to its females, who, brought up in ignorance and imprisonment, should at least be secured from want and suffering, a Hindoo widow is one of the most pitiable objects in the creation: it is to be hoped that the abolition of the rite of *suttee* will pave the way to more enlightened notions on the subject of female privileges, and that some adequate provision will be made by law to secure the relicts of men

of wealth from being cast entirely upon the mercy of their relations."—vol. i, pp. 239—242.

Benares must be a grand and imposing city. Even its commerce is in a flourishing condition. Besides the traffic in shawls, diamonds, and other precious articles, numbers of people are engaged in the manufacture and sale of the celebrated gold and silver brocades, which are known in India by the name of *kincob*, such costly tissues being worn by all the wealthy classes of Hindostan whether Moslem or Hindu. But may we not hope that the great alteration which has taken place in regard to the connexion between Europe and India, and that may be wonderfully facilitated by a canal through the isthmus of Suez, or other steam navigation, will introduce something better than all that silk and precious metals has ever done? Still, we are not altogether to despise gorgeous displays, or the sources of such splendour as the following description regards.

"Scarfs of gold and silver stuff, called Benares turbans, with deep fringed borders beautifully wrought, and resembling a rich setting of gems, have found their way to the shops of London, and are much esteemed for the peculiar brilliance of their materials; but these do not equal in beauty the embroidery of the native *puggree*, or turban, upon velvet; these superb head-dresses look like clusters of precious stones, and a handsome well-proportioned native, attired in a vest and trousers of crimson and gold brocade, a cummerbund, composed of a Cashmere shawl, wound round his waist, a second shawl thrown over one shoulder, and the belt of his ecimitar and the studs of his robe sparkling with diamonds, may challenge the world to produce a more tasteful and magnificent costume. Nobles clad in this glittering array, and mounted upon chargers decked with trappings of solid silver, often flash like meteors through the square of the city, and sometimes the accidental opening of the curtain of a native palanquin will reveal a still brighter vision—a lady reclining on the cushions, covered with jewels.

"Silver and gold lace, of every kind and pattern, fringes, scalloped trimmings, edgings, and borders of all widths, are to be purchased at Benares exceedingly cheap, when compared to the prices demanded for such articles in Europe; but the Anglo-Indian ladies rarely avail themselves of these glittering bargains, excepting when fancy balls are on the *tapis*, as there is a prejudice against the adoptions of decorations worn by native women. A few, however, have the good taste to prefer the Indian ornaments of goldsmiths' work to trinkets of European manufacture, which, alloyed to the lowest degree of baseness, and depending solely upon some ephemeral fashion for their value, are literally not worth an eighth part of the original purchase-money; while the unrivalled workmanship of a first rate native artizan, and the solid weight of unadulterated metal contained in the chains, necklaces, ear-rings, and bangles which he has wrought, render them an excellent investment for floating cash, which would otherwise be expended upon trifles.

"The ornaments worn by Hindostanee females are, generally speaking, very tasteful and elegant; the pattern of the double *joomka* ear-rings has been borrowed by European jewellers, and bracelets resembling the Indian bangle are now very common; but the splendid necklaces, so richly carved as

to glitter like precious stones, are more rarely seen; they are formed of a series of drops beautifully wrought, and suspended from a closely-linked gold chain of exquisite workmanship. Pearls of immense size, and of the finest colour, may sometimes be purchased astonishingly cheap; they are much worn by the natives, and strings the size of pigeons' eggs are frequently exhibited round the necks of rich men."—vol. i, pp. 243—245.

The rajah of Benares, though bereft of all the power exercised by his ancestors, retains his title and a revenue adequate to the support of his rank. This prince displays his taste and courtesy at the *kootee*, in which the principal diversion seems to consist in powdering the persons of all the passengers with red dust; it is a period of universal license. Miss Roberts has studied the entertainments of the natives of India, it would appear to nearly as much advantage we before said, as she has done those of the Anglo-Indians. We offer some evidence of this.

"At the entertainments given by the rajah of Benares, the *nautch* is exhibited in great perfection. To European spectators, the performance soon grows exceedingly tiresome; but natives never appear to be weary of the evolutions of their favourites, and will sit with exemplary patience, from nightfall until daybreak, gazing upon the successive sets of dancers, who relieve each other throughout the night. The company assembled to witness a *nautch* occupy seats at the upper end of a large, brilliantly illuminated apartment; the sides are lined with servants, all anxious to partake of the enjoyment of the *tamasha* (shew), and other domestics are grouped at the farthest end, ready to introduce the performers. The parties, which appear in regular rotation, usually consist of seven persons; two only of these are dancers, who advance in front of the audience, and are closely followed by three musicians, who take up their posts behind: a *mussaulchee* plants himself with his torch on either side, elevating or depressing his flambeau, according to the movements of the arms and feet of the *nautch* girls.

"These ladies present very picturesque figures, though somewhat encumbered by the voluminous folds of their drapery. Their attire consists of a pair of gay-coloured silk trowsers, edged and embroidered with silver, so long as only to afford occasional glimpses of the rich anclets, strung with small bells, which encircle the legs. Their toes are covered with rings, and a broad, flat, silver chain is passed across the foot. Over the trowsers a petticoat of some rich stuff appears, containing at least twelve breadths, profusely trimmed, having broad silver or gold borders, finished with deep fringes of the same. The *coortee*, or vest, is of the usual dimensions, but it is almost hidden by an immense veil, which crosses the bosom several times, hanging down in front and at the back in broad ends, either trimmed to match the petticoat, or composed of still more splendid materials, the rich tissues of Benares. The hands, arms, and neck, are covered with jewels, sometimes of great value, and the hair is braided with silver ribbons, and confined with bodkins of beautiful workmanship. The ears are pierced round the top, and furnished with a fringe-like series of rings, in addition to the ornament worn in England: the diameter of the nose-ring is as large as that of a crown-piece; it is of gold-wire, and very thin; a pearl and two other precious gems are strung

upon it, dangling over the mouth, and disfiguring the countenance. With the exception of this hideous article of decoration, the dress of the *nautch* girls, when the wearers are young and handsome, and have not adopted the too prevailing custom of blackening their teeth, is not only splendid but becoming; but it requires, however, a tall and graceful figure to support the cumbrous habiliments which are worn indiscriminately by all the performers.

"The *nautch* girls of India are singers as well as dancers; they commence the vocal part of the entertainment in a high shrill key, which they sustain as long as they can; they have no idea whatever of modulating their voices, and the instruments which form the accompaniment are little less barbarous; these consist of two nondescript guitars, and a very small pair of kettle-drums, which chime in occasionally, making sad havoc with the original melodies, some of which are sweet and plaintive. The dancing is even more strange, and less interesting than the music; the performers rarely raise their feet from the ground, but shuffle, or to use a more poetical, though not so expressive a phrase, glide along the floor, raising their arms, and veiling or unveiling as they advance or describe a circle."—vol i, pp. 247—250.

A *nautch* given by a great person generally concludes with an exhibition of fire-works, in which native artists excel. But we must hasten to give the last of our extracts from these charming volumes, for were we—still confining ourselves to the first—to enter upon what the fair writer says of travelling by the opportunities afforded on the Ganges, and other rivers, we might find still more graphic or at least equally varied and interesting pictures, with those we have already met with. "The grand water privilege, as our American friends would term it," may in part be judged of as respects British India, from a short passage of Miss Roberts' Scenes.

"The reputation for splendour of the Anglo-Indian style of living appears to be fully borne out by the grandeur of the display made upon the banks of the Hooghly. The European towns which grace the shore are superb; palace succeeds to palace as the boat passes Ishara, Barrackpoore, and its opposite neighbour Serampoore whose broad and beautiful esplanade presents one of the finest architectural landscapes imaginable; luxuriant gardens intervene between magnificent houses; some shaded with forest trees, others spreading their terraced fronts and pillared verandahs in the full glow of an eastern sun. The French settlement of Chandernagore, a little higher up, only inferior to its Danish neighbour, offers a less striking and imposing front, and though boasting houses of equal splendour, does not appear to so much advantage from the river, while Chinsurah at a short distance, is infinitely more picturesque. Smaller habitations attract the eye, perched upon the summits of crags richly wreathed with multitudes of creeping plants, and through numerous openings between these lovely cliffs, blooming labyrinths appear, which have all the charms the imagination imparts to beauties only half revealed.

"The character given to the scenery by the continued recurrence of those stately mansions, which seem more fitted for the residences of princes than for the dwellings of the civil and military servants of a company of merchants, is not entirely lost until after the budgerow has passed Moor

shedábad, the residence of the Nawáb of Bengal, a distance of 139 miles from Calcutta."—pp 274, 275.

Night, always beautiful in India, assumes a still lovelier aspect when it spreads its soft veil over the voyager on a river, the stars, inlaying the waters beneath with glittering ingots, and all the other chastened splendours of heaven and earth uniting in the work of beautiful enchantment. But there are reverses to this picture sometimes, occasioned by storms, squalls, sticking in the mud, and such like; yet even these occurrences help to work up the interest of such modes of travelling, whenever their absence can be talked or thought of. Nay, Hindostan will not yield to Spain or Italy respect of the exploits of banditti or *Thugs*, and although there, they are careful to avoid robbing and shedding the blood of Europeans, as that would lead to investigations inconvenient to them, it appears that the Thugs of Dooab, for instance, have often assassinated the natives on a large scale. Our last extract introduces a shocking detail, and with this we take leave of this able and agreeable work, consulting in some measure the tastes of those who are fond of the horrible and awful, as well as to give an index to the variety and extent of the writer's information.

"The natives are a more easy prey, and as, from the causes detailed, detection is extremely difficult, it is only by the publicity given to the atrocities committed by these miscreants, that travellers can be put upon their guard against the machinations of such artful marauders. It will be seen that the tranquil state of the country, which, since the conclusion of the Mahratta war, has been entirely free from the irruptions of the Pindarrees, and other fierce predatory tribes, has been particularly favourable to the pursuits of the Thugs: and to join themselves into large *kafilas*, and to keep regular watch, can alone secure peaceable travellers from the attacks of persons apparently as harmless as themselves.

"To the spirited exertions of the political agent of Mahidpore, we are indebted for a full exposition of the system of *Thuggy*. Several individuals of a party apprehended by his orders, upon suspicion of being concerned in murders lately perpetrated, were induced to make an ample confession of their crimes. The testimony of each person corroborated that of his comrade, and the remains of the victims, stated to have been sacrificed during the last excursion, were found by a party of sepoys in the places pointed out. Copies of these depositions were sent to the offices of the district judges, and it is from these authenticated documents that the information now afforded to European readers has been extracted. It will be necessary to premise, that the accidental discovery of several dead bodies led to the detection of a large band of Phansegars, and to the establishment of the fact of their being connected with organized bodies of similar miscreants, who for a series of years had made predatory excursions, in which they had perpetrated deeds of the darkest and most sanguinary nature.

"The inhabitants of the village of Bordah were alarmed one morning by a report that the mangled remains of two men, supposed to have been carried off by tigers, were lying in the road. The whole population immediately rushed out to gaze upon the dreadful spectacle: but a slight

inspection sufficed to convince them that although the bodies were shockingly torn by wild beasts, they must have been previously dragged from an adjacent heap of stones; and proceeding in their search, three others were found beneath the pile, stripped and quite fresh, but neither torn nor wounded. It was then remembered that a large kafila of travellers had been observed, on the preceding day, very near that spot, and that a wood-cutter, who was passing from the jungle with a *hackery*-load of fuel, had been prevented from approaching by the command of a person in authority, who, telling him that it was an *Angraizy* (English) kafila, desired him to get his bullocks out of the way until it should pass. Information was instantly conveyed to the resident of Mahidpore, and the apprehension of the murderers took place."—vol. i, pp. 301—303.

We may add, that their confession developed some of the most horrid deeds ever heard of, and which were perpetrated with the most audacious coolness.

ART. IX.—*The Career of Don Carlos, since the Death of Ferdinand the Seventh.* By the BARON DE LOS VALLES. London: Bentley. 1835.

THE first thing that caught our attention in this volume, is the portrait of Don Carlos, fronting the title-page, which we think could not be matched by any imaginary pencil, that, as a study, laboured to represent the dark sternness of a gloomy bigot, or blood-thirsty despot. It has been well said that the authorship of a late notorious decree is upon his face. But it is his aide-de-camp, the Baron de los Valles (the empty title conferred upon the author, M. Auguet, by the tender-hearted Don Carlos), that we have to follow, and who is continually at a loss to find words strong enough to do justice to the magnanimity and piety of his master. We are told by the editor, in the preface, that the Baron belongs to France, and to a family whose religious and monarchical principles have exposed them to the lasting fury of democratic hatred; and that he early imbibed "the example of that attachment to the Bourbons which has never belied itself, and of that hatred for revolutionary ideas which he has never ceased to combat." Indeed his work throughout exhibits an indiscriminate and relentless detestation of liberal principles, and to us, he renders himself not only unworthy of reliance, on account of his servile adulation of despots, but despicable, for the puerility and the special pleading of his paragraphs. Some parts of the volume furnish not a little of romance, however; especially, to our fancy, the escape of Don Carlos from London, and his progress through France are interesting, although it is to be remembered, that much of the same information long ago appeared in the daily papers. To this portion of the work we shall chiefly direct ourselves, although it is but a very limited notice that we intend to bestow, even here; for in truth, until the present reigning power and government in Spain evince a more decided understanding of the fundamental principles of national policy, it

is in fact a matter of inferior consequence who is at the helm of affairs.

Perhaps as to the claim of Don Carlos to the throne of Spain, it may be right to state what we understand to be its position. It is assumed by his party that the revocation of the Salic law was brought to pass in 1830, through the intrigues of the Queen and the Carmarilla, and that this took place in violation of the fundamental laws of Spain. But it is to be remembered that the Salic law was passed in 1713 to please Louis XIV., and that though its repeal was never formally published till by Ferdinand in 1830, yet that repeal had been proposed by the Cortes in 1789, and approved of by the father of Don Carlos; the law seems therefore to have been no longer in force.

Our author lays claim to much influence over Don Carlos, and according to the statements before us, instigated him to sail for England, since it would be much safer for him to attempt reaching the provinces of the north, accompanied by one or two officers only, than to make an attempt on the Andalusian frontier, by way of Serpa. Carlos accordingly left Portugal and embarked in the Donegal, for England, about the same time that Don Miguel embarked for Genoa. "The mutual adieus," says the author, "of the royal family in Spain and of Don Miguel, amidst the great and exalted misfortunes that were accumulated on those two crowned heads, were heart-rending!" We shall in the few extracts we are farther to make, have so much of this sort of fulsome phraseology, as shows both the master and the servant to be poor weak-minded creatures, the one the most despisable of slaves, and the other of royalty; that in fact they are well matched.

"At ten in the morning of the 1st of June, the King admitted all the companions of his reverses to kiss his hand, and took leave of them, addressing them in these affecting words:

"'My gallant friends, it is very painful to me to be separated from you; I leave you under the protection of the English government, which has pledged itself to me to defend you from the insults of the populace. You will embark before the end of the week in the vessels I have hired, that you may rejoin me; I am convinced that providence will not abandon you, and that we shall one day have the happiness of again seeing together our dear and beautiful country.'

"The King pronounced these few words in a voice faltering with painful emotion; his countenance was impressed with noble sadness; his eyes moistened with tears, wandered over his brave officers assembled around him, who had only power to throw themselves at his feet and to kiss his hand. In silence they accompanied the august victims of misfortune to the bridge, where they bid a second adieu to the monarch, who for the moment, yielded to the empire of necessity, only to preserve his right of claiming, at the hands of futurity, a new and happier destiny." pp. 165, 166.

The royal family were "excessively incommoded by sea-sickness in the early part of the voyage," but the British officers vied with each other in their attentions to "the illustrious victims of pre-

scription." On arriving at Spithead, our author proceeded to London, the order for the disembarkation of the royal family not having then arrived. Next day he returned to Portsmouth almost at the same hour with the under Secretary of State for Foreign Affairs, who was commissioned to compliment Don Carlos in the name of his government. The proposition was however made at the same time to Don Carlos, that he should renounce his claim to the Spanish crown, and an offer also, in case of his consent, "of a considerable sum of money, and a handsome pension, to be paid by the Spanish, and guaranteed by the English government." These offers and propositions were, it is said, replied to with dignity, and refused.

"On leaving the King, Mr. Backhouse entered the captain's cabin, to commit the royal answer to writing, and retired full of admiration for the noble character of Don Carlos. The spirit of party sought to insinuate that these dignified expressions had been dictated to the King; a Tory journal even asserted that a Portuguese diplomatist attached to the suite of the Princess of Beira had drawn up the answer. I can however testify that he was not even consulted, and knew nothing of the matter except through the journals; and moreover, if he had been consulted, I doubt his approving the sentiment, and am warranted in my opinion by the counsel he gave Don Miguel, when his acquiescence in the proposals of his enemies was under discussion. If that journal had looked for its information from persons who had lived in intimacy with the King, it would have learned that never did the prince display, in any circumstance of his life, in prosperity as in adversity, a more noble and exalted character, or one more becoming his birth; Charles V. was at all times worthy of admiration, by that affecting resignation which can spring only from a pure conscience and a deep conviction of having well performed our duty. If, however, the prince had stood in need of honourable and generous inspirations, he would have had no difficulty in finding them. All Europe was acquainted with the firm and noble character of the Queen, whose soul and sentiments were so eminently royal; and of the Princess of Beira, who unites to the advantage of a strongly organised mind, a heart endowed with all the energy of devotion. The Bishop of Leon, so well known for his elevation of mind, the fervour of his religious virtues, and the probity of his political opinions, has always exhibited a rectitude of conduct, and a nobleness of sentiment, which have never wavered, either at court or in exile; he has chosen the wooden rather than the golden cross, by remaining faithful to the cause of religion, inseparable in Spain from that of Charles V.; and he would never have tendered to his sovereign other counsels than such as were worthy of him."—pp. 172—174.

We observe that this is not the only place in which toryism is impugned in these pages. A Tory ministry is even accused of a double want of faith, and for having acted as double-faced friends. But as we do not consider the Baron's authority of much value, we neither think that his praise should elate, nor his censure abash any man. "It was," continues he, "supposed that the Portsmouth authorities would have received orders from government to receive the royal party with honours due to their rank; and we were much surprised that the governors and the admiral in command of the

port, did not send their carriages to convey the royal family, who were conducted to their hotel in hired carriages." Other marks of neglect are complained of. Even the head of the Alien Office was sent "to take cognizance of the king and the members of the royal family, a condition exacted by the authorities, previous to granting them a permission of residence in England." This gave great offence, although Carlos appeared to make light of the matter. The Whig ministry therefore now come in for their share of censure, "who thought proper to partake, under such circumstances, the fears of escape experienced by the representatives of Christina's interests." Were their fears well-founded or not? Even before leaving Portsmouth, we are immediately told by our officious Aide-de-Camp, that Carlos received important dispatches from Zumala-carreguy, in which he pressingly urged the necessity of a return to Spain, to assume the command of the troops devoted to the Carlist cause. "This message irrevocably fixed the king's determination; he ordered me to prepare, without loss of time, for his departure." Indeed it appears that the quadruple alliance which the author characterises as a "disgraceful treaty," taught Carlos that the protection granted him by England was of a cautious description, but affording, from its nature, a means of returning to Navarre.

"The prince had been pleased to number me amongst the very few of his devoted adherents, to whom he might confide his lofty projects; and he had selected me to accompany him. During his sojourn at Portsmouth, he commissioned me to make preparations for his departure; in obedience to his orders, I performed several journeys to London in furtherance of that object. The most important and arduous arrangement was the procuring of passports: I concerted my measures with Mr. B——, a banker in London, whose zeal for the royal cause, and capacity for business, proved of the utmost advantage to my views.

"After having long and carefully considered what species of passports would prove most suitable to us, we determined that the King and the individual who was to accompany him, should represent themselves as colonists from the island of Trinidad, and that passports should be procured for them in that character, we gave the preference to Trinidad, because it had formerly belonged to Spain; the greater part of the inhabitants still spoke the Spanish language, and consequently any Spanish words which might drop from the King during the journey we were about to undertake, would not create suspicion.

"Our passports were delivered to us under the names of Alphonse Saez and Thomas Saubot; the first, a merchant, the second a planter in Trinidad, and both, Mr. B.'s correspondents. Mr. Thomas Saubot, then in London, gave me his passport containing a description, which, by a singular coincidence, perfectly corresponded with my person; the other was procured by a friend of mine; but they were both ignorant of the use to which I intended to apply them.

"Having thus procured the passports, I collected as many pamphlets and newspapers as I could find respecting the island of Trinidad, and carefully inquired the names of the principal inhabitants of the colony, and of the last arrivals in English harbours, in order not to be taken by surprise, in the

event of any unforeseen questions being put to me. With the view of averting the suspicious vigiliance of M. de Talleyrand, I next sent, for examination, at the embassy, a passport which had been given to me in France, under my real name, six months before; and in order to allow proper notice to be taken of it, I did not call for its return until two days afterwards. This passport was examined for Hamburg, my departure for which town I had openly announced to every person of the household of Charles V. having also adopted that precaution towards all my friends." pp. 180—182.

M. de Talleyrand, says our author, was completely the dupe of this contrivance, which affords him ground for not a little self-congratulation. But something more had to be done, especially as concerned disgusting the person of Don Carlos. Most of those about him preferred his approaching Spain by sea, but the author's arguments prevailed, because as it would require a million and a half of francs to arm the vessel, he asked "where was the sum to be procured?" The difficulties which our Aide-de-Camp had to encounter, and his success, as stated in the following sentences, are arrayed as much in the manner of a menial as any thing we ever knew. How distressing and how wonderful!

"It is often an arduous struggle to have to contend with those who are in close attendance upon monarchs; when occasions of danger arise, all are anxious to prove their attachment by a display of cautious foresight; but they rather stand as obstacles in the way of success.

"I had every difficulty in persuading that a land journey only exposed us to the risk of being arrested by M. Thiers' police, and that the worst which could happen to the King, was his being conveyed beyond the French frontiers, as Louis Phillippe could not have the audacity to re-open the dungeon of Blay for the admission of the King of Spain. I was quite satisfied that I was conquering, in the person of M. de Talleyrand, the evil genius of the *juste milieu* party.

"Every resting place had been settled before hand; I had taken note of every house at which we might stop on the road from London to Bayonne; and although no previous intimation had been given to any one, in order not to incur the danger in which an act of indiscretion might involve us, I was confident of the welcome reception and devotedness we should meet with. The only thing I had provided, was that every one should be at his post on the instant of our arrival; I was thoroughly acquainted with the road, and felt assured that no delay would retard us. Such were the convictions I had to impress upon the minds of those who thought it their duty to raise difficulties to my plan of travelling; I may affirm, however, that every thing has occurred as I had previously anticipated; and I have had nothing to alter in the itinerary I had laid down for his Majesty, previously to our quitting Portugal."—pp. 185, 186.

It was agreed that the royal family should remove to London; and Gloucester-lodge, once the residence of Mr. Canning, who is charged for having chiefly contributed to the revolutions which have desolated the Spanish territory, became the temporary abode of Carlos, which is dwelt on as an affecting coincidence. In the mean time he visited the most interesting places in the metropolis; while the author drew up the following instructions to be observed by

him and the persons of the household. They are trifling enough, at least as set down, but at the same time, they are the subject of high pride to the contriver, and therefore we shall do our best to please him by their insertion in our pages.

"His Majesty was to sally forth, on the 1st of July, at six in the evening, the hour at which he took his usual walk, in company with M. Aznares, formerly attached to the legation at the court of Sardinia, to take a coach at the first stand, which was at the distance of a mile from his residence, and proceed in it to Welbeck-street, Cavendish-square. I was waiting for him at one of the houses in that street, where he was to cut off his mustachios and get his hair dyed. It was to be said at Gloucester-lodge, as soon as night should set in, that the King had returned from his walk with a violent head-ache which had compelled him to retire to bed. The physician of Don Carlos, who would never have consented to be kept away from him, was to be made acquainted with the secret, as well as the King's valet, an old servant on whose discretion perfect reliance might be placed. The physician, after paying a visit to his patient, would write an order which was to be taken for preparation to an apothecary in the neighbourhood, and in which he was to prescribe mustard baths and sinapisms. The Queen, the Princess of Beira, and the Bishop of Leon, were to pass several hours of each day at the bedside of the august patient; the bishop was even to come on purpose from London, where he resided, in order to be the better enabled to give his attendance to the King; the King's apartment was to be closed against every one else, even the Infants his children; they were to be told that their august father could not see them owing to the violence of his headache; nevertheless, the secret of the voyage was communicated two days after our departure, to the Prince of Asturias, who expressed the deepest mortification at not having been allowed to accompany his father. The gentleman of the bed-chamber himself, the duties of whose office required, his remaining at the door of the King's apartment to receive his orders, was for several days unaware of the King's absence.

"In the event of the King's departure from London becoming known, two of the gentlemen in attendance upon his Majesty were to start for Lulworth in a post-chaise and four; and it was to be stated in the newspapers, that Don Carlos had gone to visit the late residence of Charles X. with the view of fixing himself there, with his family, at a later period. I placed all these instructions, in writing, in the Queen's hands, and she condescended to express to me her satisfaction at my conduct."—pp 187—189.

When Carlos came to an understanding respecting all these arrangements, and to the fulfilment of the final steps previous to his departure, "he allowed me to kiss his hand. 'Sire,' said I, 'this is the last homage I am to pay your majesty; this very night we are to exchange parts; it will be your's to obey me until your return to your dominions, when each of us shall resume his station.'" A pretty pair!

"The first object attended to was that of disguising the King; he began, with remarkable cheerfulness, by cutting away his mustachios, a sacrifice at all times painful to a Castilian. The amiable Madame B—— had taken upon herself the task of dyeing his hair, for her devoted zeal

would not allow her to trust to strange hands so important a secret. She was discharging this function with a timid gracefulness, and when laying her hands, for the first time, on the King's head, she said to him with visible emotion, 'We must indeed, Sire, be living in times of revolution, that I should thus venture to lay my hand upon a royal head.' 'Courage, Madame,' affably replied the King, and in order to calm her agitation, he good humouredly asked her if one might not likewise procure powder to whiten the hair. '*But the times we live in are such,*' added the King, '*that they would often render it a useless secret.*' "—pp. 191, 192,

The Bishop of Leon, who had accompanied Carlos to England, when the time of his departure drew near, became extremely anxious about its success, and had beseeched him to postpone it. "No!" replied the king, "I feel something here (pointing to his heart), which tells me that the undertaking will be prosperous; and in order that God may protect it, I request your blessing." "The king then bent his knee to the ground, and the worthy bishop implored the blessing of heaven upon his royal head." Not long after, the author, now a temporary sovereign, and his subject, arrived at Dieppe. In passing through the country, we have frequent acknowledgments of "the king's" good nature and humour. "The very nature of our soil, so different from the dark, and if I may so express it, the foggy soil of England, appeared to gladden his heart." The recollections of the magnanimous conduct of the Duchess of Berri were gratefully suggested by scenes which they passed through, and he "did homage to the noble boldness of his relative," contrasting it with the conduct of her sister of Spain. Whilst in France they received a letter from London, which stated "that the king's illness continues, notwithstanding the attentions bestowed upon him, and that news of the travellers were impatiently expected." In Paris, when the author pointed out the spot where, forty-one years before, the head of Louis had rolled, divested of its crown, Carlos remarked—

"'Revolutions,' said the King, 'can only do the work of destruction; they possess not the germ of reconstruction; in my native land they have shaken, in the space of a few years, that Spanish monarchy so strong and powerful, and have plunged the country into the most cruel anarchy.

"Our carriage was at this moment detained by a species of pleasure car covered over with a cloth awning. I cast my eyes upon the car, to see who were the illustrious travellers for whom our postillion gave way, and I recognised Louis-Phillippe and his family proceeding to Neuilly. I quickly pointed him out to the King, saying: '*Look before you, Sire, and behold your august cousin, the King of the French, who comes to wish you a happy journey.*' Charles V. hastened to look at his worthy relative, who erroneously fancied that some one was bowing to him, and raised his hand to his royal grey hat, graciously lowering it to the Spanish Majesty; Queen Amelia and the Princesses her daughters vied in courtesy with their father. The King laughed heartily at Louis Phillippe's salutation, and whispered to me: 'My worthy cousin of Orleans does not suspect that I am traversing his dominions without his leave, and

am preparing to tear up with the point of my sword, his treaty of the quadruple alliance.' "—pp. 203, 204.

This occurrence must have been in no slight degree striking, and we are told, that it furnished an engrossing theme of reflection to the adventurer. "I console myself," he observed, "in reflecting, that like my ancestor Louis XIV. I am going to enact my part of king. The days when the kings of Spain reposed quietly under the shades of Aranjuez, or in the royal solitudes of the Escurial, are far from us, and it will be long ere they again return; I fear that my reign will be a continual warfare against revolution."

"We alighted for supper at Lonjumeau, near Paris; the King felt a great appetite, and as it was not optional with us to select our *Very*, we entered a species of tavern, dignified with the name of coffee-house. If our repast was not over delicate, it was at least seasoned with a kind of pastoral scene which greatly amused the King. Near the counter, or rather the table which supplied the place of one, stood the two daughters of the hostess; whilst the mother was engaged in attendance upon us, and could not keep watch over them, they were exchanging tender looks and words with a tall handsome young man, who was no doubt the cock of the walk.' "—pp. 206, 207.

The journey of Carlos was performed through France without encountering any accident of moment. Yet we are told by the author that they had the telegraph before them during the whole time, and were not a little uneasy on its account, not knowing its pantomimic motions. However, the stratagem succeeded so well that the Spanish ambassador in London is said to have considered the illness of Carlos at Gloucester-lodge as being mortal, and that Talleyrand was also completely duped by it, while the adventurer was on his journey. In reference to the first opportunity that Carlos obtained of hearing mass, the author adds, "It is not without a just cause that the church has bestowed upon the kings of Spain the revered title *Catholic Majesty*." Indeed, the devotion or rather servility of this puerile Aide-de-Camp, is so gross and obtrusive, that we have no heart for hearing much more of it. We therefore close our extracts with the description of the reception of Don Carlos in the Spanish dominions.

"It was six o'clock when we made our entry into Spain in disguise, a *ruse de guerre* to which Kings are but little accustomed. M. D——— quitted us to return to Bayonne, with two letters which he had to send by a courier—the one to Paris, the other to London.

"We directed our steps towards Maja, continuing to preserve the strictest incognito. On the following day we breakfasted at Ariscum, a little village seven leagues from Pampeluna, at the house of a lady whose husband had been forced to fly into France, to escape the persecutions of the Christinos. During this breakfast, whereat the principal inhabitants of the village assisted, we caused the conversation to turn upon the approaching arrival of Charles V. I offered to bet, that before fifteen days he would positively be in Spain. The wager was taken. 'It is a sure bet,' said I to them, 'and there is nobody better able than M., the ambassador,

(I pointed out the King) to give you news of Don Carlos, since he saw him before his departure from London.

"I put to them, likewise, sundry questions, tending to elicit what influence the arrival of Don Carlos would exercise upon their minds. We were readily convinced that it would be signalized by a general rising of the four northern provinces which had remained faithful to their sovereign. I finally proposed to the Russian ambassador to drink the health of the King, and the toast was accepted and passed round with enthusiasm.

"We were enjoined to take the greatest precaution, in order to ensure the safety of the King, up to that moment in which we should find ourselves in the midst of our own partizans, and sufficiently far from the frontiers of France and the environs of St. Sebastian, to entertain no further cause of fear, either as regarded a *coup-de-main* on the part of the French troops, who should be informed of our arrival in Spain, and who would not mind a violation of territory with the view of making so important a capture as that of Charles V., or as regarded the chance of falling into the hands of a party of Christnos, who might issue from St. Sebastian or other strong places in Navarre.

"We encountered, throughout our entire route from the frontier, royalist troops, who were far from imagining that the King was in the midst of them; their steadiness was complete; one of the members of the junta of Navarre accompanied us as far as Elisondo. It then became no longer possible to restrain the delight of these good Navarese. The news of his Majesty's arrival spread through the province with electric rapidity. The entire population gathered round the prince; they were intoxicated with joy at sight of him; they pressed upon his steps, threw themselves on their knees, and kissed his hands; it recalled to mind, indeed, what Henry IV. said of the Parisians, 'They thirsted to see a King.'"—pp.219—221.

ART. X.—*The Irish Church. The Reform Association of the Reformers of England, Scotland, and Wales.* London: James Ridgway and Sons. 1835.

WITHOUT desiring to take upon ourselves a pre-eminent share in political party questions, there are some of such public importance and pressing weight, that no periodical writer can well pass over, and which have only become the subject of partizanship from the perversity of temper and of principle which is apt to attach to those alone who have a selfish or sinister interest in the matter. We say, there are at present subjects occupying the minds of the people of the United Kingdom, of such vast moment, yet of such easy solution, that no man whose voice may extend to two or three, ought to hold it back, when he is conscious of exerting it without any reference to personal interest or partizanship, farther than a great measure of public justice and virtue must tend to the individual benefit of each member of the community. Such a subject, we unhesitatingly declare, in respect of ourselves, as members of society, and as journalists, is involved in the Irish Church question. Nor can we conceive how any man whose mind is not warped by prejudice or by selfishness can think on the question but in one

way. That way has generally been taken in the pamphlet now before us, and therefore we use it both as the vehicle and an opportunity for the conveyance of our opinions, desirous that every one may be induced to consider the question dispassionately, and hereby lend his aid to its adjustment, ere greater difficulties and dangers intervene.

There are two things that we shall take for granted on entering on this discussion, supposing that a national Church establishment is demanded and held to be conducive to the spread and support of religion. First, that Church should consist of the majority of the nation, compared with the followers of any other creed; and secondly, the Church and State, when united, can only righteously be so, with the view of making the State religious, and not for the purpose of rendering the Church political. Unless religion be a mockery or a mere temporal handle, is it possible to withhold these *postulata?* Now let us try the Irish established Church under these rules, and we must feel ourselves prepared to adopt the queries and the answers, with slight exceptions, introduced by the Reform Association in the present pamphlet.

The first query is, "What is the Irish Church? how has it been maintained? how comes it that seven millions of the population, are now hostile to its existence?" The Irish Church Establishment is at present and has been for a period which every one can name, Protestant and Episcopal, similar to that in England, in its government and endowments, excepting that it has never comprehended the majority, or any thing like an equality of the population compared with the Roman Catholic Church. In seeking for the causes which led to results so different in Ireland to those that fell out in England about the same period, the following, more or less, had their influence.

"In England, the seed of Reformation was sown in a country prepared, and willing, to receive it. The doctrines of Wickliffe had paved the way for those of Luther, and the rejection of the Papal power by Henry VIII. merely consummated what the Constitutions of Clarendon had begun. In Ireland, from the Conquest, in 1168, up to 1546, the whole influence of the Crown was employed to enhance the authority of the Papal See. It was upon a Papal Bull that the King's title rested—it was by a gift from Rome that Ireland was held! Excommunication was a weapon employed against the King's enemies, at a time when, amongst the more civilized communities of Europe, it had fallen into contempt. It was, in short, one of the many anomalies of the British Rule in Ireland that, up to the very last moment, the people were taught to obey and to reverence, that power, which the Reformation called upon them to contemn, and abjure. But this was not all.—Ireland, though nominally conquered, never had been identified with the British empire. The conquest itself was a partial conquest. The authority of England was confined to the English pale. The laws of England were granted only to the Norman settlers, and their descendants, and to the five Sects, or Families, with which they first contracted alliances. All the rest of the native

population was esteemed aliens, or enemies. Down to the reign of Elizabeth, they could neither sue, nor be sued in any court of law; and as late as 1607, under James I., an Irishman might be killed with impunity, if it could be proved that he was what was then termed *mere* Irish, and not one of the Five Bloods. Exclusion from the rights and privileges of Englishmen, was then, as it too long continued, the principle of our government. All the institutions of the Irish were denounced, yet their desire, often and ardently expressed, to be received under the protection of the English law, was rejected. They were condemned to exist as a distinct and degraded, race, with whom intermarriage was pollution, and to conform with whose customs was declared by the Statute of Kilkenny, in 1367, to be a crime equivalent to high treason itself."—pp. 4, 5.

The relative merits of the two religions are independent of these causes. But the manner in which the doctrines of the Reformation were sought to be promulgated in Ireland widened the previous breach. Not only were inefficient, injudicious, worldly-minded men thrust into the places of the Catholic priesthood—men guilty of many excesses incompatible with the character and duties of reformers, but penal enactments took the place of rational conviction, or those addresses to the human mind, which alone can ever produce a moral and permanent consequence. Every one knows that the country was treated as a Protestant country, though Catholic in all but the name. Nor do we think that the pamphlet before us is in error, when it attributes much at the time of the Reformation to the denial of the privilege of worshipping God in the native language. That was denied to the Irish, and up to the present day the liturgy of the Episcopalian Church, we believe, has never been translated into their tongue. But not only has the Protestant Church in Ireland been always greatly in the minority, but the number of its members is constantly on the decrease, taken relatively with the Catholic population. Nay, every attempt to uphold the Establishment by legislative enactments has only served to show their inefficacy and impolicy. Although the endowments that at one time exclusively belonged to the Catholics be now given to the Episcopalians, the former go on increasing to the overgrowing at the same rate of the endowments of the latter. The result of this monstrous state of things is, that out of a population of something less than eight millions, of which alone six millions are Catholics, and not above seven or eight hundred thousands are Episcopalians, the gross Church revenue of the latter is 807,533*l.*, and 744,926*l.* nett, according to Lord Morpeth's estimate, although nothing precisely is yet known of this matter, on account of the cloud of mystery that has been kept ever around it.

There are many other glaring evils and absurdities connected with the Church Establishment in Ireland, which would be tolerated no where else, which neither England nor Scotland would lie under, and which there are few individuals so hardy as to deny altogether.

"Compare it with any other Establishment, and we shall see in what

the error consists: for neither in Catholic Belgium, nor in Protestant Scotland, in both of which countries the Establishment is the Church of the majority, is there any comparison between the scale upon which the Clergy are remunerated, and that adopted in Ireland, where their services, however valuable, are confined to a mere fraction of the population.

"In Belgium, for instance, where there is a Catholic population of four millions, the whole provision for the archbishop of Malines, and the five Bishops, who perform, in conjunction with him, the duties of Episcopal superintendence, together with the Vicars, Canons, and other Dignitaries, the Colleges attached to each Bishopric, and the repair of the Cathedral, and other churches, amounts to 434,800 francs, or about 11,000*l.* For the Parochial Clergy, in the nine Provinces composing the Belgian monarchy, a sum of 2,828,100 francs is allotted, which is equivalent to about 115,000*l.*; so that the whole expense of an Establishment for four millions of people does not exceed 130,000*l.*, in which sum the provision for Church rates is included. This is the first article upon the Belgian Ecclesiastical Budget. What is the second? A provision for the clergy of a small Protestant minority, to whom 80,000 francs are assigned, as a proof of the kindly feeling with which they are regarded by their Catholic fellow-countrymen. But what would the feelings of these Catholics be, if, because they have a Protestant sovereign upon the throne, an attempt were made to appropriate the whole ecclesiastical fund to the Protestant minority, and to refuse all participation in it to the Catholics? Look at Ireland, and we have the answer.

"And now let us turn to Scotland. In what country are the duties of the Christian ministry more faithfully performed? Where are the clergy, as a body, more looked up to, respected, and beloved? and what is the cost of this most efficient, and praiseworthy, and truly Christian Establishment—an Establishment, be it recollected, in which, although there are neither archbishops nor bishops to repress them, sinecures are unknown—non-residence is unknown—pluralities are unknown—where the pastor is content to live by the flock which he tends, and claims no remuneration where no services are performed?

"The present population of Scotland amounts to two millions and a half, of whom, 1,600,000, at the least, are members of the Established Presbyterian Church. The whole cost of this Church, including the parliamentary grant of 11,430*l.* per annum, the object of which is to augment to 150*l.*, and 200*l.*, respectively, the stipends of those livings which do not produce that sum, does not exceed 269,033*l.* a year; so that the spiritual instruction of the whole Scotch people averages exactly three shillings and fourpence per head. Now mark the difference.

"In Scotland we have 1,600,000 members of the Establishment, with an expenditure of 269,000*l.* In Ireland we have 752,972 members of the Establishment, with an expenditure of 807,533*l.*

"In Scotland the spiritual instruction of each member of the Establishment costs three shillings and fourpence.

"In Ireland, the spiritual instruction of each member of the Establishment costs twenty-one shillings and fivepence.

"In Scotland, the ratio of remuneration is nearly equal; for, if the stipends are larger in some of the larger towns, it is because there are heavier duties for the clergyman to perform.

"In Ireland, the ratio of remuneration is entirely independent of the

duty, and varies, in the most unequal and capricious manner, from 28*l.* per head (as in the eight parishes of the Bishopric of Cloyne), and 67*l.* 10*s.* per head, (as in the Union of Paleroan, where there are only four Protestants and 270*l.* in tithes), to a very trifling and inadequate stipend, which may be found in parts of Armagh, although in other parts of the same province, the remuneration of the clergyman appears to be 1*l.* 5*s.* (Donoughmore), 2*l.* (Creggan), 2*l.* 4*s.* (Dunleer), and even 4*l.* per head (Sermonfeckan).

"In Scotland, two-thirds of the population actually belong to the Establishment, and all once did."—pp. 19—21.

Can any be so wilfully blind as to see nothing absurd, base, and rotten, in the Irish Church Establishment after this? As to the remedy to be applied in this state of things in Ireland, there is much difference between two political parties, which the pamphlet before us next proceeds to discuss, viz. as to the right which the Legislature possesses to deal with the ecclesiastical fund that has, since the Reformation, been appropriated to the Irish Establishment, and extraordinary minority. We cannot do better than adopt parts of the statement of the pamphlet on this branch.

"The very fact that it was so appropriated constitutes the right, and the reply. The Reformation put an end not merely to the papal authority, but to all idea of prescription in the property of the Church. It was a reforming of the ecclesiastical institutions of the country according to the wants, and spirit, of that age, sanctioned, undertaken, and worked out, by the three branches of the Legislature in parliament assembled. Their right to do what they did has never been disputed. Upon what ground can it be disputed now? Why is a property, which, 300 years ago, was held to be a trust property, and dealt with as such by parliament, a property, which was wrested from its ancient possessors, the Catholic clergy, and applied—justly and wisely applied—to objects more congenial to the wishes of the nation, and better calculated to promote its spiritual good, to be designated now as private property, over which parliament can exercise no legitimate controul, without endangering the title to all other property, and sapping the foundations of civil society itself?

"The fact is, that, in all cases of corporate reforms, there are two questions to be decided—the question of *expediency*, and the question of *right*, and these have been purposely confounded in the case of the Irish church. Those, who could not deny the expediency, have denied the right, by way of strengthening a weak position; and, when forced to concede the right, they throw themselves back upon the expediency, as a *corps de reserve*. These are the constant tactics of the conservative party, and more peculiarly of Sir Robert Peel. We shall take a plainer, and an honester, course. We say that we have proved the *expediency* of such a change in the application of the ecclesiastical fund in Ireland, as may reconcile our Catholic fellow subjects to its existence, and we now affirm the *right*."—pp. 22, 23.

Many of our greatest constitutional writers have recognised the distinction between corporate and private property. After what of late sessions has taken place in the British Parliament, it would be a waste of time to argue the justice of the principle. If the

doctrine be erroneous, what has not the Legislature to answer to the British Boroughs, among other incorporated bodies, for various late innovations? When exclaiming about the spoliation of the Church, it is well put, by way of silencing the alarmed parties—Who are the spoliators, and who the persons robbed? Were the Legislature masterfully to confiscate private property, the mind naturally and immediately perceives, that a thing not only capable of valuation is taken away, but that which alone possesses all the attributes of property—all that can peculiarly make it one's own—whether labour, purchase, or descent so created it. Children universally feel that the property of their parents is theirs; and were a violent law to infringe on such rights, injustice and insecurity would become general. But corporation property—what is it by its very nature, if existing rights are respected, but that which is under the control of the Legislature, for the public good of each particular community? But is the Church a Corporation?

"What is it, if it be not? Upon what plea do the clergy hold their property, but in virtue of a public trust? 'It is the salary of prayer,' as Grattan somewhere says, 'and not the gift of God independent of the duty.' The mode of their payment is indifferent to the question. It may be in lands, or money, or tithes. A territorial pension is no more property, than a pecuniary pension. The clergy are merely entrusted with the administration of those lands, out of which their pensions are paid; and it is for the State to determine, when existing interests lapse, whether the trust ought to be continued or not. This principle is admitted by Paley, by Warburton, by Bishop Watson, all high ecclesiastical authorities, and by the present Bishop of London, as it was by Lord Bacon 200 years before. They all hold church property to be a public fund, distributed, at the discretion of the State, for public services, to be rendered by a public body. Had it not been so, the Catholic clergy would still be in possession of it. There could have been no transfer at the period of the Reformation.

"The title of the Protestant Church rests upon an act of parliament, and upon nothing else or better. The plea for that act, was the old plea, the *Salus publica*—the public good! This was its sole end and object. The question is, has that end been attained? Can it ever be attained in Ireland under the present system? If unattainable, why is the system to be upheld?

"But, say some, what becomes of church property, if you take it from the clergy? Why, it reverts to the State! By the State it was granted, and by the State it may be resumed, from the moment that it is proved that the expectations, under which it was granted have not been realised. The Catholics have no claim upon it, as a provision for their own clergy. Their title was extinguished in the sixteenth century. The State might re-grant it to them, if it thought proper so to do; but the question is a separate question, and foreign to the present discussion, no such plan being contemplated by the government. The real obligation contracted by the State, upon a resumption of church property, is to employ the fund so resumed in a manner more generally beneficial than that in which it is now employed: to impart to the whole community some share

in its advantages. We do not mean to limit, by this, the abstract right of disposal. We mean simply that there is a moral obligation, or rather a moral responsibility, that attaches to all those who call for the new distribution of the fund, which is supposed by a large class of their fellow countrymen to be devoted, now, to the promotion of religious instruction—and which imposes upon them the duty of watching most vigilantly over the new application of it, in the good resulting from which their own justification must consist."—pp. 26—28.

The query next to be taken up is, has Lord Melbourne's government offered a judicious and efficient remedy for the cure of the evils existing in the Irish Church Establishment by the late Bill? That Establishment has hitherto worked and been supported at the expense of millions of English money, and torrents of Irish blood. It is no half or gentle expedients that now can cure the inveteracy of the evil. Any such measures would only, if we may judge from the past, inflame the existing sores, and render some more searching proceeding more necessary. A sketch of the nature and tendency of the government bill lately introduced, as given in the pamphlet, will enable our readers to judge of its wisdom and probable efficacy.

"The first, the undisguised, the undeniable object of this bill, is to make a provision—not a superabundant provision, but a competent, and even an ample provision, for the religious instruction of the members of the Established Church in Ireland; nor is it until this is provided for, that any surplus, or any claims on the part of the Catholics upon that surplus, will be admitted to exist.

"To many, who have judged Lord Morpeth's Bill without reading it, or upon the faith of a Tory analysis, this will be a startli ngassertion; but it is the fact, and we will prove it.

"The bill sets out by certain provisions for the conversion of the tithe compositions as they now exist, under what are termed Mr. Goulburn's Act, and Lord Stanley's Act, into a rent charge, payable by the landlord, in lieu of the occupying tenant.

"The nature of these provisions it is needless here to explain; there is little difference between the two parties respecting them, and what there is, relates not to principle, but to detail.

"It is not until we come to the 58th clause, that we find any mention made of a new appropriation; but by this it is enacted, that, in every parish, which appears by the report of the commissioners not to contain fifty members of the Establishment, upon the death of the present incumbent, no new appointment shall take place, until the Lord Lieutenant in council shall think fit so to direct. It is supposed that this clause will apply to 864 parishes, including several now forming parts of 'unions' (the objects and nature of which unions we have elsewhere explained), and a great outcry has been raised by some zealous Protestants against the injustice of depriving these parishes of their spiritual food, when the numbers of the congregation perhaps only fall short by two or three, or by one, of the number required by the bill to entitle the living to subsist."—pp. 30, 31,

The line must be drawn somewhere, and the lowest standard is

fifty Protestants, for constituting an independent incumbency. But even where there are fewer than fifty such individuals, in every parish where there is now a church or chapel, and a resident officiating minister, a separate curate is to be appointed, who will receive a stipend of from 75*l.* to 150*l.* per annum; and where there is no church or chapel, and less than fifty Protestants, the cure of souls is to be submitted to the minister of an adjoining parish, who will receive for this additional duty from 10*l.* to 50*l.* Nay, where there is not a single Protestant in a parish, the sum of 5*l.* is to be allotted to an adjoining minister, that the spiritual authority of the established religion may be maintained throughout the nation.

When speaking of unions, it is to be remembered that many of the larger benefices are at present so formed, in not a few of which contiguity has not been thought a necessary bond of alliance, but rather, as it would appear, the wants or the interest of the incumbent have been chiefly considered. This absurd system of union is to be remedied by the bill in question.

"By the 70th clause, a power is given to dissolve unions; and, by the 77th clause, the income of a benefice may be reduced, upon the death of the present incumbent, where such income appears to be disproportionate to the ecclesiastical duties; but in no case can any such reduction take place unless the income exceed 300*l.*, nor can it ever be reduced below 300*l.*, provided the number of the Protestant parishioners be more than fifty.

Now 300*l.* is the maximum of remuneration amongst the Presbyterians in the North of Ireland. 300*l.* is the average standard of remuneration throughout the whole of Scotland; and we see no reasonable ground upon which the church of the minority can claim a higher scale of recompense for the care of their scanty flocks, than is assigned to the Presbyterian clergy, who, for the most part, have numerous congregations, for the faithful and laborious discharge of all the duties of the Christian ministry. We see not how Christianity can suffer by it, or the influence of religion be impaired. But mark by what precautions even this concession is guarded in this much calumniated bill! The reduction is not to take place at all, unless the Lord Lieutenant in council, upon a report from the ecclesiastical commissioners, with whom the bishop of the diocese is in all cases associated, shall decide that the income of the parish is disproportionate to the duty; and, whenever the spiritual wants of the parish increase, the same commissioners are directed, by clause 84, specially to report the fact, in order that the Lord Lieutenant may make immediate provision for the case, either by assigning a larger income to the incumbent, or by removing the suspension, if the parish should be amongst the number of the parishes suspended in consequence of the absence of a Protestant population.

"Again, by clause 74, places of worship are to be provided for Protestant worship, where there are none now. By clause 83, compensation is to be given for advowsons coming under the operation of the act, in all cases where they are not vested in the crown or the bishops, when they may fairly be regarded as public property. In a word, every precaution

has been taken that can bring the change, which must necessarily be effected in the present distribution of ecclesiastical revenues in Ireland, into harmony with the strictest justice—the most scrupulous regard for the rights of property—and the sincerest desire to ensure to the Church of England in that country a stability, which nothing else can give to her, by narrowing her claims to those limits, within which they will be cheerfully supplied—we mean the legitimate wants of the Protestant population.

"It is only when these claims are provided for to the full extent, that a Protestant Lord Lieutenant, in conjunction with five ecclesiastical commissioners (all Protestants likewise), shall deem just and expedient, that a surplus can arise, to be applied 'to the moral and religious instruction of all classes of the people of Ireland, without distinction of religious persuasion?"—pp. 32, 33.

A favourable distribution of the funds of the Church, even as respects Protestants, seems thus, and by other provisions, to be secured. And if after this a sum should remain for the disposal of the Commissioners, are the Catholics, who furnish so much of the whole fund, to be denied any benefit from it? or are they to be refused education, unless they belie their creed, and accede to that which is purely Protestant? How monstrously unjust would such treatment be!

"Now, is it possible that Protestantism can have any thing to apprehend from a system thus conducted? Is it for us to fear the diffusion of knowledge among the people? Is it for us to dread the consequences of inquiry? God forbid! We hold, on the contrary, that a more effectual mode of advancing the interest of Protestantism, rightly understood, was never yet adopted. The more deeply are we persuaded of the truth of our own creed, the more profound becomes our conviction that, in applying to the education of our Catholic fellow countrymen those funds, which are not required to supply the bonâ fide wants of the established church in Ireland (and it is to none but these that Lord Morpeth's Bill applies), the Government, and the House of Commons, have rendered to Protestantism an inestimable service, by freeing it from those shackles which have hitherto impeded its progress. The days of compulsory proselytism have passed. If there are conversions now, they must be operated by conviction only. Political privileges allotted to the one sect stand in the way of this conviction, by the jealousy, and rivalry, which they unavoidably engender. The greater the privileges, the greater the animosity between the ruling sect, and those at whose expense it is supported. Diminish those privileges—take population as the basis of the Establishment, and work as the only standard of remuneration—and you remove every just cause of complaint on the part of those who do not belong to it. What is there then to prevent the voice of truth from becoming all-powerful? And if truth, and Protestantism, be, as we believe, synonymous, what more effectual mode of disseminating Protestantism can be suggested?

"Such is the object of Lord Morpeth's Bill—such the sentiments of a very large proportion of those by whom it has been supported. It is with these sentiments that a majority of the reforming members of the House of Commons have consented to purchase, with a million of the

people's money, the consent of the other branch of the Legislature to this new appropriation of the church property in Ireland, without which they see no hope of terminating the evils by which that country has been so long distracted. And for what is this million required?—To preserve the Protestant clergy from actual starvation! Victims of a system, which no power can uphold—unable to collect their legal dues—consigned to destitution in the midst of nominal plenty, they have subsisted for the last four years upon the national bounty. They are, at this moment, as much stipendiaries—as much public servants, paid out of the public treasury, as they are in France or in Belgium, where there is an ecclesiastical budget for the army, or for the civil service. 640,000*l.* have been already advanced for the arrears of tithes unpaid during the years 1831, 1832, and 1833; 400,000l. more are required to cover the arrears of the current year; and unless the people of England and Scotland are prepared to risk a civil war for the enforcement of claims, which a majority of the present House of Commons has pronounced to be indefensible, a similar demand will be made upon them annually, as long as the present system is persevered in."—pp. 36, 37.

Such are the views maintained in the pamphlet before us, and such appear to us to be just and sound. Whether the working of the bill in question might turn out exactly or as favourably as here anticipated, may be by some doubted; but surely all who carefully weigh the exigencies of the case, must perceive that a bold and strong measure is necessary to the preservation of the Protestant Irish Church. We only fear for the Establishment, that neither the lately proposed bill, nor any equally moderate measure, will prove permanently satisfactory to a great majority of the people who have been so long denied their rights, so long goaded to despair, and now so fully persuaded of their might as well as their right. But why should not justice be done, even although at the risk of giving way to farther demands? Would the establishment in Ireland of the Catholic Church, or the doing away with the present one altogether, be attended with more fearful results than have for long been witnessed and endured in that country? We feel that however natural or necessary an uniformity of religion, as respects the State, may be throughout the United Kingdom, that in effect no such establishment at present exists; at any rate, according to the tenets of Protestants themselves, they need not fear any equal competition.

ART. XI.—*A Popular Treatise on Diet and Regimen.* By W. H. ROBERTSON, M.D. London: Tilt. 1835.

WE have not much reliance on such popular treatises as the present, in so far as the instruction of non-medical persons is immediately concerned. To be sure the author is at pains to convince his readers that the work is not one on popular medicine, denouncing such as useless or worse than useless. And yet he appears to us not to have a very clear conception of his design, or of the chief and pe-

culiar uses which may be made of the work; for though he declares that it is of the popular medical class, he tells us in the preface that it "has been written for the convenience of my professional brethren, to save them much trouble and time; in fact, to put their patients in possession of general principles, without attempting to interfere with the application of those principles to individual cases of serious disease. It has, however," continues he, "been chiefly written for the benefit of the careless or unthinking, or ignorant invalid." Again—"My aim, and the aim is a high one, is to give the public a means of correcting this ignorance; to inform them on points of which every medical man knows them to be ignorant, and knows too how important it is that they be, as far as possible, informed." Now, to say the least of it, this is talking in a very general and common-place style. But if it do not intimate what amounts to a popular treatise on medicine, it comes as near the same point as possible, unless it be denied, by a mere play upon words, that various kinds of diet, &c., act variously, or that in effect they act medicinally or injuriously, just as subtilely and effectually as any drugs that come out of the chemist's and apothecary's shop. And yet the ignorant or unthinking invalid is so to be instructed by this volume, in certain "general principles," but not as to "the application of those principles to individual cases of serious disease," with the view of saving the professional gentleman "much trouble and time." A knowledge of general principles, without that of their application to individual cases, as regards diet, for instance, we do think are the very best friends of the professional brethren, by *occasioning* them, instead of *saving* them, much trouble and time, especially in the instance of an ignorant or careless invalid. What does the author himself say in the instance of an ignorant or careless invalid. What does he exaggeratingly say of the importance and the skill implied in a proper regulation of diet. "The regulation of the diet is a matter of first rate importance, secondary to nothing, whether we look to the beneficial effects which follow an adequate attention to it, or the serious consequences which are the result of neglect." Then as to neglect, ignorance, and the difficulties prevalent on this subject, he asks—"Am I over-rating the liability of the public to be led astray by this sort of temptation to become each man his own physician? No! on the contrary, I must go a step higher to be on a level with the magnitude of the evil. So far, erring as the result proves the principle (practice) to be, yet so far there is certainly something feasible in the idea; for certain general facts are stated, diseases are treated of, the symptoms of each given (the author is referring to the directions which popular works on medicine contain), and a mode or modes of administering to each disease set forth." Then he goes on to describe the difficulty of any man telling what is the disease with which he himself is afflicted, from the descriptions of several diseases; nay, though hitting upon the right disease, of treating it suitably to its

stages, or the prominency of this or that set of symptoms, with the remedies which are adapted to his own powers and those of the malady. Now, nothing surely can be juster than all this. Then why give general instructions to ignorant invalids, on the subject of diet, unless diet be a less important matter, and less worthy of the attention of the physician, or requiring less skill? That the regulation of diet is not less important, we have already learned from our author, and that it requires superior skill, is evident from what follows, wherein, speaking of quackery, he illustrates its ruinous consequences by the abuses attendant on diet itself.

"The illustration is indigestion. Now digestion, as most people know, is the name given to that series of functions by which food is taken into the system, and assimilated, and formed into blood; from which blood the various tissues are constantly undergoing renovation, and the various secretions are formed. Digestion consists, then, in the mastication of the food, its complete admixture with the saliva, and having passed into the stomach, its reduction into a pulp by the muscular powers of the stomach; and, having been chemically acted on by the gastric juice, its propulsion thence into the bowels; its mixture with the bile; its separation into chyle—which is the nutritious part, and is taken up by certain vessels and carried to the blood—and into excrementitious matter, which is propelled downwards through the bowels to be ultimately discharged: the separation of the chyle from what is excrementitious, constantly going on in the whole track of the intestines. We have here, then, a series of functions to be performed, the whole series going by the name Digestion. Each of these functions may be in a state of greater or less deviation from health; and such deviation may be, and most such instances of deviation are called indigestion. Dyspepsia or indigestion may then result from the imperfect mastication of the food; or from a defective secretion of gastric juice, or from the gastric juice being in an unhealthy and vitiated state; or from a weakened condition of the powers of the stomach from a relaxed state of its fibres; or from the lining membrane of the stomach being in a state of irritation, or of inflammation; or from a defective, or a vitiated secretion of the bile; or from an irritable, or from an inflammatory condition of any part of the intestinal canal; and each of these varieties requires a different modification of treatment, some of them modes of treatment diametrically opposite. Would any one treat a relaxed or weakened state of the fibres of the stomach in the same way that he would treat an inflammation of its coats? and yet for both these the monger of nostrums, the maker of 'antibilious pills,' would order the self-same medicines. In addition to the above it may be stated that it is seldom that each of these varieties occurs singly, and by itself. Every organ and every tissue of the body is so intimately related to its other organs and tissues, that any one can scarcely be affected without involving others to a greater or less extent; and these combinations increase the varieties of cases of indigestion, and, like ringing changes on a peal of bells, render it, at best, unlikely that any man should have to prescribe for two cases which are in all respects similar. And this indefinite addition to the varieties of indigestion does but show, still more clearly, how next to impossible it is that a man should treat his own case correctly; how perfectly absurd is the practice of using a single remedy against so infinite a diversity of evils."—pp. 5—8.

One should naturally expect after this statement, that the author could not have fallen on any branch of the medical profession, less suited for a popular treatise, than that so closely connected with indigestion as diet necessarily must be. His inconsistency seems to arise from decrying general rules for the use of non-medical persons, and again recommending them to the attention of unthinking and ignorant invalids; as also in at one time considering that diet is a simpler matter for the management of unprofessional people, than any other branch connected with health; and again, that it affords the very best illustration of difficulty, of the want of skill, and of neglect.

We are, indeed, free to confess, that as regards ignorant invalids, the present volume will be of little more use than many such that have preceded it, and to say, that all such popular treatises should be addressed to those in health, only directing them to the simplest and most natural means of preserving their enviable condition (although the healthful are notoriously neglectful of their interests generally in this respect), rather than to those whose morbid sensibilities and deranged bodily functions render them unfit judges, especially since, as is repeatedly stated in this work, there are idiosyncrasies that often take cases beyond the embrace of general rules.

Though the author, however, has not, according to our opinion, stated very consistently or fairly the object or tendency of his work, in his prefatory and introductory observations; we are far from saying that the volume is without merit, and that it will not confer much benefit on the community. Independent of its chief value, which consists in a fund of uncommon experience and observation, there are not a few original views worthy of engaging the attention of all enlightened minds on the philosophy of human health. To all who are in sound health, to all possessed of enlightened minds, especially to his professional brethren, must his pages be useful; for we cannot allow every one of the latter class to be so remarkably skilful and vigilant as our author takes for granted. The injury which regular practitioners do, either by their contradictory or ignorant prescriptions, must not be overlooked.

Before proceeding to the body of the work, we must take notice of a certain order of defects in it, which the author himself is aware of, but for which he offers a very inadequate apology. He says, "the style is frequently faulty; the putting together of the fragments (a larger and less compressed work on the same subjects, is likely to follow the present *brochure*, the preface informs us), is, I confess, clumsily managed." And why?—because, "it is my misfortune to be one of those who cannot submit to the irksome task of thinking of the words in which the ideas are clothed, or of correcting, remodelling, or altering the dress." Reader, such is the fact and the cause, advanced by the transgressor himself. We have only to add, that we have known persons who confessed their

deficiencies, nay who boasted of them, because they were aware of their inability to mend them—the secret purpose being, to disarm criticism by a bold assertion, that might be supposed meritorious. This manual, nevertheless, is plain and clear enough for all ordinary and practical purposes, and as such we take it.

The first chapter treats of diet, and on the digestibility of animal substances. We quote the following observations :—

"The meats are placed in the order of their digestibility, beginning with those which are the most easily digested; and this is the plan pursued in all the following tables. It may be stated here that this order has been arranged from carefully scrutinised observation; that individual exceptions to every item must of course occur; but I think they will be only individual exceptions.

MEATS.

1 *Mutton.*	3 † * *Lamb.*
2 *Beef.*	4 * *Veal.*
* *Pork.*	

"These are, generally speaking, more digestible if broiled on a gridiron, still less so if roasted, still less so if boiled, still less so if baked, still less so if fried.

"Baked meats owe their difficulty of digestion to the empyreumatic or burnt oil into which more or less of the fatty matters are converted; owing, as it seems to me, to the confined air, the want of ventilation in ovens. It is this oil which gives the peculiar flavour, recognisable by most, to meat, or anything containing fat, which is cooked in an oven; consequently, if the great object, a sufficiently high temperature, could be secured in connection with free ventilation, I think that baked meats would probably be as digestible as roasted.

"Meat somewhat underdone is more digestible than if thoroughly cooked; for the obvious reason, that in the latter case the fibres are more contracted, more hardened, and therefore require more power, greater exertions of the stomach to separate their particles and convert them into pulp. For the same reason salted meats are much more indigestible than fresh meats; the salt contracting and hardening the fibres, and rendering them tougher, and therefore less yielding to the comminuting powers of the stomach and the solvent power of its secretions.

"The degree of digestibility of each kind of meat will necessarily vary much according to the *age* of the animal, and the *part* which is eaten. It will be observed that the flesh of the full-grown animal is more digestible than that of the animal which is still growing; but this remark applies only to animals the flesh of which goes commonly by the name of 'meat.'

"I think it necessary to direct the particular attention of the non-medical reader to the fact that I have *marked* veal as being difficult of digestion; because it is a very common error to suppose it a proper article of diet for the invalid and convalescent. Veal, whether roasted, boiled, or stewed, or however cooked, ought to be banished from the sick-room. The

† This (*) opposite to any of the substances in this or the following tables signifies that such are articles generally found to be unsuited to the dyspeptic.

invalid, unless he enjoys a very peculiar idiosyncrasy, will generally find it to disagree with his stomach.

"The flesh of an animal which is killed in good health, and good condition, is much more digestible than that of an animal which is either sickly, or lean and spare of flesh, at the time of its being killed. The more free the part eaten is from the skin, cellular membrane, and fatty matters between the fibres, other things being equal, the more digestible will it be. All the glandular parts however, or, as they are called, the organs, are difficult of digestion, to which class belong liver, kidney, tripe, heart, tongue, &c.

"Animal food is almost invariably more easily digested if it has undergone some degree of putrefactive change: at least so much of such change as is sufficient to make the fibres more tender. If the change has gone a little further than this it generally nauseates; and either interrupts or disturbs the digestive process.

"It seems necessary that a word or two should be said in this place about bacon, which is now so much vaunted as a remedy for indigestion. In the great number of cases, I do not hesitate to say that it must do harm—in all cases where the juices of the stomach are either deficient in quantity or vitiated in quality; where the tissues want power, or where they are in a state of inflammatory excitement; in fact in all cases where the indigestion has its *seat* in the *stomach*. But in cases where the juices of the stomach are sufficient in quantity, and healthy enough in nature to mix with the food, and act on it chemically; where the contractile power of the stomach are sufficient to grind the mass into a pulp; in short, in all cases in which the food is digested by the stomach, is ejected in the proper state into the bowels, and where all that is wanting is a *stimulus*, to carry the mass forwards through the intestines; the laxative properties of the fat, and of the salt contained in the bacon, will act beneficially, and in such cases, bacon will, no doubt, be of service. But, as I have said, such is far from being the general cause of indigestion; a comparatively small number of the cases that we meet with are of this nature, and consequently I would advise the dyspeptic to resort to it most cautiously, unless he is guided by the advice of his medical attendant."—pp. 15—19.

Poultry, game, animal principles, such as gravy, gelatin, &c., fish, milk, and its various preparations and products, eggs, grain, fruits, herbs, vegetables, &c. are each and all shortly characterized, and we presume with equal accuracy as regards mankind generally. When treating of Nature's dietetics, and insisting on simplicity, sobriety, and exercise as three essential branches in Nature's system of health, none can doubt of the author's accuracy. But simplicity and sobriety are relative terms, and we feel satisfied that what would be simplicity in the farm labourer, must often be the contrary to the sedentary attorney, and that what would be sobriety in him who is daily enjoying the exhiliration of rural life and scenery, might be faulty abstinence in the studious man of years. On this subject, however, we know that doctors differ, or at least, that many of them allow that in their own practice, which they resist in theory. We go hand in hand with Dr. Robertson in the following observations, taking personal experience as our guide.

"There are few things, I may here remark, for which we ought, as regards health, to be more grateful to Providence, than for the introduction of tea and coffee. As civilisation advances, the man of wealth and rank uses personal exercise less, whether in walking or on horseback, and he prefers the luxurious carriage as a means of transporting himself from place to place. Keeping pace with the progress of civilisation, is the number of the thinking and the studious increased; a class of men which is proverbially, and with few exceptions, sedentary. Tantamount to the increased number and importance of our commercial relations, is a larger number of men drawn from the fields, and the health-fraught toils of agriculture, into the pent-up and close atmosphere of a town, and have their time occupied in sedentary, or almost sedentary, employment. In this way there has arisen a daily increasing number of all classes, who, taking less exercise, could bear less food; could assimilate, consistently with health, a less amount of nutriment; who could not eat with impunity the meat and beer breakfasts, the heavy substantial food, to which their fathers had been accustomed; and to meet this, tea and coffee have been introduced, and supply the desideratum; a diet which is palatable, only moderately nutritious, and, if not abused, quite harmless.

"Cacao, commonly pronounced cocoa, is by no means so universally easy of digestion as either tea or coffee: but still there are dyspeptics with whom it invariably agrees. The only thing that can be done under these circumstances, is to appeal to the experience of the invalid himself. It ought to be made weak: and, like coffee, to be taken at breakfast, rather than in the evening. But cacao, whether the bruised seed is used, or whether that made into a cake with *vanilla* or *spices*, constituting chocolate cake, is preferred, contains an oil which by no means always suits the stomach of the man in health and vigour; and still more frequently disagrees with the valetudinarian."—pp. 45—47

The meat and beer breakfasts of our ancestors, which would now be so formidable to deskmen and dandies, show how much depends upon constitution, habit, and situation of life. It is not a rare thing to see on the streets of London, of a morning, a coal-heaver swallowing, at little more than one draught, a pot of beer, and stronger or healthier men seem not to be in the city. And yet where does our author place beer and porter in the following list of liquors, the products of fermentation?

SPIRITS.

1 *Brandy.*
2 *Hollands.*
3 *Whiskey.*
4 *Rum.*

WINES.

1 *Champagne.*
2 *Sherry.*
3 *Madeira.*
4 *Port.*
5 *Claret, Burgundy, &c,*
6 *Hock and German Wines.*
7 *Sweet wines generally, including all but very old home-made wines.*
8 *Ale (home brewed)*
9 *Porter.*
10 *Ale (brewers').*
11 *Beer.*

"Above are classed the stimulating products of fermentation, in the

order in which I think they are *usually* digestible*; or the wines may be thus classed according to their four principal varieties.

1 *Old wines, which have lost their sweetness and much of their fruitiness, without acquiring acidity.*	2 *Fruity wines.* 3 *Sweet wines.* 4 *Acid wines.*

"Liquors, the products of fermentation, may be said to be easier of digestion in proportion to the larger quantity of spirits, and the smaller quantity of other matters which they contain; in fact, in proportion as they are *stronger* and *thinner*, destitute alike of sweetness and acidity.

"Brandy is decidedly the best stimulus for the weak or disordered stomach, provided it is prevented from unduly irritating that organ by being sufficiently diluted with water. A reference to the chemical composition of brandy does not show why brandy is preferable to, and more wholesome than the other kinds of spirits. The reader must be contented with the fact, although it is not accounted for. Hollands ranks next to brandy, then whiskey, and then rum. The common, or English gin, I have not mentioned, because it is a preparation of which the purity is almost always questionable, and one which, that point unascertained, should be always avoided.

"Of the wines, Champagne, which is *up*, or briskly effervescent, ranks the first, on account of the fixed air or carbonic acid which it contains. *Still* champagne would be placed somewhat lower in the scale.

"Port and sherry do not differ much from each other in the relative

---

"* But it is necessary, and only just, that, in this place, I once again say—no such rule can be without exceptions. Idiosyncrasy, or peculiarity of constitution and habit, form varieties too numerous to allow any such universal rule to be made. This man is nauseated by even the *smell* of nuts; that man is immediately covered with nettle-rash by eating anything which contains oatmeal; this man would 'die of a rose in aromatic pain;' that man cannot sit at a table where onions are eaten. It is not such cases, nor cases in the slightest degree approaching to them, that tables like the above are meant to include. Although formed from a patient generalisation of long-continued and careful observation, they admit of numberless exceptions; but, conceived to apply to a considerable majority of people, I hope they may somewhat guide the choice of the invalid. It is well known that one man cannot drink any kind of spirit without suffering for doing so, but can take his bottle of wine at a sitting without inconvenience. It is well known that some men cannot drink sherry, but can drink port; some cannot drink port, but can drink sherry. The question is not whether brandy always agrees better than wine; but it is simply, does brandy generally suit the stomach, and produce less inconvenience than wine? Is sherry better borne, or more easily digested, than port? Further, these tables are formed from an observation of the dyspeptic, or disordered, or debilitated stomach, rather than from an observation of the stomach which is in a state of health. They have been drawn up with considerable care; but I am aware that, without some remarks like these, perhaps even with these, they are open to criticism. If such criticism is given with fairness and with candour, it will be received with thanks and with gratitude."

quantites of spirit which they contain; but they differ considerably in the effects which they produce on the stomach. That which gives the colour to port and to all the red wines is astringent and consequently, as astringents disagree generally with dyspeptics, so are port and all the red wines more likely, other things being equal, to disagree than sherry or the white wines are.

"If Madeira could be obtained free from acidity, it would probably be entitled to be placed before sherry; but genuine Madeira, free from acidity, is a rarity only as a great chance to be met with in this wine-bibbing age.

"The acid and the sweet wines, although deserving especial mention in a treatise on wines, hardly merit a passing word, unless one of caution, in a work like this. The debilitated should suspect, the dyspeptic should avoid them.

"Home-brewed ale, clear and pale, and thin and *mild*, and not new, is, I think, preferable to porter, however good; for porter contains a large quantity of extraneous matters. The dyspeptic, the valetudinarian, and the sedentary, ought, however, to view malt liquors with much suspicion, and more particulary in the evening, when their use is more usually indulged in. But if a man has once had warning given to him of a seriously disordered stomach; if, day after day, some slight uneasiness is experienced, if the smallest excess is followed by a slighter or more severe fit of dyspepsia, or if gouty pains have begun 'to fly about,' let him look to it, and make up his mind to abjure the tankard, or the bottle, or the glass, diminish his daily dose as quickly as possible, and content himself with nature's beverage, *water*. If this cannot be thought of, or if his case is such as that it ought not to be done, let him mount higher and higher in the foregoing list, being as abstemious as resolution or necessity will let him be."—pp. 50—54.

Therefore, without the least desire to impugn the doctrine here laid down, or the slightest doubt about the accuracy of the author, as respects any one of the liquors now mentioned, what can be clearer from the extract, and especially the subjoined note, than that ignorant invalids should be the last individuals who are to judge of any general principle as applicable to them in the use of food or drink? On bodily exercises, the second chapter proceeds very minutely and satisfactorily, the subject affording more apparent data than that of the organs of digestion. After shortly stating the physiological theory of the mode in which exercise is able to exert great influence on the human constitution, we are told that the same must not be confined to the movement of any set or series of muscles, but as far as possible, all the moving powers of the body ought to be brought into play; and also that the more completely each muscle is contracted, and the greater number of them that are used, the more beneficial will the exercise be.

"The practical deductions from this remark are many. Equitation, or riding on horseback, is better than gestation, or being drawn in a carriage. Walking is better than equitation; quick walking than slow, and running than either. A combination of several of these, as each has its favourite sets of muscles, which it uses most, is better than any one by itself.

"Exercise of the arms is next in importance to that of the legs; and

consequently some simple gymnastics, such as raising the body from the ground by grasping a suspended cord or a transverse pole with the hands; or even swinging the arms round, or thrusting them backwards and forwards, is an excellent assistant to walking, or running; one which most men of sedentary habits ought to have recourse to as a means of warding off disease.

"The *skipping rope*, a toy which is discarded by the young girl when entering a premature womanhood, but which ought to be looked upon as a necessary article in every boudoir, or private room occupied by a woman of civilised life and civilised habits, is one of the best, if not the very best kind of gymnastic exercise that I know. It exercises almost every muscle in the body.

"Of all *kinds* of exercise, walking is that which is the most universally attainable, and the best.

"The invalid just arisen from the bed of sickness, is usually re-introduced into the open air by carriage exercise. This is not improper if the carriage is a close one, but if it is a gig, or other open vehicle, it is almost invariably to be condemned. The action of the heart and blood-vessels being enfeebled by disease, the blood is driven languidly through the system; and a quick succession of applications of cold air to the surface of the body, easily checks the circulation of the blood through the vessels of the skin; the perspiration is thus checked, the internal organs are loaded with blood, and a relapse into disease is the frequent result. The rapidity with which the air surrounding the body is changed, contributes to this effect. The air immediately surrounding the body getting warm, if the individual is stationary, protects him somewhat from the colder air which is exterior to it. The less frequently this outer garment is changed, the less heat is taken from the body."—pp. 76—82.

A number of other forms of bodily exercise are described and characterised, one of which has not often been mentioned in books of the kind now before us—that of the lungs, and the muscles of the chest and windpipe in speaking, singing, reading aloud, &c. Sometime ago, we observed in a newspaper a theory for the extraordinary longevity of a number of women in a certain parish or district, and which proceeded on a ground similar to that taken up by the author, viz. their great loquacity compared with the other sex. The cheerfulness presumed, as well as the exercise essential in the practice of speaking, &c., may well be held as friendly to health.

"One of the greatest, if not the greatest thing to be attended to in every kind of exercise, is to proportion it to the strength and the constitution of individuals. So proportioned, the exercise of the voice is no mean auxiliary to exercise of the other muscles of the body, and is a remarkable means of giving additional strength to the respiratory organs, and of diminishing the risk of pulmonary diseases. So important and so great is its influence, that it would be well if it were made a prominent feature in the physical education of youth. It would be well were children encouraged in their vocal ebullitions of boisterous merriment, instead of being, as they often are, awed, or chidden, or even beaten into silence. It would also be well if they were early exercised in the great art of reading aloud, not merely to the extent at present practised in our schools, but were it made to form a

part of their evening employment: the subjects chosen might be light and amusing, and so the idea of its being a hardship, or a task, be completely obviated. Were they in their days of childhood allowed to laugh, shout, &c., at proper times, without restraint or correction; were they in their days of girlhood and boyhood made to read aloud for half an hour, more or less, according to their strength, every morning and evening: the delicate tissue of their lungs would acquire a firmness, the respiration a freedom, and the voice a capacity, and its intonations a variety, which would be at once a great means of averting the pulmonary complaints, that are so fearfully rife from the age of puberty upwards, and would be a direct means of giving to our youth that most difficult of all acquirements, a mastery over the voice, its tones, and its intensity."—pp. 88—90.

It is well insisted on in these pages, that there should be an adaptation of exercise to mental character, to age, to sex, to habits, to strength, and disease; in short, that exercise is serviceable in proportion to the number of muscles which are called into action; to the degree to which each muscle is contracted; to its duration; in proportion to the purity, the dryness, and the temperature of the air at the time of taking it; to the time of taking it, neither immediately before nor soon after eating; and to the regularity with which it is had recourse to.

The third chapter is on ventilation, climate, and change of air. On the only extract which we are going to make from this part of the work, the observation offers, as indeed it may aptly do, on almost every other portion of these pages, that were ignorant invalids or healthy persons to be continually adjusting and studying, or even persuaded of the facts and rules therein laid down, their general benefit would, we think, be neutralized, and human life would be a constant succession of fears and penances. We are inclined to suppose, if people were to despise all quack medicines, and even a very minute and highly-pushed knowledge of medical doctrines, they would not be losers in respect of health, and assuredly not in respect of happiness. We cannot but feel that a full and abiding conviction of all the good things told us by our author, would sadly abridge our own comforts and pleasures; for we are in some measure converts to the opinion, that those of the mass of mankind, who have studied such matters intensely, are the sickliest, since they are likely to become the most morbidly sensitive, anxious, and irritable. Human nature left to itself or not highly perplexed, seems not the least hopeful condition as respects bodily health.

"The atmospheric air, composed principally of two elements, oxygen and nitrogen, is changed by respiration; and consisting, before inspiration, of twenty-one parts of oxygen to seventy-nine parts of nitrogen, or twenty-one per cent. of oxygen; it contains after expiration, probably at the lowest computation, three and a half per cent. of carbonic acid, or, on an average, twenty-seven and a half cubic inches of carbonic acid are evolved from the lungs every minute, or about forty thousand cubic inches in twenty-four hours, which weigh nearly three pounds, and contain about eleven ounces of carbon.

"Now the rapidity with which this vitiation takes place, may be conceived by knowing the fact, that at each respiration sixteen cubic inches of air are, on an average, deteriorated, and that about twenty such respirations are taken in a minute; therefore three hundred and twenty cubic inches of air are each minute poisoned by every individual, and rendered unfit for the support of life. The consequences which must follow, even on a simply chemical view of the matter, if a man is confined eight hours in a shut-up bed-room, are obvious enough. But this is not all; with the expired air a large quantity of watery vapour is exhaled from the lungs; a fact which demonstrates itself by the vapour being condensed in cold weather, and in winter sometimes frozen on the bed-room windows; a fact which shows itself in the dampness of the clothes, particularly woollen clothes, which have laid all night in a closely shut-up bed-room. Nor is this all: the skin is actively at work evolving its secretions, among the rest, a highly volatile and, in some persons, most offensively smelling substance, which, mixing with the air, taint it more and more—render it more and more impure—more and more unfit for respiration.

"The effect of a burning candle or lamp in increasing these evils, is precisely that which a second person in the room would cause, seeing that, during its combustion, it takes the oxygen from the air, and replaces it by carbonic acid.

"The effect of a fire, if it is a very small one and the room large, is rather favourable to ventilation than otherwise. But this is a nice question, one with difficulty adjusted, and one which, unless the bed-room is particularly large, should not be tried."—pp. 106—108.

All this we are free to admit may be true, and is for the most part founded on ascertained points in natural philosophy; and yet, how melancholy would the consequences be, were all the points here suggested absolutely essential to health and happiness. One is apt to grow ill at the very mention of so many dangers, and in the despair of obtaining so many essentials. The truth seems to us to be, that admitting all that is quoted above, there is in men's ignorance, and apathy, and forgetfulness of such an array of minute facts, something like safety, or at least a neutralization of the effects and dangers declared, so that while to an enlightened man in health, and still more to a judicious medical person, these rules and truths are valuable, we have no wish to see them become the study of the general mass of timid or invalid people. Compared to the dangers and evils condescended on in our last extract, and which may in one sense be called negative or unavoidable, there are not a few errors in the conduct of mankind, that are positively and glaringly injurious as respects the guidance of their health. Our readers of the fair sex will at once anticipate that they are now to be the object of our author's reproof, and already ejaculate, "Stays, we wager." Now we shall not trouble them with a word from Dr. Robertson on such a flagrant case, although he does not spare it; but there are other imprudencies and absurdities to be cited, not much less plain and dangerous.

"Let the health be more looked to, mere appearances less! Let

people dress as common sense and their own feelings would direct, rather than as fashion, or custom, or society dictates, and many a piteous case of untimely death will be averted; many a wife will be spared to her husband—many a mother to her child—many a child to its parents!

"These observations lead me to touch, as briefly as may be, on the extreme imprudence, not to give what is possibly the mere effect of thoughtlessness a worse name, of having 'the morning, the walking, and the evening dress, made of such very different materials, and in so very different a degree protective against the cold. How perfectly irrational it is to cover the neck and shoulders at one period of the day, and leave them uncovered at another; to wear a warm thick dress at breakfast, a cold thin dress at dinner, and in it to expose the person to the air of a cold drawing-room, or perhaps still colder passage, or perhaps to the totally unmodified and unwarmed air of a winter's night. Yet such is the practice of thousands of the female rank and talent of the country; yet such is a common thing, confirmed by custom, which is looked for, expected from, and endured by the high-born daughter of nobility, by the heiress of untold wealth, and by the wife and child of the humbler citizen; and this, too, in days when every man, and woman, and child is said to be educated—and educated, not from habit or custom, or according to any established form or usage, but educated to *think*."—pp. 141, 142.

In this same chapter on dress, our author's sound strictures find defaulters even of his own cloth, which sufficiently proves that theory and practice at least are often at odds.

The fifth chapter treats of the physiological effects of water, when applied to the skin, and when taken into the stomach. The sixth on mineral waters, and the last on sleep, the theory of which is certainly still, and perhaps destined to be, a mystery to man. And yet, this condition, which is the image of death, is one that must often occupy the solemn reflections of every contemplative mind. The following, however, are facts.

"The wear and tear of the mind equally requires the cordial and restorative powers of sleep, as does the wear and tear of the body. What is bodily fatigue but exhaustion of the nervous influence with which the muscles are supplied? It is not that the muscular particles are worn away, that its fibres are injured, that its substance is lessened by the exercise. No! It is simply that the nervous supply of vital influence to the sets of muscles used is exhausted. So far indeed is it from being the case, that, by exercise of any muscle or muscles, their size and capabilities are diminished, that, by such exercise, if regular and continued, with sufficient intervals of rest, the calibre and powers of the muscles are prodigiously increased. Witness the brawny arms and chest of the blacksmith, the full and well-developed leg of the man who walks much, the gastrocnemii in the opera dancer. The truth of the matter is, then, that the exhaustion produced by deep thought, by severe mental exercise, is much the same as that produced by bodily fatigue. Both are caused by abstraction and diminution of the vital influence; both are, in fact, directly and distinctly resident in, and connected with, the nervous system, although each is referrable to its own distinct department;

and therefore, for the renovation of both, rest is required. Sleep is the natural cordial for bodily and mental exhaustion—a cordial which ought to be proportioned, in extent and duration, to the degree to which the bodily or mental exercise has been carried. But this neither can nor will be perverted into the notion, that by the above I mean that exercise of the body and exercise of the mind are at all synonymous; that their effects on the system are the same, or their influence on the health in any degree similar. Alchol and opium are both, in moderate and small doses, stimulants; are both, in large doses, sedative; yet, not unoften, the one counteracts the influence of the other."—pp. 212, 213.

The author goes on to observe, that the period of childhood, while the body is still growing, requires much sleep; that habit as well as constitution and health, influences greatly its quantity; the delicate, the nervous, the sensual, and languid, requiring more than those of opposite temperaments and practices. The concluding remarks, we alone shall farther cite, and from experience we say, that they have been proved to us to be correct.

"To secure sleep, that most necessary appendage to health and happiness, the mind must be tranquil, its powers moderately used, but not over-worked, and its several faculties kept in proper subjection to one another; the muscles of voluntary motion must be exercised; the stomach kept free from disturbance; the circulating and respiratory organs, the functions of secretion and excretion, all perform their several duties without appreciable inconvenience: and, to promote the same end, the bed-room should be well ventilated and cool, the bed somewhat hard, the head well elevated, the feet kept warm, the bed-clothes sufficient to maintain the bodily heat without unduly confining it, the room should be dark, and the silence perfect.

"As Dr. Gregory beautifully says in the words with which I have headed this chapter—and it is a fit conclusion to the subject, an important lesson to the gourmand, the intemperate, the slothful, the wanderer from the paths of rectitude—'Light and perfect sleep is the reward and the solace of labour, virtue, and temperance, and it is not readily granted to the undeserving.'"—pp. 230, 231.

There is an appendix to the parts of the work already adverted to, in which clever illustrations, are found, by means of fictitious cases. A tabular view of the analyses of some of the principal mineral waters is also given, which we recommend for its plainness and precision. Upon the whole, this little manual has much interested us, and for the sake of his brethren, the author will neglect his duty, if he complete or publish not the larger work hinted at in the preface.

ART. XII.—*The Conquest of Florida.* By THEODORE IRVING. London: Churton. 1835.

BY the lovers of the old, simple, sincere, and picturesque Spanish romance, and cavaliership, this work will be joyously hailed. Half romance and half history, as it may be called, it furnishes hundreds

of such scenes and stories as the ancient ballad-masters would have turned into rhyme. The hero in the narrative, is Hernando de Soto, one of the noblest specimens ever depicted, of Spanish dignity, generosity, zeal, courtesy, and courage. All know how signally these virtues were displayed by the early discoverers and conquerors of the Western World; we wish it were in our power to add, bloodless, to their other renowned qualities. There was however in their enthusiasm, their love of adventure, their imaginings of the beautiful, grand, and rich regions of the lately discovered world, and in their apostolic purposes, every thing calculated to work upon brave and pious men; so that we find the noblest blood, the most devoted patriots, and the most magnanimous sons of Spain, crowding to the standard of such a champion of virtue, enterprize, and hope as De Soto, in a manner worthy of chivalric crusaders.

We learn that Florida was not entirely new ground, when Hernando de Soto entered it. He however was one of the most distinguished of the early Spanish adventurers. He was by birth noble, and a soldier by profession; his wealth originally consisting in his valour and enterprize. He is said to have been courteous and dignified, and to have bettered his fortune and character by his marriage with Isabella de Bobadilla, a lady of rank and great merit, who along with a host of brave and high-souled men accompanied him on his dangerous and disastrous expedition. Mr. Irving, in compiling and constructing his work, has been chiefly indebted to Garcilaso de la Vega, whose account of this expedition has almost at full length been incorporated by Herrera the great Spanish historian in his History of American Discovery. Other sources also have been resorted to for materials to the completion of the present production, in which the judgment and taste of the author are conspicuous. Nor need we marvel at the high finish of the work, when we learn that the compiler is the nephew of the celebrated author of the "Sketch Book," under whose superintendence and countenance it has been published. Indeed its whole character gives evidence of a kindred genius having selected the subject, and delighted in its spirit and detail, with that of the favourite and established writer now named.

It is a cheering prospect to the lovers and students of fine literature to find a new and highly accomplished contributor to our already rich stock; to know of one who, trained and awakened in a new world, to the freshest and most vigorous displays of nature, whether in its physical or moral features, has also all the mellowness and chastened beauty that are to be gathered from the archives, the monuments, and the antique treasures of the old world. Every part of the present volumes proves this happy combination, in a manner that puts the reader in mind at once of the author's uncle. The seeming artlessness, the tenderness, liveliness, and sustained elevation of sentiment of the old romancers, are quite suited to the Irving school, as we once more find; and to all who can appreciate

such unobtrusive yet potent charms, will "The Conquest of Florida," by Theodore Irving, be a choice book.

From the very commencement of the story before us, there are pictures as lively and characteristic, yet as quietly and beautifully given, as the nicest taste, freshest feelings, or graphic fancy need desire. Whether it be the departing with exuberant hope, and chivalrous resolve, or describing novel and striking scenery, or delineating human conduct and peculiarities, or in encountering strange dangers, we have faithful, touching, and individual passages of that picturesque character which just betrays as much quaint antiquity as to give them a precious perfume which has been kept for ages till it has nothing that is gross or common about it. Our first extract is graphic and lively in no ordinary degree.

"The sun was just setting as Gonzalo Silvestre and his comrade, Juan Lopez, departed on their hazardous mission. These youthful cavaliers were well matched in spirit, hardihood, and sprightly valour; and neither of them had attained his twenty-first year.

"They galloped rapidly over the first four or five leagues, the road being clear, free from forests, swamps or streams. In all that distance they did not perceive a single Indian. No sooner, however, had they crossed this open tract than their dangers and difficulties began; for being ignorant of the country, they were obliged to trace back step by step, the track they had made three days previous, through bog and brake, brambles and forest, and across a labyrinth of streams meandering from the great morass: guiding themselves by the land marks they had noticed on their previous march. In this toilsome twilight journey they were aided by the instinct of the horses. These sagacious animals, as if possessed of understandings, traced the road by which they had come, and like spaniels or setter dogs, thrust their noses along the ground to discover the track. Their riders did not at first understand their intention, and checked them with the reins to raise their heads. Did they at any time lose the track, on finding it again the steeds would puff and snort, which alarmed their masters, who dreaded being overheard by the savages.

"Gonzalo Silvestre, comprehending at length the intention of his horse when he lowered his head to seek the track, gave him his will without attempting to guide him. Encountering these difficulties, and many others, more easily to be imagined than written, these two daring youths travelled all night, without any road, half dead with hunger, worn out with excessive fatigue, and almost overcome by sleep. Their horses were in no better plight, as for three days they had not been unsaddled, the bits being merely taken from their mouths occasionally that they might graze.

"At times they passed within sight of huge fires around which the savages were seen stretched in wild and fantastic groups, some capering and singing, and making the silent forests ring with their hideous yells and howlings. These were probably celebrating some of their feasts with war dances. The defeaning din they raised was the safeguard of the two Spaniards, as it prevented the savages noticing the clamorous barking of their dogs, and hearing the trampling of the horses as they passed.

"Thus they journeyed for more than ten leagues. Juan Lopez was repeatedly so much overpowered by sleep, that he entreated that they should halt, and take some repose, but Silvestre resolutely refused. At

length poor Lopez could contain himself no longer. 'Let me sleep for a short time,' said he, 'or kill me with your lance on the spot, for I cannot possibly go on any farther, or keep my saddle.'

"'Dismount then, and sleep if you please,' said Silvestre, 'since you had rather run the risk of being butchered than bear up an hour longer. According to the distance we have come, we must be near the pass of the morass, and cross it we must before dawn; for, if day finds us in this place our death is certain.'"

"Juan Lopez made no reply, but let himself fall upon the ground like a lifeless body. His companion took from him his lance, and held his horse by the bridle. Night now rapidly drew on—the clouds poured forth a deluge of rain, but nothing could awaken Juan Lopez from his deep and death-like slumber.

"As the rain ceased, the clouds dispersed, and Silvestre declared that he found himself suddenly in broad daylight without having perceived it dawn: it is probable that he had been unconsciously sleeping in his saddle. Startled at beholding the day so near, he hastened to call Lopez, but finding that the low tones in which he spoke were insufficient, he made use of his lance, and gave him some hearty blows, calling out, 'Look what your sleeping has brought upon us: see, the daylight which we dreaded has overtaken us, and we have now no escape from our enemies!'"

"Juan Lopez, roused at last by this summary process, sprang into his saddle, and they set off at a hand gallop. Fortunately for them, the horses were of such bottom, that notwithstanding past fatigue, they were yet in spirit. The light revealed the two cavaliers to the Indians, who set up yells and howlings, that seemed to arise from every part of the morass, accompanied by a frightful din, and clangour of drums, trumpets, conches, and other rude instruments of warlike music.

"A perilous league remained to be made, over an expanse of water, which the horses would have to ford. Before the Spaniards reached it, they beheld canoes darting forth from amongst thickets and cane-brakes, until the water seemed covered with them. They saw the imminent danger that awaited them in the water, after passing so many on land; but knowing that in courage alone consisted their safety, they dashed boldly into it; seeking to pass it with all speed. Throughout the whole distance, they were beset by the Indians, who discharged clouds of arrows at them. Fortunately they were cased in armour, and their horses were nearly covered with the water, so that they both escaped without wounds, though the cavaliers declared that, on reaching land, and looking back, the whole surface of the water seemed strewed with arrows."

We are not by any means going to follow the narrative in its detail of the many strange, perilous, and disastrous adventures recounted by those from whose records Mr. Irving has gathered his materials. We shall merely (and it is all that is necessary in the present case, after our general remarks already offered), either by formal extracts where the pictures require them, or by short and broken snatches, where nothing more seems requisite for our purpose, present, as well as our time and limits will allow, a fair sample of the work.

In traversing a chain of mountains covered with oak and mulberry trees, with intervening valleys, rich in pasturage, and varie-

gated by clear and rapid streams, a Spanish foot soldier called to a friend who was a horseman, and drew from his wallet a linen bag, in which were six pounds of pearls, probably filched from one of the Indian sepulchres. These he offered to him as a gift, rather than carry them any farther. The horseman refused them.

"'Keep them yourself,' said he, 'you have most need of them. The Governor intends shortly to send messengers to Havana, where you can forward these presents, and have them sold, and obtain three or four horses with the proceeds, so that then you will have no further need to travel on foot.'

"Juan Terron was piqued at having his offer refused. 'Well,' said he, 'if you will not have them, I swear I will not carry them, and they shall remain here.' So saying he untied the bag, and whirling it round, as if he were sowing seed, scattered the pearls in all directions among the thickets and herbage. Then putting the bag in his wallet, as if it was more valuable than the pearls, he marched on, leaving his comrade and other by-standers astonished at his folly.

"The soldiers made a hasty search for the scattered pearls, and recovered thirty of them. When they beheld their great size and beauty, none of them being bored and discoloured, they lamented that so many had been lost; for the whole would have sold in Spain for more than six thousand ducats. This egregious folly gave rise to a common proverb in the army, that 'there are no pearls for Juan Terron.' The poor fellow himself became an object of constant jests and ridicule, until at last, made sensible of his absurd conduct, he implored his comrades never to banter him further upon the subject."

The magnificent liberality of these soldiers surpasses not the picture of profuse wealth which such accounts conveyed to those in the mother country, and led them to dream of paradises of beauty and exhaustless treasures, so as to set them on the most Quixotic enterprizes and travels. On one occasion De Soto, the Governor, having expressed a curiosity to see the manner of extracting pearls from the shells, a Cacique instantly despatched forty canoes to fish oysters during the night. A quantity of wood was next morning burned, and the oysters being laid upon the embers, they quickly opened, and ten or twelve pearls as large as peas were obtained. Soon after a soldier came to the governor with a large one in his hand. "He had stewed some oysters, and in eating them, felt the pearl between his teeth. Not having been injured by fire or smoke, it retained its beautiful whiteness, and was so large and perfect in its form, that several Spaniards who pretended to be skilled in these matters, declared it would be worth four hundred ducats in Spain. The soldier would have given it to the Governor to present to his wife, but De Soto declined the soldier's offer, advising him to preserve it until he should arrive at Havana, where he might purchase horses and other necessaries with it; moreover, as a reward for his liberality, De Soto insisted upon paying the fifth of the value due to the crown." There are many other instances described, of by-gone Spanish noble munificence, and of De Soto's pure and chivalrous character, delightful to be thought of in our mercenary age.

We next give the picture of an Indian chieftain, who was the occasion of some great vicissitudes to the Spaniards, which brought to light more of the Governor's gallantry and zeal.

"Tuscaluza, or Tuscaloosa (to adopt the modern mode of writing the name), appeared to be about forty years of age; and his person corresponded with the formidable reputation which he bore throughout the country. Like his son he was of gigantic proportions, being a foot and a half taller than any of his attendants. His countenance was handsome, though stern, expressive of his lofty and indomitable spirit. He was broad across the shoulders, small at the waist, and so admirably formed, that the Spaniards declared him altogether the finest looking man they had ever yet beheld.

"The chieftain took not the least notice of the cavaliers and officers who preceded De Soto. These sought in vain to excite his attention, by making their horses curvet and caracole as they passed, and sometimes spurred them up to his very feet. He still maintained the most imperturbable gravity, now and then casting his eyes upon them in a haughty and disdainful manner, but without condescending to utter a word.

"When De Soto, however, approached, the Cacique arose and advanced fifteen or twenty paces to receive him. The Governor alighted, and having embraced him, they remained conversing, while the troops proceeded to take up the quarters allotted them, in and about the village. After this, the Cacique and the Governor proceeded, hand in hand, to the quarters prepared for the latter, which was in a house near that of Tuscaloosa. Here the Indian chief retired with his followers; but De Soto, who knew his warlike character, took care to order that a vigilant watch should be kept upon his movements."

De Soto gave the chieftain a dress of scarlet cloth and a flowing mantle of the same, which, with his towering plumes, added to the grandeur of his appearance, and made him conspicuous among the steel-clad warriors around him. But his return for the liberality of the Spaniards was to lead them into the jaws of a large army of Indians, which led to a disastrous battle, where De Soto signalized himself thus:—

"De Soto had hitherto fought on foot, but, as usual, waxing hot with his exertions, he hastened out of the village, seized a horse, sprang into the saddle, and followed by Nuno Tobar, galloped back into the square, lance in hand, shouting the battle-cry of 'Our Lady and Santiago!' Calling out to the Spaniards to make way for him, he dashed among the thickest of the enemy; Tobar followed. They spurred their chargers up and down, through the multitude in the square and principal street; trampling down some, lancing others right and left, and leaving a track of carnage wherever they passed.

"In this wild mêlée, as the Governor rose in his stirrups to pierce an Indian, another, who was behind, aimed at the part exposed between the saddle and the cuirass, and buried an arrow in his thigh. In the confusion of the combat, De Soto had no time to extract the arrow, which remained rankling in the wound for several hours, during which time, though unable to sit in his saddle, he continued fighting on horseback; 'a proof,' says the Inca Garcilaso, 'not merely of his valour, but of his good horsemanship.'

"Meanwhile the fire was raging through the village, and making horrible ravages among the enemy. Those who continued within doors were consumed by the flames or stifled by the smoke; those who fought from the roofs were either cut off by the fire, or obliged to throw themselves down. Many women and children perished in their dwellings.

"At one time, a strong wind swept both flames and smoke across the street upon the Indians, who, while thus blinded and bewildered, were charged by their enemies and driven back; but the wind veering, favoured them in turn, and they soon regained all the ground they had lost.

"Maddened at seeing their ranks thinned, and their warriors lying slaughtered in heaps, the savages called on their women to seize the weapons of the slain and revenge their death. Many had already been fighting by the side of their husbands, but on this appeal every one rushed to the conflict. Some armed themselves with the swords, and lances, and partisans of the Spanish soldiery, who had been either killed or disarmed, and thus wounded them with their own weapons; others seized bows and arrows, which they plied with strength and skill almost equal with that of their husbands. In their fury, they threw themselves before the men, and even rushed upon the weapons of their enemies; for the courage of woman when once roused, is fierce and desperate, and her spirit more reckless and vehement than that of man. The Spaniards, however, having consideration for their sex, and pity for their despair, abstained from slaying or wounding them."

The slaughter of the Indians was prodigious, and many of the Spaniards also fell in this battle. Besides, their plight was sad afterwards; many were severely wounded, all were exhausted by fatigue, the whole of their baggage with its supply of food and medicine had been destroyed, and De Soto became an altered man in consequence of learning that many of his followers wished to abandon Florida and seek their fortunes in New Spain. He was aware that it would be impossible for him to raise a new army. He had no booty of gold and silver with which to tempt new adventurers, and his pearls were all lost. Should his present forces desert him, therefore, he would be stripped of his dignity and command; blasted in reputation, and his enterprize a subject of scoffing, rather than of triumph. He was a man extremely jealous of his honour, and he resolved suddenly and desperately, while he disguised his anger and vexation, to turn back from the coast and strike once more into the interior.

A religious ceremony on the banks of the Mississippi affords a beautiful and affecting subject for the historian's pen, and he has done it justice. It is a perfect picture.

"The army remained tranquil in the village during three days, with much good feeling on both sides. On the morning of the fourth, the Cacique, accompanied by all his principal subjects, came into the presence of De Soto, and making profound obeisance, 'Senor,' said he 'as you are superior to us in prowess, and surpass us in arms, we likewise believe that your God is better than our God! These you behold before you are the chief warriors of my dominions. We supplicate you to pray to your God to send us rain, for our fields are parched for want of water.'

"De Soto replied, that although he and all his followers were but sinners, yet they would supplicate God, the father of mercies, to show mercy unto their heathen brethren. Then, in the presence of the Cacique, he ordered his chief carpenter, Francisco, tho Geonese, to hew down the highest and largest pine tree in the vicinity, and construct a cross.

"Accordingly, a tree was immediately felled of such immense size, that a hundered men could not raise it from the ground. Having formed a perfect cross, the Spaniards erected it on a high hill on the banks of the river, which served the Indians as a watch tower, overlooking every eminence in the vicinity. Every thing being prepared in two days, the Governor ordered that the next morning all should march to it in solemn procession, except an armed squadron of horse and foot, who were commanded to be on the alert to protect the army.

"The Cacique walked beside the Governor, and many of the savage warriors mingled with the Spaniards. Before them went a choir of priests and friars chanting the litany, to which the soldiers responded. The procession, in which were more than a thousand persons, both Spaniards and Indians, wound slowly and solemnly along until it arrived before the cross, where all fell upon their knees. Two or three prayers were now offered up: the multitude then rose, and two by two approached the holy emblem, bent the knee before it, worshipped and kissed it.

"On the opposite shore of the river were collected fifteen or twenty thousand savages of either sex and of all ages, to witness the singular but imposing ceremony. With their arms extended and their hands raised, they watched the movements of the Spaniards. Ever and anon they elevated their eyes to heaven, and made signs with their faces and hands as if aking God to listen to the Christians' prayer. They then raised a low wailing cry like people in excessive grief, which was echoed by the plaintive murmurings of their children's voices. De Soto and his followers were moved to tenderness to behold in a strange land, a savage people worshipping with such deep humility and tears, the emblem of our redemption. The procession returned observing the same order; the priests chaunted *Te Deum laudamus*, and with this closed the solemnities of the day.

"God, in his mercy, says the Spanish chronicler, willing to show these heathens that he listeneth unto those who call upon him in truth, in the middle of the ensuing night, sent down a plenteous rain upon the earth, to the great joy of the Indians."

These savages were so astonished and overjoyed, that they formed a procession in imitation of the Spaniards, and required De Soto to express gratitude to God for his kindness. But the governor answered that they themselves must give thanks.

Upon this scene Mr. Irving says that it is an interesting reflection, that nearly three centuries ago, the cross was planted on the banks of the Mississippi, whose silent forests were awakened by the Christian's hymn of gratitude and praise. The effect was vivid, but transitory. The "voice cried in the wilderness," but died away and was forgotten. The real dawning was yet afar off; nor was it to be expected that such missionaries as De Soto and his followers, who sought conquest, power, and wealth, through carnage and battle, should establish the peaceable fruits of the gospel.

We read soon after of a Cacique whose two young and beautiful wives had been captured, but were offered back to him again. He, however, though he received them with many acknowledgments for the generosity thus shown, begged that Soto would receive them as presents. This the governor was too considerate and moral to accede to; the Cacique then requested that he would give them to some of his officers or soldiers, or to whom he pleased, as they could not be admitted again into the household of their prince, nor remain in his territories. The Governor perceiving that they were considered dishonoured, was persuaded to receive them under his protection, knowing the laws and customs of these savages to be cruel in the extreme, when the chastity of their wives was concerned. Now, whether are we to admire the principles and conduct of the savage prince, or the Christian governor most; and which of the two pursued in their infatuation the most cruel course? We think the former was not very likely to learn much of Christianity from the latter. De Soto, however, was a commander of stately dignity, of unimpeachable honour, in the course which he thought his duty and enterprise called him, and of determined resolution.

"During his halt here one night the Governor was informed, that Juan Gaytan, the treasurer, whose turn it was to patrol at four in the morning, refused to perform his duty, urging as a plea the dignity of his official station. De Soto was angry at such a symptom of insubordination, the more so as this cavalier was one of those who had murmured at Mauvila, and had said he would return to Spain or Mexico, as soon as they reached the ships.

"Quitting his bed, and proceeding to the terrace before the house of the Cacique, which overlooked the village, De Soto raised his voice until it resounded through the place. 'What is this soldiers and captains!' he cried, 'Do the mutineers still live, who. when in Mauvila talked of returning to Spain or Mexico? and do they now, with the excuse of being officers of the royal revenue, refuse to patrol the four hours that fall to their share? Why do you desire to return to Spain? —have you left any hereditary estates that you wish to enjoy? Why do you desire to go to Mexico?—to prove the baseness and pusillanimity of your spirits?—that, having it in your power to become chieftains in a vast and noble country you have discovered, you prefer living dependant's in a stranger's house, and of being guests at a stranger's table, than to maintain house and table of your own! What honour will this confer upon you? Shame, shame! blush for yourselves, and recollect that, whether officers of the royal treasury or not, you must all serve your sovereign! Presume not upon any rank you possess; for, be he who he may, I will strike off the head of that man who refuses to do his duty. And, at once to undeceive you, know that whilst I live, no one shall quit this country until we have conquered and settled it.'

"These words, uttered with great vehemence, shewed the cause of that moody melancholy which the Governor manifested since he left Mauvila. This outbreak had a visible effect upon the soldiery. They saw that their general was not to be trifled with, and thenceforward obeyed his orders without murmuring."

Many testimonies are borne in this work to the bravery of the Indians, who often neither gave nor sought quarter. On one occasion after a battle, several of the Spaniards, as usual, were scattered about the field examining the dead. Three foot soldiers and two on horseback were thus employed, when one of the former saw an Indian raise his head from among the bushes and immediately conceal it again. He gave the cry of Indians! Indians! The two men on horseback, thinking some of the enemy were coming in large detachments, galloped off in different directions to meet them. In the meantime the foot soldier who had discovered the Indian among the bushes ran up to kill him. The consequences were as terrible and daring as any legend or still more sanguinary story of actual war and combat need furnish.

"The savage, seeing he could not escape, stepped forward manfully to the encounter, armed with a Spanish battle-axe, which he had obtained that morning in the village. Taking it in both hands, he struck the shield of the soldier, severed it in two, and badly wounded his arm. The pain of the wound was so great and the blow so violent, that the Spaniard had not strength to attack his foe. The Indian then rushed upon the other soldier who was coming up, struck his shield in the same manner, broke it, wounded him likewise in the arm and disabled him. One of the horsemen seeing his companions so roughly handled, charged the savage, who took shelter beneath an oak tree. The Spaniard, no being able to ride under the tree, drew near and made several thrusts at the enemy, but could not reach him. The Indian rushed out, brandished the battle-axe as before, struck the horse across the shoulder, laying it open from the withers to the knee, and thus deprived the animal of the power of moving.

"At this moment, Gonzalo Silvestre, who was on foot came up. He had been in no haste, deeming two foot soldiers and three horsemen sufficient to manage one Indian. The latter, elated by his success, advanced to receive the Spaniard with great boldness. Grasping the battle-axe, he gave a blow similar to the two first; but Silvestre was more guarded than his companions. The weapon glanced from his shield and stuck in the ground. Silvestre having the enemy at an advantage, gave him a diagonal blow with his sword, which laid open his face and breast, and entering his arm, nearly severed the wrist. The Infidel seizing the axe between the stump and the other hand, with a desperate leap, made an attempt to wound Silvestre in the face; but again warding off the blow with his shield, he gave the savage a sweeping cut across the waist, that passed through his naked body, and he fell dead, cut completely asunder."

The views of De Soto had undergone a change, it would seem, after the expression of his indignation and scorn with respect to those of his followers, who had meditated leaving him whenever an opportunity offered, as mentioned already. He began to repent of having retired into the interior, when he might have received succour, and secured his safety and peace by repairing to the coast. His hopes of finding a golden region were fast fading away. He had lost nearly half of his troops by fighting, sickness, and hard-

ships of various kinds. The greater part of his horses too were slain or had perished. Of the remainder, many were lame, and the whole had been without shoes above a year. Other losses and disheartening circumstances accumulated around him; so that as soon as he could leave his winter quarters in the interior, he set out in a direction for the Mississippi, resolved to give over his wanderings so far from the sea, and to choose some suitable village on the banks of the above named river, where he might establish himself, obtain tidings of his wife and friends who were in Cuba, and reinforcements.

"The schemes, labours and anxieties of De Soto, however, were rapidly drawing to a close; day by day his malady increased, and his fever rose to such a height, that he felt convinced his last hour was at hand. He prepared for death with the steadfastness of a soldier, and the piety of a devout Catholic.

"He made his will almost in cypher, for want of sufficient paper: then calling together the officers and soldiers of note, he nominated, as his successor to the titles and commands of Governor and Captain-General of the kingdom and provinces of Florida, Luis de Moscoso de Alvarado; the same whom, in the province of Chicaza, he had deposed from the office of Master of the Camp; and he charged the troops on the part of the Emperor, and in consideration of the virtues of Luis de Moscoso, to obey him in the above capacities, until further orders should be received from government. To all this he required them to make oath with due form and solemnity.

"When this was done, the dying chieftain called to him, by twos and threes, the most noble of his army, and after them, ordering that the soldiers should enter by twenties and thirties, he took of all his last farewell, with great tenderness on his own part, and with many tears on theirs. He charged them to convert the natives to the Catholic faith, and augment the power of the Spanish crown, being himself cut off by death from the accomplishment of these great aims. He thanked them for the affection and fidelity which they had evinced, in fearlessly following his fortunes through such great trials, and expressed his deep regret that it was not in his power to shew his gratitude, by bestowing upon them such rewards as they merited. He begged forgiveness of all whom he had offended, and finally, entreated them in the most affectionate manner, to be peaceful and kind to one another. His fever raged violently, and continued to increase until the seventh day, when, having confessed his sins with much humility and contrition, he expired."

His proud and promising commencement was thus wofully contrasted with a humble, hapless close. He was cut off when only forty-two years old, in a strange and savage land, which he had in many places been the occasion of deluging with blood. He is said to have been a strict diciplinarian as respected the punishment of every breach of military duty, but forgiving in the case of all other offences—to have been courteous and engaging in his manners—patient under difficulties—personally brave in the extreme, and his arm so vigorous that whenever he entered into battle, he

hewed himself a path through the thickest of the enemy. The burial of this brave and unfortunate adventurer is a scene not less complete and striking than any we have copied or referred to.

"The death of the Governor left his followers overwhelmed with grief. They felt as if they had been made orphans by his loss, as they had looked up to him as a father: and their sorrow was the greater, because they could not perform those solemn obsequies due to the remains of a commander so much beloved and honoured.

"They feared to bury him publicly, and with becoming ceremonials, lest the Indians should discover the place of his interment, and outrage his remains, as they had done those of other Spaniards; tearing them from their graves, dismembering them, and hanging them piecemeal from the trees. If they had shown such indignities to the bodies of common soldiers, how much greater would they be likely to commit upon the body of their general? Besides, De Soto had impressed them with a very exalted opinion of his prudence and valour; and the Spaniards, therefore, dreaded lest, when the Indians discovered that the Spanish leader was dead, they should be induced to revolt, and fall upon their weakened and diminished army.

"For these reasons they buried him at midnight, sentinels being posted to keep the natives at a distance, that the sad ceremony might be safe from the observation of their spies. The place chosen for his sepulture was one of many broad and deep pits, in a plain near the village, whence the Indians had taken earth for their dwellings. Here he was interred in silence and in secret, amid the tears of priests and cavaliers, who were present at his mournful obsequies. The better to deceive the natives, and prevent their suspecting the place of his interment, they gave out, on the following day, that the Governor was recovering from his malady, and, mounting their horses, assumed an appearance of rejoicing. In order that all traces of the grave might be lost, they caused much water to be sprinkled over it, and upon the surrounding plain, to prevent the dust from being raised by their horses. They then scoured the plain, galloping about the pits, and over the very grave of their commander; but it was difficult, under this cover of pretended gaiety, to conceal the real sadness of their heart.

"With all these precautions, they soon found out that the Indians suspected not only the Governor's death, but the place where he lay buried; for in passing by the pits, they would stop, look round attentively on all sides, talk to one another, and make signs with their chins, directing, at the same time, their eyes toward the spot where the body was interred.

"The Spaniards perceiving this, and feeling assured that the savages would search the whole plain until they found the body, determined to disinter it, and place it where it would be secure from violation. No place appeared better suited to their purpose than the Missisippi; but they first wished to ascertain whether there was sufficient depth of water effectually to hide the body.

"Accordingly, Juan de Anasco, and other officers, taking a mariner with them, embarked one evening in a canoe, under pretence of fishing; and sounding the river where it was a quarter of a league wide in mid-channel, they found a depth of nineteen fathoms. Here, therefore, they determined to deposit the corpse.

"As there was no stone in the neighbourhood sufficiently heavy to sink it, they cut down an evergreen oak, and made an excavation in one side, the size of a man. On the following night they disinterred the body with all possible silence, and placing it in the trunk of the oak, nailed planks over the aperture. This rustic coffin was then conveyed to the centre of the river, where, in presence of several priests and cavaliers, it was committed to the stream. They beheld it sink to the bottom, shedding many tears over it, and commending anew to heaven the soul of the good cavalier."

When the Indians perceived that the Governor was not with the army, nor buried as they had supposed, they demanded what had become of him, and were told, "that God had sent for him, to communicate to him great things, which he would be commissioned to perform, so soon as he should return to earth. With this answer they were apparently contented." We shall not follow the no less disastrous career of De Soto's successor. A remnant of the gallant armament which had excited such expectations on its outset from Cuba, reach the Spanish settlements again; but they were blackened, haggard, shrivelled, and half-naked; being clad only with the skins of wild animals, so that, says the Spanish historian, they looked more like wild beasts than human beings.

We have only farther to state from this narrative, that two Spaniards set sail during the career of De Soto in Florida, with supplies for him, and for a long time cruized in hopes of hearing of the expedition.

"Determined, however, not to give up the search until they had discovered traces of De Soto, for they could not believe that every soul of the expedition had perished; as soon as the spring of 1543 opened, they again put to sea. They cruised about all this summer, suffering grievous privations and undergoing excessive labour, and about the middle of October arrived at Vera Cruz. Here they heard the melancholy account that the Spaniards had abandoned Florida, that only three hundred of the gallant army had escaped, and that the Governor, Hernando de Soto, had perished in the country he sought to conquer. With these sad tidings, the two captains repaired to Havana, and communicated them to Dona Isabel de Bobadilla. During three long years she had been racked with anxiety for her husband's safety, and now came news of the failure of his magnificent enterprise, the loss of his treasures, the ruin of his estate, the downfall of his house, and his own melancholy death. It was an overwhelming blow; Dona Isabel never held up her head from this time, but died soon after of a broken heart.

"Thus closes this history of blasted hope and baffled enterprise."

After what we have extracted, few of our readers that have any taste for the genuine spirit of the olden historians, who painted, rather than narrated bald facts, can have any doubts about the fidelity of Mr. Irving in preserving and setting off the materials he had to handle. The promise also of even better and more original things on his part, is amply held out in these volumes, which is no slight hope or comfort.

NOTICES.

ART. XIII.—*Lives of Eminent and Illustrious Englishmen, from Alfred the Great to the latest Times.* On an Original Plan. Edited by G. G. CUNNINGHAM. Glasgow: Fullarton and Co. 1835.

AMONG the host of beautiful and cheap publications that have of late made their appearance, in the forms of libraries, series, or dictionaries, there is not one of them—we care not which of them are named—that have higher claims to the favour of the public, than the "Lives of Eminent and Illustrious Englishmen," the three first parts of which are now on our table. We have now and then racked our brains in hopes of falling upon some plan, or field, for a connected series of publications, by which we might benefit ourselves, or delight the ears of a spirited editor and publisher. But our invention and ingenuity must have been at fault, when we thought that there was now no longer any novel happy scheme or department left for our cultivation and embellishment; for, behold within these few months, the present work has been commenced, and already commands an extensive sale among the most distinguished personages of the realm. And rightly does it do so. In point of simplicity, originality, and excellence of plan, it is entitled to all this; and in respect of execution there is nothing, speaking of it as a great work, in so far as it has yet gone, but what is to be highly praised. The matter for its copiousness and condensation, and the style for its clearness, vigour, and impartiality, are eminently distinguished. And be it remembered, that these Lives are not a mere abridgment from any previous celebrated mass of histories and biographies, but new, and independent, the writers of them having for themselves ransacked all accessible sources of original authorities, as well as the best historians that have previously drawn from the same sources—thus literally and essentially presenting the world with an original work. Then, as to exterior matters (in these days of fastidiousness of taste, and accomplishment in the arts), this publication will yield to none in its *getting-up*. We shall instance the engravings, which are of the first order of art, being from authentic portraits by Freeman, in his very best style; and as there are five portraits to the volume, our readers will understand that the work is upon a scale, and in a fashion, where no expense or effort is withheld that can ensure excellence.

It is necessary, however, in the case of a work that is nothing less than national, to state, upon our first notice of it, something that is more particular and characteristic, than can be learned either from the most comprehensive and expressive title, or from such general language as we have above used.

In the words of the editor, then, this is the "History of England in the Lives of Englishmen. Its object is to combine the advantages and attractions of history and biography, by presenting to the reader the Lives of those distinguished Englishmen who gave the tone and character to their times, or whose names are connected with British glory in arts and arms, in such an order as may mark their chronological relation to each

other, and the events in which they were the prominent actors." As the editor goes on to state, and as the portion of the work published has hitherto fully borne out, the advantage of this mode of exhibiting a nation's history is as obvious as it is novel, simple, and impressive. Instead of a dry, abstract, and burdensome succession of events being imprinted, after immense labour, upon the memory, the study of history in a consecutive series of the lives of the most remarkable and eminent personages, will naturally convey to each epoch and event a personal interest, and all the sympathies of our humanity. It is the very best method of strengthening the memory, awakening the imagination, and individualizing the subjects on which our judgments are to operate. It gives, instead of a huge mass of bald facts, collected *secundum artem*—in a picturesque and dramatic shape, the very soul of history, as seen in the breathing agents of its fulfilment. To be sure, history, according as it has been written by our master authorities, is a noble and philosophic study, deserving almost the name of a science; nor can it be dispensed with. But before, or along with this, or ever after such a combined and general view of facts, principles, and changes, which such a noble subject as the History of England, for example, furnishes to the philosophical cultivators of it, the present work will be read with far more advantage than any number of recurrences to the same generalized authorities can yield. If the mind dwells upon any period in our annals, and longs for a living display of it, we have but to turn to the master spirits, who gave it not only its complexion, but were the appointed instruments in the hands of Providence of all its changes and wonders. The man of business at his desk, the mechanic in his workshop, the idler on his couch, the man of letters in his study, has but to turn for a brief interval to these Lives, and he will behold, for every period and age, the very embroidered and moving scene that he has been seeking to understand and to sympathise with, in a way, in so far as the effect and the cause are concerned, not unlike that which Shakspeare's historical plays, and Walter Scott's historical romances, produce upon the vivid imagination. The head is not only informed, but the heart is made to glow with all the eagerness, zeal, and sympathy which our natures are capable of, when we feel ourselves transported to the very presence of the great actors, whose histories we contemplate.

This is the leading principle in the present work, and in its development, it proceeds thus—The work is arranged in nine distinct periods of English history, commencing with Alfred, and coming down to the present day, without the omission of any one name closely identified with the civil, ecclesiastical, or literary features of English history. In order to preserve the historical character of the work, the lives will be arranged under the divisions to which they belong; a Political Series, an Ecclesiastical Series, and a Literary Series, being found in their respective and continuous divisions. What we consider, however, to be one of the principal excellencies in this undertaking is, that each division has an historical introduction, preserving unbroken the line of narrative, from beginning to end. These introductions indeed, we declare to be excellent, and not unworthy of our very best constitutional writers. It was to these portions of the work that we purposed, had there been room in our present number, to have devoted a regular review; for there never can be a want of fresh materials for our hands, when the History of Eng-

land, in either of the three great departments here taken up, becomes the theme of new and talented students. When the work has further advanced, these introductions must have our deliberate and pains-taking consideration.

We have at present only to add, that these Lives are to be completed in sixteen parts, price five shillings and sixpence, making eight volumes octavo. The first volume contains one hundred and thirteen Lives. The work should be in every family where there are young persons; and the old will be little less benefited by it. We need not speak of the value of impartial history, but we may say, that when such men as Lord Brougham are subscribers to this contribution to it, others may repose in this act that reliance which our authority never can command.

ART. XIV.—*Two Words on Lord Brougham's and Dr. Paley's Natural Theology.* By A. C. G. JOBERT. London: Bull. 1835.

THIS pamphlet extends only to thirty-six small pages, and therefore, while not inappropriately characterized as containing "Two Words," it may very reasonably be doubted, whether such a limited treatise has answered and overturned the works on Natural Theology by Dr. Paley and Lord Brougham? In our opinion it does not; neither does it seem to us, in so far as it goes, to accomplish much more than string together a few assertions, that neither have the demonstration of common sense nor of abstract reasoning for their support. It cannot be expected by any one who has read the pamphlet that it should become the occasion of entering into such an abstruse subject as it refers to. We shall, however, name the titles of its several short sections; and these run thus: "The Knowledge of Facts alone is accessible to Man—We arrive at the Knowledge of Facts through the medium of our Senses only—Has the Universe been created?—Has the Inorganic World had a beginning?—Has the Organic World had a beginning? and, How did the Inorganic and Organic World begin?" To this last question the last section is devoted, and is in these words:—

"What are the facts which preceded and accompanied the existence of the centres of attraction in space, and the appearance upon earth of organized beings?

"Such is, we conceive, the manner in which the question of God must be presented. It is through the knowledge of these facts alone that we can come to the knowledge of the Deity. It is for us to employ in this inquiry all the powers of our organs multiplied by art, and of our reason strengthened by science.

"'Theology is not a science. . . . . It is only by the knowledge of the history of the earth that the imagination can attain to the knowledge of its formation. Warned by innumerable errors, imagination no longer attempts to explain the phenomenon of nature without following the guidance of experience*.'

"The religious feeling is nothing else but an instinctive desire to inquire into the phenomena which preceded the established order of things."—pp. 35, 36.

From the matter of the above extract, perhaps a pretty accurate guess

---

* Heveltius.

may be formed of the author's theology; as also some hesitation expressed regarding his limitation of the manner in which our knowledge of God is derived. We at any rate feel assured, that neither Paley nor Brougham have much to fear from such an antagonist.

ART. XV.—*The Earth.* By ROBERT MUDIE. London: Ward and Co. 1835.

THE author, as in his late volume on "The Heavens," here proceeds, in his warm and accurate style, to give a clear and comprehensive view of "The Earth," considered as a whole, without the use of those scholastic terms and forms that have hitherto, for the most part, been applied to the accurate study of nature, in any of her departments. He does not (neither would the limits of this volume have allowed a tenth of it) attempt a particular exposition of any one of the many sciences into which it is found necessary to divide any thing like a thorough knowledge of our planet, nor a detailed description of it; but we admit that he has supplied what is not to be found in any other book on that theme. He takes a cursory view first of the component parts of our globe's surface, and secondly, examines the operation of those agencies which influence its different climates and productions. The chief merit of the volume, however, we think, lays in the absence, as already said, of the unintelligible jargon of the schools, and of conventional learning, in so far as the great mass of mankind is concerned, that has been wont alone to be used in the handling of such topics. It is an error to suppose that a profound knowledge of mathematics is absolutely necessary to very enviable notions on astronomy. The generalizations of science may very satisfactorily be expressed in the language of ordinary society and learning. This our author has both attempted and succeeded in, not only to the enlargement of the range of the most interesting and impressive knowledge, but to the conviction of others, who may improve upon this plan.

ART. XVI.—*A Plain Pamphlet on Real and Rational Reform in the Established Church of England and both our Universities, &c. &c.* By the Rev. J. G. LLOYD. London: Ridgway. 1835.

THIS is a rambling sort of work. It pecks at a variety of anomalies and errors which attach to the Church of England, but we feel that it strikes not at the root of the chief evils. The author professes an enthusiastic affection for that Church, and admiration of Lord John Russell and Lord Brougham. Indeed, the pamphlet on the title page, has these words: "Published at the expense of, and dedicated by permission to, the honourable, liberal, independent, and enlightened electors of Stroud, who immortalized themselves by freely electing the Chief Champion of Reform." We think it strange that after this there should not have been something like a pithy and sustained array of great grievances adduced against the present condition of the Church, and the two Universities; but instead, we have religion, declamation, humour, and not a little irrelevant matter huddled together, as if the writer had been in his cups at the time he composed the mess. What else are we to think on reading the story

about the foreign nobleman, met on the banks of the Arno, who was instructed by the Rev. author to despise Hume's History of England, and to believe it should have fallen into the hands of "Dr. Robertson, maternal uncle of Henry Brougham!" Or what are we to say of the introduction of the British Museum into a discussion about the Church and the Universities? Is it true that the author has in vain endeavoured to get admission "about half a hundred times" (these are his words) into that public Institution? We are sorry that the Rev. gentleman has failed to write either piquantly, gravely, or argumentatively on the very momentous subjects named in his title-page. It is mentioned in the pamphlet, that "should the sale more than repay the publication, the surplus will be given to the Casualty Hospital" of Stroud; for "silver and gold have I none, but such as I have I give unto you;" just so—a parson may mouth sacred words, when other people of taste and sanctity would tremble to do so. To be sure he adds, that for lack of gold and silver, he gives his pen, ink, paper, time, and trouble; we rather call the gift dross or trash.

ART. XVII.—*A Catechism of Foreign Exchanges, and the Effects of an Abatement of Bullion.* By JOHN TAYLOR. London: J. Taylor. 1835.

THIS is a very suitable and necessary companion to Mr. Taylor's former succinct and lucid "Catechism of the Currency." Some will object to the old-fashioned or burdensome form of a catechism in these little works; but whatever may be generally said of such a method of teaching, we have found in the present case, and in its predecessor by the same author on the above-mentioned kindred subject, that the statement of the same truths and facts, in somewhat different language and positions, which necessarily is the case in question and answer, has helped to put not a few of the difficult or abstruse points involved in the Currency and Foreign Exchange questions in a remarkably plain and easily remembered shape and light. The author must possess a most perfect knowledge of the subjects treated of by him, before he could, within such a moderate compass as the present volume affords, compress a lucid compendium of some of the first principles of political economy, involved, as these are, in the Foreign Exchange question. But he has done as his quotation from Davenant on Grants and Resumptions, prescribes. "This knowledge lying under abundance of rubbish, his scope has been to remove this rubbish, and to dress up crabbed matters as agreeably as he can, and to give, as it were, short maps of things which others will not take the pains to travel through themselves."

ART. XVIII.—*The Chairman and Speaker's Guide; being an Essay towards a brief Digest of the Rules required for the orderly Conduct of a Debate, &c.* By THOMAS SMITH. London: Longman. 1835.

THIS tiny volume is dedicated "To the Men of England, Ireland, and Scotland," and contains a digest of those unwritten rules, as the author states in the preface, by which they meritoriously seek to govern their

proceedings in those assemblages, of clubs, societies, councils, committees, and public meetings, by which they are, happily, distinguished above the inhabitants of other countries. It is nothing short of an admirable digest which Mr. Smith has accomplished, and from it, we believe, the most experienced public men may gather hints serviceable to them, while the inexperienced will readily, after a moderate study of the work, imbibe an orderly, manly, and courteous understanding of what is required on their part or that of others, when called on to appear prominently on the occasions mentioned. We have one remark to make in reference to this "Guide," and to another of Mr. Smith's works, "Evolution, or the Power and Operation of Numbers," which we also notice, viz. he exhibits in an uncommon degree the qualities of an originalist, in not only finding out new subjects for entertaining and useful books, where none before have attempted to search, but in his talent of investing abstruse and dry branches with intelligible, rational, and attractive features. Every man who has occasion, or intends ever to form a portion of any public meeting, should have the Chairman and Speaker's Guide, which will not half fill his waistcoat pocket, though capable of teaching him the manner in which all that he has to do and to say, in that sitation, is to be done and said.

ART. XIX.—*Evolution: or the Power and Operation of Numbers in the Statement, the Calculation, the Distribution, and the Arrangement of Qualities, Linear, Superficial, and Solid.* By THOMAS SMITH. London. Longman. 1835.

THE author says, "I found this branch of the science of numbers replete with matter, itself interesting and useful, but far more valuable as a medium for the exhibition and illustration of effective methods of analysis, and of reasoning; valuable as a means of training the mind, without the irksomeness of dry and repulsive rules, into a vigorous and healthful exercise, and into a taste for the principles of science." All this he has perfectly succeeded in exemplifying in the present work. He deals not in abstractions at all, but in a knowledge of substantial things, stopping, as he tells us, at the boundary which stands between numbers as they relate to matter, and as they relate to the abstract quantities of mathematicians, which last may be the subjects of very fine dreams, but not practical philosopoy.

Whoever makes himself acquainted with a former admirable and interesting work by the same author, "Lessons on Arithmetic, in Principle and Practice," from which Mr. Cobbett said, that any young person of common capacity will learn more in a week, than from all other books that he had ever seen on the subject, in a twelvemonth, may proceed without any increasing difficulty, into this certainly more engaging department of the science of numbers, to a height and precision sufficient for all that a gentleman or man of liberal pursuits may require. It can have been but rarely ever said of a work on evolution and of involution of numbers, that it is calculated to engage the attention of the young, or of any who are previously entirely ignorant of the subject. This unusual praise may be safely uttered in reference to Mr. Smith's work. The mind, in reading and studying it, becomes sensible of the highest delight—that delight which a consciousness of its own expansion in a

field worthy of its powers, ever communicates. Truly this is an age, when with such helps as this, the young may soon acquire more useful knowledge in abstruse science, than their fathers ever did.

ART. XX.—*Minor Morals for Young People; illustrated in Tales and Travels.* By JOHN BOWRING. With Illustrations by George Cruikshank. Part II. London: Whittaker. 1835.

THESE are beautiful little pieces of narrative and reflection for old as well as for juvenile readers. We envy the man who can find such refined and elevated pleasure in such lessons of love, tenderness, and magnanimity, as are here found. The author is half afraid that he has, in many parts, oversped the capacity of children. We think not; we agree with him in saying that children are more apt to learn than parents and instructors give them credit for. At the same time, it is an excellent principle, which should never be lost sight of, that the human mind, in its growth, is capable of uncommon expansion and elevation, by having it accustomed to deal with subjects above and beyond its ordinary walk. Such is the character and tendeney of these Minor Morals; assuredly they do honour both to the heart and the head of the writer. We think more highly of eminent men, when we find them capable and fond of contributing such works as the present.

ART. XXI.—*Two Journeys through Italy and Switzerland.* By WILLIAM THOMPSON. London: Macrone. 1835.

IT would be a very inadequate ground of disparagement to a new book, that it treated of a subject that had been in numberless instances treated of before. We cannot name how many tours and journeys have been published of late years, by persons who have made Italy and Switzerland the scenes of their remarks, and the subjects of their description; but this we know, that the field is ample enough for a variety of such labourers every year, provided each of them be possessed of certain requisites; provided they all have acquirements and habits such as our author. We do not say that his work introduces any object that is new, or that his mode of treating that which is old is original. But he has succeeded in giving in a small compass, and an unambitious style, a most lively, and very complete idea of much that we have before read of, and in this way he has not only furnished a superior guide to future tourists to the same places, but a very good picture for the eyes of those whose imaginations must supply the place of reality, as regards the unrivalled scenery, and the treasures of human art, which Italy and Switzerland possess. In reference to the latter class of beauty and wealth, these journeys afford an uncommon amount of valuable information; and when we find that such a man as the late Mr. Stothard, who has been called "The Wordsworth" in his department of art, thought it worth his while to make extracts for his own use, from the accounts of the galleries and collections of painting and sculpture given in these pages, we need not doubt of their containing matter that would be interesting and valuable to the lovers and students of the fine arts.

The work is in the form of letters, containing an account of two

journeys—the first, in 1824, when the author was on his way to join the British troops stationed at Malta—the second in 1826, when he returned to England. He goes on to state, that the impressions which he received from every thing that attracted his attention were daily recorded in his journal, and communicated from time to time to his friends. The reader will not be surprised, in these circumstances, on meeting with spirited, fresh, and graceful descriptions; and as the author is evidently a man of critical attainments on the subject of the fine arts, and has formed his opinions for himself while looking upon the master-pieces of antiquity and of the Augustan age of modern Italy, we believe he has not overrated the character of his book, when he thinks that an equal quantity of information on the subject of the fine arts in that country is nowhere else to be found in so small a compass.

It is, as respects the fine arts, therefore, and as a guide book, that the volume is chiefly valuable. There is in it besides, a number of useful hints as to the most convenient modes of travelling the countries he writes of, and now and then some judicious opinions or striking information regarding the social and political condition of the Italian states, which is truly enough said to be exactly the same that it was ten years ago.

The author, aware that even the most elaborate account of a natural scene, a building, statue, or picture, can never fully and correctly place the object before a person who has never seen it, has dealt uniformly in general descriptions, or rather on a few prominent points; but then these points are so descriptive, that without burdening or confusing the mind of the reader by their multiplicity or complexity, a complete, if not a perfectly correct object, is beheld, and thus the delineation becomes individual to the mind, as also the source of great delight; for it is natural for us to rejoice in the acquisition of new knowledge, and to cherish and treasure up every completed idea. It is from his contributing to us in this way, that we are partial to our author, not for the show or the noise which he makes.

At every step of the author's progress, he beheld the very landscapes and back grounds so beautifully painted by the old masters, and at a season, too, when all nature is fresh, blooming, and young. The Italians, if not all masters in the fine arts, seem to be unusual admirers of them—whether discriminately, is another question. Their devotion, one may suppose, goes hand in hand with their taste.

It is partly in consequence of the taste and the knowledge of the author in the fine arts, that we like his book; it is also partly in consequence of his anecdotes and views of people and country, that we would fain traverse and visit the spots which he has graced with his pen.

THE

MONTHLY REVIEW.

NOVEMBER, 1835.

ART. I.—*Memoirs of Lieutenant-General Sir Thomas Picton, G.C.B. &c. Including his Correspondence, from Originals in Possession of his Family.* By H. B. ROBINSON. London: Bentley. 1835.

WE had very lately before us the Life of Lord Exmouth, who was as brave a sailor as ever led a British fleet to battle; and we have here, in the Memoirs of Sir Thomas Picton, a no less distinguished soldier. There was more of the milk of human kindness, however, in the former than in the latter, and less of eccentricity and fierceness. The admiral was, accordingly, the finer character of the two, though both were truly British. We fear, however, that Picton has hardly been so fortunate in a biographer as the other. Mr. Robinson indulges too much in special pleading, and is deficient in pains-taking, arrangement, and condensation. We do not blame him for telling us a great deal which we before knew; for, how was he to write a Life of Picton without doing so? But we blame him for not letting us know something more of his private life and character, and for want of care in setting to the utmost advantage that which has been ascertained of him long ago. As a work, however, from which future impartial writers will draw materials for more deliberate histories, we regard it favourably, and as a full treasury, in so far as public events are concerned, in which the general took a part. We are satisfied that the Memoirs are from sources fuller and more authentic than any of those to which former biographers of the hero that is here celebrated, had access. We are told, indeed, by the author, that he has been favoured by the brother of Sir Thomas Picton, with a large collection of manuscripts relating to the public career of the general, containing also recollections of his family, together with the valuable communications of those who served with him throughout the whole of his distinguished career. We shall now, therefore, glance at the biography which has hence been composed, lamenting at the same time, and as already hinted, that from such a source our author has not afforded us a closer and more characteristic view of his hero, than is to be gathered in the camp and the field of battle, where he shone as a brave, a stern, and somewhat ungainly personage.

The subject of the present memoir was born in 1758, at Poyston, in the county of Pembroke. He was a younger son, but on the death of his mother he was entitled to a considerable property. He chose the army for his professional career, and when thirteen years, obtained an ensigncy in the Twelfth regiment of foot, then commanded by his uncle, Lieutenant-Colonel Picton, Lord Cornwallis being colonel. Nearly two years elapsed after this before he joined his regiment, and for six years he had no pay. In 1777 he was promoted to the rank of lieutenant in the same regiment. His ardour and studies hitherto seem uniformly to have been pointed to military knowledge; and as he had become weary of the monotony of garrison duty at Gibraltar, where he had fortunately found means of acquiring some acquaintance with the language of Spain, he did not encounter much difficulty in exchanging into another regiment. Accordingly he was gazetted in the Seventy-fifth, or Prince of Wales' regiment of foot, in 1778. But he thus, to his great regret, lost all participation in the defence of Gibraltar, which soon after his exchange took place, especially as he was doomed to undergo duty in provincial towns and home garrisons during the next five years. There was a sudden reduction in the military force of Great Britain in 1783, which occasioned much disappointment among the soldiery; Captain Picton, however, signalized himself in quelling a mutiny that was about to break out in his regiment on the disbanding of the corps. For twelve years after this he remained in Pembrokeshire, enjoying the sports of the field, studying the classics, and perfecting himself in the art of war, as we learn from his brother's statement. In 1793, when on the breaking out of the war with France, he repeatedly, and in vain, applied to the commander-in-chief for employment; and after a year's fruitless application at home, he embarked without any appointment for the West Indies, having no better prospect than a slight acquaintance with Sir John Vaughan, who had just been appointed commander-in-chief in that part of the globe; thus evincing a remarkable devotion to his profession. He was here immediately appointed to the Seventieth foot, and confidential aide-de-camp to the general, who quickly promoted him to a majority in the Sixty-eighth, together with the appointment of deputy quarter-master-general, which entitled him to the brevet rank of lieutenant-colonel.

On the death of Sir John Vaughan, Colonel Picton was continued in the quarter-master-general's department, until superseded by General Knox, when he would have returned to Europe, had not an introduction to Sir Ralph Abercromby, who went to replace Sir John Vaughan, led to a change of purpose. On account of his services at St. Lucia, he obtained a lieutenant-colonelcy. After some other services, by which he earned the highest confidence of Sir Ralph, they returned together to Europe, going back again to the West Indies towards the close of 1797; soon after which the expe-

dition against Trinidad was undertaken, which led to the appointment of Picton to the governorship of it. We shall here quote what is said by our author of Picton's personal appearance about this period of his life.

"In person Captain Picton was at this time tall and well-proportioned, approaching the athletic; his height about six feet one inch, and his features large but well formed. The natural expression of his face was stern and dignified; and his smile dispelled at once a repulsive expression which sometimes hung upon his brow. None who ever saw that smile could deny that it betokened a warm and generous heart. His eyes were brilliant and expressive; his voice sharp, and his manner of speaking quick and animated. He always commanded respect and attention, as the earnestness of his delivery and the power of his language impressed the hearer with conviction. But in the field, his tone of voice was totally altered; it was there full and deep; every word was calm and impressive, and its effect upon his soldiers was apparent in the increased confidence of their charge."—vol. i, p. 18.

The reduction of Trinidad was one of the most important events in the life of Picton, since in its consequence it threw a shadow not only over his living fortunes, but even over his memory. We have no wish to enter upon the matters connected with this part of his life. One thing is clear, that the protracted investigations and prosecutions to which his conduct was subjected, were of a most vexatious kind. Whilst at Trinidad, however, he had rendered the island so formidable a rival to the Spanish possessions on the Main, that the governors of Caraccas and Guayana offered a reward of twenty thousand dollars for his head; and his reply is laconic enough, and doubtless illustrative of the man. We copy his note to the governor of Guayana.

"'Port of Spain, 25th January, 1719.

"'Sir,

"'I understand your excellency has done me the honour of valuing my head at twenty thousand dollars. I am sorry it is not in my power to return the compliment. Modesty obliges me to remark, that your excellency has far over-rated the trifle; but as it has found means to recommend itself to your excellency's attention, if you will give yourself the trouble of taking it, it will be much at your service.

"'Your excellency's very devoted

"'humble servant,

(Signed) "'THOMAS PICTON.

"'The Governor of Guayana.'"—vol. i, p. 74.

Picton's trial for his conduct, as governor of Trinidad, promised to have no end. It cost him seven thousand pounds, which must have completed his ruin, had not his venerable uncle, General W. Picton, defrayed the costs. It, however, brought him some other influential friends. The last Duke of Queensberry, who was an eccentric man, offered him the use of any sum under ten thousand pounds, to assist him in his defence. This the general refused, because he did not require the assistance: the duke, however, left him

a legacy, at his death, of five thousand pounds; these facts are alike honourable to both.

We shall pass over his service at Walcheren, where he was attacked by fever, and go at once with him to the Peninsula, where, however, there are hardly any events to be spoken of, that are not familiarly known by all. The service in which Picton was now about to engage, was, according to his own words, one in which a man could not fail to gain honour, if he only did his duty; while, if he wished to distinguish himself, there was plenty of room. He used also frequently to remark, previous to his joining the army in the Peninsula, that to fight against the armies of Napoleon was more worthy a British soldier, than to war against the troops of any other nation in the world. Yet he embarked for that service with feelings not a little soured by the prosecution which he had so long endured, and still consideraby weakened by the effects of the Walcheren expedition. But he was determined more than ever to distinguish himself, no doubt in some measure urged by the hope of wiping away the stain that might by some be thought to attach to his name. And most signally did he follow up his purpose; for who endured severer trials, or performed more brilliant deeds, than he and the "fighting division?" He was in every sense a soldier; his daring was reckless; his love of danger constitutional, it would seem, and his military knowledge profound. Indeed, it has been said of him, that "No hero of ancient Rome or Greece ever loved his country dearer, or was a more devoted soldier in her cause." We shall find in some of the anecdotes here collected respecting him, by our author, this character very fully established, without going into those public details of his bravery, which have long been a portion of the nation's history. We have, in the following incident, which took place at Busacos, some of his characteristic features held up to view.

"After General Picton had made every disposition for the reception of the enemy, and visited the particular posts occupied by his division, as narrated in the preceding letter, having been awake nearly the whole night, a short time before the day broke, he wrapped himself in his cloak, put on a coloured nightcap, (his usual custom), and after giving orders to some of his staff that he might be called upon the least alarm, he stretched himself upon the ground to snatch a short repose. Possessing that command over the senses peculiar to strong minds, he was instantly asleep. Brief, however, were his slumbers; the sound of musketry on the left suddenly aroused him; when, throwing off his cloak and putting on his hat, he sprung into his saddle, and was the next moment at the head of his troops defending the pass of Saint Antonio. From thence, when this point was secured, he galloped to the spot where the enemy had obtained a partial success. Here his presence retrieved the lost ground; he rallied the retreating troops, and urged them again to the attack. Major Smith placed himself at their head, and fell leading the attack. Picton, at the same time, placed himself at the head of a Portuguese battalion: the eyes of the men were fixed upon him as he cried

'Forward!' and pointed towards the foe. When arrived within a few yards, with some encouraging words and a loud 'hurrah,' he gave the word to charge, and at the same moment taking off his hat, he waved it over his head, totally unconscious that it was still covered by his night-cap. His appearance at this moment was sufficiently grotesque, and caused much merriment.

"This incident for an instant diverted the minds of the soldiers from the approaching conflict: but it was only for a moment; giving one loud cheer, they dashed boldly forward; the echo was a groan, as borne back by the impetuosity of this charge, the foe rolled over the craggy steep." —vol. i, pp. 323—325.

A writer, in relating the circumstances of the pillage of a wine-store by some of Picton's division, and the consequent intoxication of the men, adds, "The first Sunday after the outrage already related, when the chaplain left his station, General Picton took his place, not to pray, but to give us a sermon. This was the first time he had addressed us. I felt anxious to examine the features of a man who had been so much the public talk on account of his reputed cruelty at Trinidad. I could not deny that I felt a prejudice against him, and his countenance did not do it away; for it had a stern and gloomy expression, which, added to a very dark complexion, made it no way prepossessing; but when he opened his mouth, and began to pour forth a torrent of abuse on us for our conduct, and his dark eye flashed with indignation, as he recapitulated our errors,

'Hope withering fled, and Mercy sighed farewell.'"

We also learn the following particulars of this daring man in battle. "He was in the constant habit of riding with a stick in his hand, and even in the heat of battle he sometimes retained it. When the firing commenced, he might be observed tapping the mane of his horse, at measured intervals, in proportion to its rapidity; as it became quicker, and the fight grew warmer, this movement of the stick would be increased both in velocity and force, until at length the horse would become restive. But this seldom drew Picton's attention off, as his firm seat saved him from all apprehension of a fall."

We find little in these volumes to convince us that General Picton mingled the tender with the stern in his real character. Yet the letter of an officer who had an opportunity of observing him in all his campaigns, thus runs in reference to the effect produced upon him on learning that his uncle was no more, and which we extract in justice to the memory of such a one as was accused of having set all the finer feelings of humanity at defiance.

"'It is true, there were no external appearances of grief; his countenance was unchanged, but even I, who esteem his memory for every virtue, cannot say that his eyes were even moistened by a tear: a slight exclamation of 'Good God!' burst from him when he came to the announcement of his uncle's death; and as he closed the letter which had brought him the sad

tidings, he in a low and melancholy tone murmured, 'My poor uncle!' I saw little of him for the remainder of that day, but a great alteration was perceptible in his manner for a long time afterwards; every feature kept rigidly its place, while the fire of his eyes was unchanged; but I, who knew him well, took this opportunity to try and discover if he really was as cold and hard as he had been represented: the conclusion at which I arrived was, that never man felt more the loss of a friend or relative than General Picton the death of his uncle. I say he felt it more than other men, because there was no outlet, no confidence; but, locked up within the very centre of his heart, it preyed there with a strength which in any other person would have burst forth with uncontrollable, unutterable grief: to him it produced want of repose, and even ill health, but nothing would have offended him more than even hinting that it was caused by regret. He hardly ever mentioned his uncle's name; but when he did, it was with a slight falter in the voice, which could not deceive one who observed him so closely as myself.'"—vol. ii, pp. 46, 47.

There are few that have not heard the anecdote of the commissary, who having been charged with neglect in furnishing rations for the third division, was questioned on the subject by Picton, and failing to give a satisfactory excuse, was thus addressed—"Do you see that tree?" the general asked. "Yes sir," was the reply. "Well now," continued Picton, "if you don't get the rations for my division at the place mentioned, by twelve o'clock to-morrow, I will hang you up there at half-past." The best of the story is to come. The commissary felt his honour aggrieved, and proceeded to complain to Lord Wellington. "Ah!" quoth his Lordship, "he said he'd hang you, did he?" "Yes, my Lord." "Well, if General Picton said so, I dare say he will keep his word." The rations were at the place appointed to a moment.

The animated detail given in the Reminiscences of a Subaltern, and copied by our author, of some specimens of General Picton's addresses to his soldiers, previous to an engagement, are equally characteristic, and worth re-reading. Ciudad-Rodrigo is the place referred to.

"'Long harangues are not necessary to British soldiers, and on this occasion but few were made use of. General Picton said something animating to the different regiments as he passed them; and those of my readers who recollect his deliberate and strong utterance, will say with me, that his mode of speaking was indeed very impressive. The address to each was nearly the same; but that delivered by him to the Eighty-eighth (the Connaught Rangers) was so characteristic of the general, and so applicable to the men he spoke to, that I shall give it word for word. It was this: 'Rangers of Connaught! it is not my intention to expend any *powder* this evening; we'll do the business with the *cauld iron!*'

"'I before said the soldiers were silent, so they were; but the man who *could* be silent after such an address, made in such a way, and in such a place, had better have staid at home. It may be asked, what did they do? Why, what *would* they do, or would any one do, but give the loudest hurrah he was able?'

" A few such pithy remarks were made to all the regiments, and, as the above-quoted writer justly observes, in a tone which went home to the heart and feelings of every man in the line. A writer, who was in the Seventy-seventh regiment upon this occasion, observes, that while talking to some officers just previous to the attack, 'suddenly a horseman galloped heavily but hastily towards us—it was Picton. He made a brief and inspiriting appeal to us; said he knew the Fifth were men whom a severe fire would not daunt, and that he reposed equal confidence in the Seventy-seventh; a few kind words to our commander (Lieutenant-colonel Dunkin), and he bade us 'God speed!' pounding the sides of his hog-maned cob as he trotted off in a contrary direction. No man knew the nature of soldiers better than Sir Thomas Picton: it was not by words alone that he urged them on; his example was never wanting where they failed, and with such a leader none would dare to pause.' "
—vol. ii, pp. 54—56.

Picton's letters giving an account of his exploits are accurate and modest. His own deeds are hardly more than hinted at, but yet the soldier is everywhere apparent in them. He alludes in one instance to his own danger thus, when writing to his brother:—"I was very fortunate, having escaped with only one shot-hole in my great-coat." He dwells, however, on the proceedings of "his division"—the brave "fighting division;" and how his soldiers conducted themselves. In repressing the sanguinary excesses of the troops, on some occasions, as in the town of Ciudad-Rodrigo, where they could not for a time conquer, but kill, Picton seems to have been exemplary, and unsurpassed. He flew in all directions, calling in a voice of thunder on the frantic soldiers to remember that they were "men and Englishmen, not savages!" For the very men, who, at other times would have wept at the relation of their own acts, now continued to bury their steel in the breasts of those who sued for mercy, till put to shame or flight by their general's resolute command.

Picton's valour and judgment in the Siege of Badajoz, were displayed in a manner above all praise.

" A ball had struck Picton on the groin a little above his watch, whilst leading his soldiers to the foot of the ramparts. A distinguished officer who was by his side at the time, and to whom we are indebted for much information respecting the events of this night, conceives that this ball had first struck the earth; still the blow was severe. He did not fall or bleed, but being assisted to the glacis, in a short time became extremely faint and almost insensible. He remained in this state for nearly twenty minutes, when, the pain having in some degree subsided, refusing medical aid, he again proceeded to direct the attack. He now saw his men moving amidst the dying and dead, while the incessant fire was still mowing them down; he could also perceive that they had not yet struck a blow in return, for during this period the defenders had scarcely lost a man. Picton's soldiers were amazed at the overwhelming fire that was poured upon them: but they heard their general calling upon them in a calm energetic tone, not to desert him, but to make one effort more. 'If we cannot win the castle,' he cried, 'let us die upon the walls!'

"The wound which Picton had received prevented his ascending the ladders to enter the castle, and he was in consequence compelled to remain in the ditch, but not inactive; for, calling up the whole of the straggling parties, he ordered them all to ascend the walls, and thus poured in a powerful assistance to co-operate with those already in possession to resist any efforts on the part of the enemy for recovering the castle."—pp. 100—104.

We are told that the third division was not so conspicuous for the regularity of its appointments or its parade movements, as the more important duties of the field. The Eighty-eighth or Connaught Rangers were the bravest of the brave, but determined marauders, as ever sacked a city or robbed a poultry-yard. Picton used to call them his "brave, ragged rascals." When speaking of his soldiers, he would say, "I don't care how they dress, so long as they mind their fighting." We are not to wonder so much, then, that these men, with this leader, never were repulsed when they attacked.

"Picton often spoke in terms of the warmest admiration of the noble bearing of his soldiers when exposed upon several occasions to the most severe fire without returning a shot; every gap in the line would be in an instant filled up; when, close or unbroken, they would move on until bid to pour in their deadly answer, or charge with the bayonet. After the escalade of the castle of Badajoz, he spoke of them with an expression of gratitude for the devoted manner in which they obeyed his orders, regardless of the fearful nature of the attack, and undaunted by the fate of each succeeding comrade who had gained the summit of the ladders. 'Still,' he observed to an officer who was with him for some time after he was wounded—'still they rushed to the foot of the ladders, even striving who should be first to mount; but they fell so fast, and the ladders were so insecure, that even the bravest began to waver. I called upon them, however, to make another effort, when they poured on and bore one another up until at length the wall was gained;—nothing could resist them. Yet I could hardly make myself believe that we had taken the castle.'

"It was not, however, by words only that Picton evinced the sense he entertained of his gallant soldiers; for a few days after the capture of Badajoz, Picton desired one of his aides-de-camp to pay to the remainder of the men who composed the storming party of his division, one guinea each, as a testimonial of their general's gratitude."—vol. ii, pp. 128—130.

When the victory at Salamanca was achieved, Picton was confined to his bed by a dangerous fever. The excitement produced by the accounts of the progress of the battle, and the regret that he was not in the field, considerably increased the violence of the disease, and consequently retarded his recovery. At the same time he called Pakenham a "fit leader of his fellows." But we are not so anxious to enumerate his brave deeds or purposes, as to let him be seen in his tent, or private hours. The following anecdotes come up to what we are in search of.

"It was when recovering from this illness that the following little incident occurred. His natural irritability was, as may be imagined, augmented by his bodily suffering and mental inquietude. His aide-de-camp, Lieutenant Tyler, accompanied by a subaltern officer in the Ninety-fifth foot, one morning rather hastily entered his apartment. Both these officers were very young men, full of spirits, and easily excited.

"Tyler, who was in constant attendance upon the general, familiar with his habits, and accustomed to his singularities, immediately accosted him with, 'Well, general, how do you do to-day?' but the other was struck with the singular appearance of the emaciated invalid, as, raising himself on his arm, he displayed his pale and haggard features beneath a nightcap of more than ordinary dimensions. Picton was about to make some reply to Tyler's inquiry, when just at that moment the risible propensities of Mr. C—— overcoming every control, made him burst out into a loud and rather boisterous fit of laughter. The general instantly fixed his fiery glance upon the unfortunate C——; he did not ask the cause of his ill-timed mirth; but, in spite of his debility, made an effort to leave the bed, in all probability to wreak his fury upon the culprit; but he was too weak, and he sank back. His rage was, however, so great that, finding it impossible to take personal vengeance, he insisted upon the now repentant ensign quitting the room, in terms too strong to hazard a moment's delay. After his retreat, Tyler attempted to pacify the irritated general; but it was no easy task, and he therefore left him.

"Shortly after this event, Ensign C—— returned to England, when he entered the Foot Guards, and Picton did not see him again until the battle of Waterloo; when, on the 16th, riding over a part of the field occupied by his division, he saw the enemy in possession of a hill, which rather affected the security of his position. He was near some battalions under arms at the moment, and resolved to employ them in driving the enemy from this post.

"'Who commands these battalions?' he cried out in his usual loud, but sharp tone. 'I do,' said now Lieutenant-colonel C——. Picton recognised him in an instant. 'How do you do, General Picton?' continued the colonel; 'I am glad to see you looking so well.'—'No time for compliments now, sir,' sharply responded Picton; 'lead your men against that hill, and take it.' This was no easy undertaking; the enemy's numbers were about four to one of the English; but the colonel had his orders, and away he went, fully determined to execute them to the letter. Picton's attention was almost immediately directed to other points of the field, and he had probably forgotten all about C—— and the hill, when that officer rode up, and, as he waved a salute, said, 'I have taken the hill, general.' Picton fixed his eyes upon him for a moment, and then without a word rode off with his staff. They never met again."—vol. ii, pp. 162—165.

Picton was obliged to have recourse to the Cheltenham waters, where a rapid and favourable change in the state of his health took place. He also revisited his native land, where his fame had preceded him, as in all other places he repaired to, when at home. It was impossible for him to be inactive, however, when so much was yet to be done by warfare. Before he returned to resume his

command in the allied army, the Prince Regent in the most flattering manner created him a Knight of the Bath, being nominated and invested at Carlton House on the 1st of February, 1813. His reception by his old soldiers has been communicated to the author in the following words, by one who was a witness of it; and certainly it goes to prove that he was admired if not beloved by them.

"'I was,' he says, 'much surprised one afternoon by hearing a kind of low whisper amongst the men of my regiment, who were at the time amusing themselves in a variety of different ways. This whisper was quickly increased to a more general commotion, as they all set off in the direction to which their attention had been drawn, at first walking, and then running a kind of race, as each tried to distance the others in first reaching the point of their destination. For awhile I was quite at a loss to account for this sudden movement; but at length I discerned at some distance several mounted officers riding slowly towards our quarters. Curiosity led me to follow the men; but long before I could reach the spot, the approaching horsemen were surrounded by the soldiers, who had now collected from all directions, and were warmly greeting them with loud and continued cheers. As I came nearer, I soon recognised General Picton. Many of the men were hailing him with the most gratifying epithets of esteem, one of which in particular struck me: this was, 'Here comes our brave old father!' The general seemed much gratified, and smiled upon them with a look of unaffected regard. I was not forgotten or unnoticed. His eagle eye in one moment was fixed upon me, and holding out his hand, he observed, 'Ah! my young friend; what! you come to meet me too!' Nearly the whole division collected before he reached his quarters; and thus surrounded by his delighted soldiers, he returned to lead them on again to a still more splendid career of victory.'"—vol. ii, pp. 177, 178.

At the battle of Vittoria, Picton and the third division did wonders. In one or two letters he gives a very plain and succinct account of it. He was at the time, according to these letters, affected with a weakness and inflammation of the eyes. But he continues to mention, that "the third division had again the principal part of the action, and I may well say, covered itself with glory, having contended, during the whole day, against five times our numbers and fifty pieces of cannon." A just idea may in some measure be formed of his conduct on this important day, from part of the account of it as given by an eye-witness, which we transcribe.

"During this struggle on the right, the centre was inactive. General Picton was impatient; he inquired of several aides-de-camp who came near him from head quarters, whether they had any orders for him? His soldiers were anxiously waiting to advance: Picton knew the spirit of his men, and had some difficulty in restraining it. As the day wore on, and the fight waxed warmer on the right, he became furious, and observed to an officer who communicated these particulars, 'D—n it! Lord Wellington must have forgotten us.' It was near noon, and the men were getting discontented, for the centre had not yet been engaged; Picton's blood was boiling, and his stick was going with rapid strokes

upon the mane of his cob; he was riding backwards and forwards, looking in every direction for the arrival of an aide-de-camp, until at length one galloped up from Lord Wellington. He was looking for the seventh division, under Lord Dalhousie, which had not yet arrived at its post, having had to move over some difficult ground. The aide-de-camp riding up at speed, suddenly checked his horse and demanded of the general whether he had seen Lord Dalhousie. Picton was disappointed; he expected now at least that he might move; and, in a voice which did not gain softness from his feelings, he answered in a sharp tone, 'No, sir! I have not seen his lordship; but have you any orders for me sir?'—'None,' replied the aide-de-camp.—'Then pray, sir,' continued the irritated general, 'what are the orders you *do* bring?'—'Why,' answered the officer, 'that as soon as Lord Dalhousie, with the seventh division, shall commence an attack upon that bridge' (pointing to one on the left), 'the fourth and sixth are to support him.' Picton could not understand the idea of any other division fighting in his front; and, drawing himself up to his full height, he said to the astonished aide-de-camp with some passion, 'You may tell Lord Wellington from me, sir, that the third division under my command shall in less than ten minutes attack the bridge and carry it, and the fourth and sixth divisions may support if they choose.' Having thus expressed his intention, he turned from the aide-de-camp, and put himself at the head of his soldiers, who were quickly in motion towards the bridge; encouraging them, according to the words of an amusing writer, with the bland appellation of 'Come on, ye rascals!—come on, ye fighting villains!' "—vol ii, pp. 195—197.

General Picton returned again for a short period to England, at the close of the Peninsular war. He now received the thanks of the House of Commons, addressed to him by the Speaker in a strain of high encomium; and one who was near him has informed the author, that though he will not say, "that this courageous soldier trembled," yet that "certainly he could, with difficulty, articulate the few words which he attempted in reply." We are also told that whenever he was by necessity compelled to a life of inaction, his health was never so good as when exposed to the toils and privations of a campaign.

We shall not more closely follow the career of this great man, previous to Napoleon's return to France from Elba, than to say, he was while in England elected a member of Parliament; and that he obtained the rank of Knight Grand Cross.

"Sir Thomas Picton forthwith made every preparation for the approaching campaign. He had a presentiment that it would be his last; and he did not hesitate in expressing to his friends the force of this impression. The calmness of his manner when he alluded to the subject made them at first hope that this anticipation might be the result of impaired health: but when it was known that he expressed this conviction in the most serious manner to the different branches of his family, and that he was arranging his affairs with all the exactness and attention of a man who has but a short time to live, the fact then became apparent. He never, however, betrayed for one moment the slightest dread of the fate which he believed awaited him; and the following incident will illustrate the composure with which he anticipated death. He was walk-

ing during a fine evening, a few days before his departure, with Sir John and Lady ——, when they came to a churchyard, in which a grave was dug for the reception of some humble individual. The party was induced to ascend the newly thrown up earth and look down. Sir Thomas Picton after commenting upon the neatness with which it had been dug, observed, 'Why I think this would do for me;' at the same time that he jumped in and laid himself at full length along the bottom, with an observation that it was an exact fit. He scrambled out, when he was surprised to find Lady —— much affected, as she declared this incident was ominous of his fate. Picton only smiled, and tried to persuade her out of such melancholy reflections."—vol. ii, pp. 337, 338.

The progress of the sanguinary preface, and of the battle of Waterloo itself, are so engraven upon the minds of all, that we need not farther allude to them than in the shortest possible way, with reference to Sir Thomas Picton's death. After his remarkable escape through the perils of the 16th, he remarked to his aide-de-camp, that he never had had so hard a day's fighting, and added, "I shall begin to think that I cannot be killed after this." At Waterloo—

"Picton ordered Sir James Kempt's brigade forward: they bounded over the hedge, and were received with a murderous volley. A frightful struggle then ensued: the English rushed upon their opponents, not stopping to load, but trusting solely to the bayonet to do their deadly work. The French fire had, however, fearfully thinned this first line, and they were fighting at least six to one. Picton, therefore, ordered General Pack's brigade to advance. With the exhilarating cry of 'Charge! Hurra! hurra!' he placed himself at their head, and led them forward. They returned his cheer as they followed him with a cool determination, which, in the words of the Spanish chief Alva, 'appalled the enemy.'

"The general kept at the head of their line, stimulating them by his own example. According to the Duke of Wellington's dispatch, 'This was one of the most serious attacks made by the enemy on our position.' To defeat it was therefore of vital importance to the success of the day. Picton knew this, and doubtless felt that his own presence would tend greatly to inspire his men with confidence. He was looking along his gallant line, waving them on with his sword, when a ball struck him on the temple and he fell back upon his horse—dead. Captain Tyler, seeing him fall, immediately dismounted and ran to his assistance: with the aid of a soldier he lifted him off his horse; but all assistance was vain—the noble spirit was fled."—vol. ii, pp. 359, 360.

The author is at pains to show that the subject of his memoir was naturally kind and benevolent, and that he was the reverse of cruel. He also argues that a great and apparent change was produced upon him by the incidents of his life, especially in consequence of the prosecution that so long harrassed him in our courts of law. We are willing to admit a good deal of this, as gathered from these volumes, and also to lament that prolonged vexations should have soured the temper of a man, who would not, unless under the gusts of passion, or perhaps erroneous notions of duty and justice, do a base thing. That Sir Thomas Picton was a great

man is clear; that he was a soft-hearted man, would have been much more apparent from disclosures as to his private life, had these been favourable, than from any evidence that appears in the work before us.

ART. II.—*Lardner's Cabinet Cyclopædia. Vol. II.—Lives of Eminent Literary and Scientific Men of Italy, Spain, and Portugal.* London: Longman and Co. 1835.

THE Commedia of Dante, the Sonnets of Petrarch, and the Decameron of Boccaccio in the fourteenth century, were the origin of modern Italian literature. They not only formed a new dialect which became a classical language, but these three brought it to an excellence which has never since been surpassed in that country. But there lived within the present century, other three celebrated authors, who did much to the honour of beautiful Italy, by re-enlivening the national spirit to vigorous action, and to the love of the poetic muse—we mean Alfieri, Monti, and Ugo Foscolo. In a lately published volume of Lardner's Cabinet Cyclopædia, containing Lives of Eminent Literary and Scientific Men of Italy, we find the three last-named introduced; and since, as we believe, there is amongst English readers, a general ignorance of Italian literature, which is nothing short of extraordinary, even of those writers who have flourished in our days, we shall avail ourselves of the present opportunity of affording some popular account of the men alluded to, who not merely as authors, but as actors concerned in the great political convulsions of Europe, connected with the French Revolution, towards the close of the last century, deserve the particular study of every reader of history, or wooer of the Muses.

The patriotism of the early ornaments of modern Italian literature, possessed a moral grandeur which their successors have seldom emulated. The decay of the national spirit, and the influence of courtly servitude, which the devastating wars carried on in the Peninsula, by France, and the Emperor induced—the rise of minor principalities, and the struggles of rival states seem to have reached the men of genius and of personal independence, who otherwise shed a glory over the age in which they lived. It is not unjustly observed, that even Ariosto and Tasso, though both conspicuous for manly and liberal sentiments, did not extend their independent views towards the redemption of their country. Something like a universal despair, of the present and the future, for a long time held the national mind. Enlightened men mourned, but genius stepped not forward in behalf of independence and liberty.

Even in the fields of poesy there was a great dearth, for long, of vigorous cultivators. There was a reign of Arcadians, after the time of Ariosto, down to the middle of the last century, whose feeble, heartless, and unnatural style, was descriptive of national degradation. Their subject was restrained within narrow limits.

They were, in the words of an Italian critic, futile, trite, vulgar or silly, adulatory, or false. Was a marriage in question—Hymen was adjured to bring its chains to link two hearts. The most shameless flattery blotted their pages, as these poets praised one another, and depicted themselves as inhabiting the heights of Parnassus, as beside the waters of Hypocrene, and as in the company of Apollo and the Muses. No Arcadian dared imagine himself enamoured of a human being; she was no mortal woman, but a goddess—a Venus sprung on the instant from the foam of the sea; lips, eyes, and hair, had all their appropriate still-repeated epithets. Did their lady sigh, or one word escape the paling of her ivory teeth—tempests fled, the winds were stilled, and Jove was again tempted to transform himself into a bull for her sake. This system of sonorous and turgid words, in which neither passion nor thought appeared, was broken through by one and all of the men whom we are now to introduce, in different degrees, however, and in different forms.

It was while Italy yet reposed submissive and silent, that Vittorio Alfieri was born at Asti, in Piedmont in 1749, of noble, wealthy, and reputable parents. This poet not only was destined to dedicate a great part of his life, and the most vigorous exercise of his powers, to the awakening his countrymen from their lethargy, and the spreading of such sentiments among them, as would at once reveal their degraded state, and give them energy to aspire to nobler things, but his habits, disposition, and inconsistencies, are a theme of such stirring interest as could not fail of affecting his contemporaries in a remarkable degree. There was a violence of emotion and boiling of the blood to which he was subject, altogether inexplicable to our nothern imaginations. He says himself, that it would be difficult for any one to understand the mixture of ferociousness and generosity of the Piedmontese, who has not had experience of their hot blood. Sensibility and pride, both exalted into passions rather than feelings, were always the prominent traits of his character, and which at length, from their excessive influence, generated that gloomy melancholy to which he became a victim.

In early life, the education of Alfieri was extremely defective. Neither did he at that time know anything of the Italian, or, as it is called, Tuscan language. At the age of fourteen, upon the death of a guardian uncle, he was, according to the Piedmontese laws, allowed, to a certain degree, the disposal of his own income. Riding, horses, and fine clothes, were now his passions. He was a student at a college in Turin, where his impatience under restraint displayed itself very unequivocally. There were there, English, German, Polish, and Russian students, and he felt the utmost rage and shame to think that they had seen countries so much more distant than he had yet visited, and hence a passion for travelling was infused, and a resolution to visit the various lands of which his comrades were natives.

"Agitated by an inexplicable disquietude of mind, ignorant of all with regard to literature and the arts, that could make travelling interesting, Alfieri had at this time but one pleasure in a journey, which was, going along the high road with the greatest possible speed. His companions were as little awake to rational inquiry as himself; and the only one among them, he tells us, who had common sense, was his valet, who also acted as courier—a man named Elia, who served him for many years with the greatest fidelity. The first city at which the party stopped was Milan. They went to see the curiosities, and visited the Ambrosian library. The treasures of the collection were wasted upon Alfieri: when an autograph of Petrarch was shown him (perhaps the Virgil on whose cover the poet has recorded his passionate sorrow on the death of Laura), he, barbarian-like, pushed it away, saying, it was nothing to him. This act did not arise from mere indifference; but partly from a grudge he felt against Petrarch, arising from his not being able to understand his poetry; and shame for his own ignorance took the guise of contempt of another's genius. On visiting Florence, the only object that called forth any emotion was the sight of Michael Angelo's tomb; when the recollection of the fame which had been acquired by this master of his art filled him with ideas that he could not define; and the thought rose in his mind, that those men only were truly great, who left some enduring monument of genius behind them. But these notions were vague and transitory; he lived only for the present hour, even while that afforded no one object to occupy or please him.

"On leaving Florence, he hurried through Pisa and Siena; but such is the magic of the name, that the approach to Rome made his heart palpitate, and his torpid soul warmed into something like enthusiasm. He was charmed by the magnificent aspect which the eternal city presents as it is entered by the Porta del Popolo; and scarcely had he alighted at the hotel in the Piazza di Spagna, thun he hurried off to behold the wonders of the place. Ignorance narrows the intellect, and takes the living colours from the imagination. Alfieri, after all, regarded coldly those objects which render Rome a city of absolute enchantment. He was best pleased with St. Peter's. At each successive visit, the solemn vastness of the mighty aisles of the cathedral made a deeper impression; the splendour of the architecture, the sublime stillness of its incense-breathing atmosphere, and the soft twilight that reigns beneath its dome, kindled his soul to something like poetic inspiration. But even these feelings could only for a few moments appease the restlessness that pursued him, and he hurried away from Rome with all the impatience of one ill at ease in himself. At Naples he grew still more disturbed and melancholy: music, which he loved, only tended to increase his gloom; and his reserve prevented him from forming any intimacies. All day he drove from place to place, in those droll little Neapolitan *calesine*, which go at such a prodigious rate under the guidance of their Lazaroni drivers—'Not,' he says, 'that I wished to visit remarkable objects, for I had no curiosity nor knowledge about them, but merely for the sake of being on the road: I was never satiated of rapid motion, but a moment's quiescence filled me with annoyance. And thus I lived, a riddle to myself, believing that I had capacity for nothing; feeling no decided impulse or emotion, except a continual melancholy; never finding peace nor quiet, yet not knowing what I desired; blindly obeying my nature, although I neither studied nor comprehended it. Many years afterwards I perceived that my unhappiness proceeded

from the want, nay the necessity, which I have, to have at once my heart occupied by some worthy object, and my mind by some ennobling pursuit; for, whenever either of these two fail me, I remain incapable of the other, satiated and weary, and beyond all things miserable.'"—pp. 260—262.

He visited France, England, &c.; yet one of his singularities was an extravagant hatred of France, which he cherished all his life. This he attributed in part to a childish dislike of his French dancing-master. Still he read nothing but French books, and French was the language he commonly spoke. London delighted him as much as Paris had disgusted. Still his aimless uneasiness found no satisfaction in mere locomotion. How could it be otherwise, when we learn, that when he proceeded from Rome to Venice, he passed through Ferrara without a thought of Ariosto or Tasso, and Padua, without visiting either living professors, or the tomb of the illustrious dead in the neighbourhood? What was Petrarch to him? he again asked himself; he wrote in an unknown tongue, of which after all Alfieri felt ashamed of being ignorant. But he said, Italy and England are the only countries in which it is desirable to live; the former, because there nature vindicates her rights; the latter, because art conquers nature, and transforms an ungenial land into a paradise of comfort and laughing abundance.

We need not follow Alfieri in his erratic course from country to country, but hasten forward to the dawn of greater exploits on his part. We may notice, that at the Hague for the first time he became in love, and his heart at the same time opened itself to friendship. The lady, however, was a married woman, but his friend, the Portuguese minister in Holland, awoke in him shame for his useless and thoughtless life, and ere long she was obliged to join her husband in Switzerland; the lover now became gloomy and taciturn. His love of solitude also engendered a desire to study. He turned over the pages of Voltaire, Rousseau, Helvetius, and Montesquieu; but his chief delight was in Plutarch's Lives. The heroic deeds of the great men of whom he read, affected him so strongly, that tears of mingled admiration and indignation gushed from his eyes. He also felt the misfortune of being a native of Piedmont; and lamented having been born in a country and at a time when no scope was afforded for word or action, scarcely for thought and feeling.

Alfieri's income at the age of twenty, was about 1,200*l*. per annum. He visited now Vienna, Berlin, Sweden, Russia, England again, &c. Shrewd reflections on the different countries he passed through, and illicit love, seem alternately to have occupied his time —disgrace and exposure attending some of the latter occupations. Paroxysms of rage, love, grief, and despair, succeeded by turns. His only relief was in locomotion.

"At Barcelona he bought two Spanish horses, and with these resolved to proceed on his journey to Madrid. His carriage went on first, under the care of the servants and muleteers; and he followed, chiefly on foot, his

beautiful Andalusian trotting beside him with the docility of a dog. This mixture of idleness and change—of solitude and independence—soothed his disturbed mind. He was given up to endless reverie, now engrossed by melancholy and moral trains of thought; now possessed by images wild, terrible, or gay. He knew no language, and could express nothing that he felt—all was confused and vague, and mingled with violent transports of grief and despair. He spoke to no one; and his taciturn, self-devouring misery irritated him almost to madness. His faithful servant, Elia, who followed him during all his journeys, had nearly become the victim to an explosion of the pent-up volcano. In combing the count's long tresses —which it was the fashion then to wear—he accidentally pulled one hair; and Alfieri, starting up like lightning, hurled a candlestick at his head, which struck him on the temple and inflicted a wound. Elia's Italian nature was roused, and he flew on his master. Other people interfered, and no more harm was done. Alfieri told his servant that he might kill him if he chose: he deserved it, and would take no precautions against his vengeance; and he praises his own courage in thus exposing himself, and the magnanimity of the man for not rising in the night and murdering him as he slept."—pp. 271, 272.

More savage and solitary than before, he returned to Turin, where soon another vehement and disgraceful passion engrossed him. He became a *cavaliere servente*. He did not esteem the lady, and he despised himself for being her slave. Yet a sort of frenzy, as he describes it, held power over him. He struggled with his fetters, roared like a lion, and after a bondage of two years, being now twenty-six, he broke off the disreputable intercourse. His old remedy of change of place was abandoned. He shut himself up in his own house, which was opposite that of the lady referred to, where he became a voluntary prisoner, resolved to receive no letters, no messages, and by no failing of the heart ever to behold her more. He cut off his long hair and sent it to a friend, as a proof that he could not present himself in society, so disfigured. Unaware and almost unsought, a true, strong, and enduring love of knowledge sprang up within him, never more to be weakened, and the first token of the spirit of composition, was a sonnet in commemoration of the freedom he had acquired.

All this is indicative of a singular, not to say insane genius; but when we see with what difficulties such an impatient spirit had at first to struggle in his search after knowledge, we will have a fuller conception of the strength of his mind, and the conquest he afterwards secured.

"Some years before, in Paris, he had bought a collection of Italian poets, and by reading them gained a slight knowledge of versification, and of his native language; yet so ludicrously imperfect was this, that, when he showed his sonnet to a literary man, the first advice he received was to learn to spell. Orthography, grammar, and rhythm were alike defective in his production. He was not discouraged. This same friend, father Paciaudi, had given him the 'Cleopatra' of cardinal Delfino. Alfieri fancied that he could write a better tragedy himself; and he began one on the same subject. He consulted his friends upon it, and tried to gain some

instruction as to style and poetic laws, of which, hitherto, he had remained in profound ignorance. His house became a sort of academy; while he, desirous of learning, but proud and indocile, wearied himself and all around him by his alternate fits of industry and despondency. At length, a tragedy and a farce were the result of his endeavours, and both were acted on the same nights, at the theatre of Turin, with applause, on two consecutive evenings, and were given out for a third representation. But Alfieri by this time began to discover the entire want of merit of these productions: which prove, as we may judge from the passages he has preserved, that ideas and feelings are of no avail in composition, where there is a total absence of style, and an absolute incapacity of finding language in which to clothe the naked and unformed conceptions of the brain. On the third night, therefore, Alfieri prevented the representation; and on the same night he was seized by so vehement and burning a wish to deserve the applause of an audience, that, he tells us, no fever of love had ever assailed him with similar impetuosity.

"'And thus,' he says, 'at the age of seven and twenty, I entered into the difficult engagement with the public and myself to become a writer of tragedies; and these were the props I had to sustain me in my undertaking —a resolved, obstinate, and untamed spirit; a heart boiling over with all sorts of emotions, among which predominated the transports of love, and a profound and indignant abhorrence of every species of tyranny; a very slight recollection of the French tragedies I had seen acted, having read and studied none; an entire ignorance of the rules of the drama; and a total incapacity to command the language of which I made use;—all this was surrounded by a husk, not so much of presumption, as of petulance, and an impetuosity of character which stood in the way of my ever, except with reluctance, acknowledging, investigating, or giving ear to truth.'

"The first thing he found he had to do, was to apply himself to a spelling-book and grammar: this necessity was not admitted without a struggle; but the ardour of his enthusiasm enabled him to triumph over these petty but perplexing and irritating obstacles; and he gave himself up to the study of language with a mixture of impatience and perseverance that kept his mind in a perpetual tumult. He was under the necessity of driving away all French words and forms of speech from his mind, and of imbuing his thoughts in the idiom of Tuscany—a work of unspeakable labour, uniting the studies of a man with those of a child, and sufficient to have overcome the resolution of any temper less ardent and ambitious than his own. After all, it must be acknowledged that it was to a great degree an insuperable difficulty; and, though overcome, in appearance, by Alfieri, yet in composition he had always two labours—that of giving birth to ideas, and that of examining with the attention and scepticism of a foreigner the words in which he clothed them. This, perhaps, is the cause, that although, in process of time, his prose style became unexceptionable, and that of his tragedies full of fire and strength, his lyrics are such lamentable failures." —pp. 274—276.

After a year of much studious industry, this singular man, who exemplified how nearly genius and madness are allied, began to be aware that he should never attain his object so long as he translated himself from the French, which had become the language of his thoughts; he therefore passed some time in Tuscany, to learn, to

speak, and to think, Tuscan only. While studying Italian, he applied himself to relearning Latin; and the tragedies of Seneca suggested other subjects of occupation. He now fully entered on his dramatic enterprise. At Florence, the whole colour of his future life was altered, through the influence of a constant attachment, accompanied by esteem, for the good qualities of Louisa de Stolberg, Countess of Albany, the wife of the last of the Stuarts who made pretensions to the English crown. The poet came to a resolution to transfer the whole of his property to an only sister which he had, with the exception of an annual income of about 600*l.* in order that he might be at liberty to reside where he pleased, and to write as his spirit of independence dictated; for the nobles of Piedmont could not quit the territories of their sovereign except by special leave, granted for a limited time. He also resolved never to marry; his ambition to distinguish himself as an author, and as a defender of the cause of liberty, together with an attachment to a woman whom he esteemed worthy of him, forming the amount of his aims and desires. Although it would appear that this friendship never violated the notions of propriety, as understood in Italy, yet it was, throughout his future life, the source of all the severe alternations of joy and sorrow, of which his nature was so susceptible; and it is not a little singular that when absent from the countess for any considerable time, which circumstances frequently occasioned, poetry, study, glory, and his tragedies were forgotten, to be awakened again by her presence at a most prolific rate. We shall now conclude this sketch, (which, short as it is, points out a man who was endowed with the chief attribute of genius—that of spontaneously forming and manifesting itself, despite of the most adverse circumstances), by a general criticism of his works, as given in the pages before us, and a notice of his death.

"Energy and conciseness are the distinguishing marks of Alfieri's dramas. Wishing to bring the whole action of the piece into one focus, he rejected altogether the confidantes of the French theatre, so that his dramatis personæ are limited to the principals themselves. The preservation of the unities of time and place also contributed to curtail all excrescences; so that his tragedies are short, and all bear upon one point only, which he considered the essence of unity of action. Thus, in the 'Merope' there are but four interlocutors, the queen and her son, his foster-father, and the tyrant. Instead, therefore, as is the case in the French dramas, of the action being carried on by a perpetual talk about it, at once tedious and unnatural, the interest is always at its height between the parties themselves; and it is singular, in the 'Merope' in particular, with what talent and success he keeps the action in perpetual progress, and the passions developed by such slender means. It was the turn of Alfieri's character to consider it a duty in an author rather to conquer difficulties than to acquire facilities. He would read no other tragedians, for fear of imitating them, and abstained from a perusal of the great master of the art, Shakspeare, from the same mistaken notion. Genius need not fear to be imitative; but genius, un-

aided by cultivation, and by a study of what has gone before, can never surpass what is already written: it were as if a scientific man were to refuse to be initiated in the discoveries of science, that he might pursue his labours in a new and original path. Thus he might, we will say, re-invent gunpowder and printing, but never a new law and a new power. To use a more homely illustration, it were as if an agriculturist refused to manure the ground, and was bent on forcing the native soil, to produce by labour what would arise withgreater fertility and ease if aided by extraneous nutriment. It is a law of mechanics, never to waste power, but to proportionate on all occasions the means to the end. If, instead of refusing to read the finest dramatic works, Alfieri had studied in them the genius and essence of the art, he might, instead of simply restricting his invention to the bald and inconclusive expedient of contracting the personages of his drama, have invented some original method of combining the simplicity of design consequent on an observance of the unities, with a more natural and inforced arrangement of plot, and with a greater variety and truth of character.

"The great distinction between Shakspeare and almost every other dramatic writer arises from his development and variety of character: all his personages are individuals. In other authors, we have a lover, an ambitious man, a tyrant, or a victim of tyranny; but in Shakspeare it is not the passion that makes the man, but the peculiar character of the person that gives reality and life to the passion. Thus Richard III. and Macbeth are both ambitious; but how differently do their respective dispositions modulate their conduct and feelings! The cruel, remorseless Richard can never, in a single line he utters, be mistaken for the weak, vacillating usurper, whose cruelties result from the necessities of his situation, and not inborn ferocity of character. Juliet, Imogen, and Rosalind, are alike girls in love; but how variously do they display their sentiments! the ardent Italian, the fond, devoted wife, and the sprightly, spirited daughter of an exiled prince, are all individuals characterised by distinctive marks; so that a painter would give to each a phisiognomy utterly dissimilar the one from the other. If Alfieri had read Shakspeare, he might have discovered and appreciated this incomparable mark of his excellence; and his knowledge of the human heart would have led him to imitate a model which, if succeeded in, could not, from its very nature, bear any resemblance to mere plagiarism. He himself felt that one tyrant should not quite resemble another, nor one lover be but the mirror of another: but so it is with him, with few exceptions—situation, not character, forms the interest of his pieces.

"Besides this, Alfieri was not an imaginative poet: his sonnets and longer poems are failures; his tragedies are vacant of ideal imagery; his sensible objects are never animated by a soul infused into them by the speaker; his daggers and poisons, and all the other tragic paraphernalia, are the mere things themselves—the poet's eye never gives 'to airy nothing a local habitation and a name.' His inventive powers consisted in being able to conceive situations of passion and interest, and giving to his personages feelings and language at once natural and pathetic.

"During the last years of his life, he was visited each spring by a fit of the gout, and each summer by a desire to employ himself upon original composition, to which he devoted himself with an ardour which brought on, each autumn, a dangerous illness. His six unlucky comedies were the

principal objects of these ill-fated labours; and his life was at last their sacrifice. A theorist in all things, he imagined that, as the gout proceeded from inflammation, it could be starved out of his frame; and he commenced a system of abstinence that deprived him of the nutriment necessary to support life. The countess in vain implored him not to adhere to so senseless a plan; it has often happened that, by resisting the prescriptions of physicians, and the aid of medicine, a man has conquered inherent disease, and lived to an old age; but as soon as he begins to administer remedies to himself, and to act from theories, instead of from that long and arduous practice necessary to give the smallest insight into the delicate structure of our physical nature, he must become the victim: thus it was with Alfieri; hard study and abstinence reduced his life to a mere flickering spark; he became a skeleton in appearance; each day he took less nourishment, and the weaker he grew, the more resolutely did he apply himself to study, as the sole solace of his worn-out and burthensome existence. In the month of October, 1803, he was attacked by gout in the stomach. The physicians wished, by means of blisters and sinapisms, to draw it to the extremities; but a childish dislike to the inconvenience which would ensue, and the impossibility of taking his daily walk, if these remedies were applied to his legs, caused him to refuse them. Opium was given instead, and his pain was moderated; but still he sat up; and his mind was rather excited than calmed by the narcotics administered: he remembered as in dreams, but with the utmost vividness, various incidents of his past life, or passages from his own writings and those of others; and these he repeated to the countess, who sat by him watching. No idea of approaching death seems to have entered his mind; and the priest, who came to offer the usual offices of the catholic religion to the dying, was sent away with an invitation to return on the morrow; whether because he believed that by that time he should be beyond such interference, or as a mere excuse for delay, cannot be told. As he grew weaker, he sent for the countess, and when she came he stretched out his hand, saying 'Stringetemi la mano, cara amica; mi sento morire.' 'Press my hand, dear friend; I am dying.' These were his last words. He died on the 8th of October, 1803, at the age of fifty-five."—pp. 282—284, and 300, 301.

Vicenzo Monti, who was born in Romagna, in 1754, was still a greater poet than Alfieri, in whatever regards a soaring imagination. He was the son of a farmer, who lived in all the simplicity of a patriarchal age, and who with his mother, are still spoken of in that neighbourhood with the highest respect. Their children were brought up to consider it a valuable privilege to be able to bestow help upon the needy. It is recorded of Monti's mother, that she never felt so happy as when giving to the poor; as also of our poet himself, that on one occasion when he was employed in distributing food to the mendicants that frequently resorted to his father's door for aid, that he was imposed upon by some of them returning cunningly a second time to be served, fancying that they should deceive the boy, but that he discovered the trick, and, with an ingenuous shame, turned away his looks, giving to them twice, rather than be obliged to accuse them. The anecdote is mentioned only to describe his character in after life, for he frequently

suffered himself to be imposed upon, and so often spared the feelings of others, in preference to consistency and honesty of public conduct, as proved his sensibilities to be incompatible with the heroism of a patriot or a martyr, although highly conducive to the happiness of domestic life, and the rectitude of private conduct.

Monti had for several years no instructors but his kind parents; afterwards he was sent to a seminary of good reputation. He was, on the father's part, destined to an agricultural life, but his heart was with the Latin poets, and while yet a boy he composed a volume of elegies, several of which have been published. His father thought it proper, however, to reprove his immoderate attachment to literary studies, and his dislike to agricultural occupation. Moved by such reproof, he led his father one day into his chamber, and there before him threw his favourite authors into the fire. The good man was so touched by this act of docility, that he gave the boy twelve sequins, which he immediately hastened to expend for other copies of the consumed volumes. After this, his father sent him to the university of Ferrara, where he continued to write in Latin, for some time.

"His first Italian poem was 'The Prophecy of Jacob.' It was, of course, inexact in versification, and unequal; but when Jacob prophesies the future glory of the Lion of Judah, the style rises into vigour, and even sublimity. At this time the 'Visions' of Varino and the sonnets of Minzoni, two Ferrarese poets, fell into his hands. They rose above the inanities of the Arcadians, and indicated to him the path he should pursue. Through reading them he was brought to the perusal of Dante, and his soul opened at once to the conception of all that Italian poetry contains of grand and beautiful. Henceforth Alighieri was his model and master, and he regarded at once with admiration and a sort of worship the elevated and godlike powers of this most inspired of poets. He wrote the 'Vision of Ezekiel' in a sort of imitation of his favourite, in which he displayed that grandeur of imagery and command of language which distinguish his compositions.

"Cardinal Borghese was at that time legate at Ferrara. Admiring the youth's genius, he took him under his protection. On his return from his legation, he obtained the elder Monti's consent to his son's accompanying him to Rome. He was now eighteen. The first intimacy that he formed in the capital was with Ennio Quirino Visconti, a man of vast erudition; and under his direction Monti extended his classical knowledge. It happened, while he was at Rome, that the Erme of Pericles and Aspasia were discovered—one in excavations made in the villa of Cassius at Tivoli, the other at Civita Vecchia. Visconti wrote a treatise on these marbles, and invited his friend to celebrate them in a poem; and he wrote the 'Prosopopea di Pericle,' which is preserved in the Vatican musuem, written with great simplicity of style, and his usual easy flow, yet fervour of language. This was the first time that he appeared in the character of a poet at Rome; and it was followed by several other attempts. He thus attracted attention; but, having no fixed situation, after remaining some years in the capital, he was on the point of complying with his father's frequent requests that he would return home, when a circumstance happened to change his plans. The Arcadians of the Bosco Parrasio celebrated the

Quinquenalli of Pius VI. (1780, ætat. 26.); when Monti recited some of his compositions, which attracted so much applause that the Duke of Braschi, the pope's nephew, sent for him the next day, and offered him the place of his secretary, which was at once accepted. Monti remained at Rome in the house of the prince, who treated him with all the kindness of friendship, and he enjoyed full leisure to pursue his literary studies."—pp. 308, 309.

He continued to cultivate his poetic tastes at Rome, and it would seem, to acquire a servility to courtiers, and a ready worship for the ruling powers, whoever they might be. Alfieri's success inspired him with emulation, and on hearing that celebrated tragic writer read his "Virginia," Monti burned with a desire to rival this production, and instantly began the tragedy of "Aristodemo." The fecundity of his imagination enabled him to rise above the unideal versification of Alfieri, so that it has been pronounced that a perfect tragedy would be produced, were the grandeur and penetration of the latter adorned by the style of the former. Monti's genius was lyrical and imaginative rather than dramatic. One of his finest pieces was his poem occasioned by the execution of Louis XVI., which raised his reputation above that of any Italian poet for centuries before.

"The style of this poem does not resemble modern Italian poetry, but is modelled on that of Dante; so faithfully modelled, that many expressions, ideas, and even whole lines are, as it were, transfused into Monti's verses. It is a singular fact that no poet was ever a greater plagiarist than the author of the 'Basvilliana;' but the verses of others, which he thus employs, are framed, as it were, so magnificently by original ones, and are placed with such propriety, and acknowledged with such frankness, that, as an English author observes, 'so far from accusing him of plagiarism, we are agreeably surprised by the new aspect which he gives to beauties already familiar to every reader.' And thus transfusion expresses his imitations better than the word borrowing: for though the form of expression is the same, a new soul and a new sense—not better, certainly, but different from their former one—are breathed into them. In some sort Dante and Monti resembled each other in the cast of their ideas. They were both painters of the mind's images. Dante was the more faithful, delicate and heartfelt; but there is a shadowy grandeur joined to a perfection of taste and fire of sentiment in Monti, which renders his poetry highly fascinating and beautiful."—pp. 31€, 317.

Not long afterwards, Monti, who had been for a time attached to the papal court, probably became a revolutionary poet through a familiar intercourse with General Marmont. In the concluding verses of one poem, he implores Bonaparte to be at once the Alexander and Numa in Italy; he beseeches him to bestow laws upon her, and to unite her scattered armies; the consequence was, that while he failed to please or secure the confidence of those he had joined, he lost the respect of his first friends. At one time he was reduced to the greatest hardships in Paris; still, with every fresh victory gained by Napoleon, there was a new theme for the venal

muse of the poet, for he acknowledged the bond of a salary, and the necessity of obedience.

"Thus, on occasion of the battle of Jena, he brought out the 'Spada di Federico;' or, the Sword of Frederic—the most popular of his odes of triumph. In this poem he images the spectral hand of the warrior king of Prussia disputing with Napoleon the possession of his sword, and yielding to the proud assumptions and tenacious grasp of the Gallic victor. Ten editions of this work were sold in the space of five months, and it was translated into the French and Latin languages.

"The attempted usurpation of the Spanish throne did not go uncelebrated. The 'Palingenesi' has for its subject the regeneration of mind and of political institutions wrought in Spain, under the auspices of the French emperor and his brother Joseph. If we could dismiss from our minds the truth, and fancy, as Monti assumes, that a great and generous nation had sunk into the depths of slavery and degradation through the evil influence of a corrupt government, and that Napoleon was bent on loosenimg its fetters and raising it to freedom and knowledge, it would be impossible not to be filled with enthusiasm by the noble ideas and grand imagery of this poem. But the taint of falsehood prevents any sympathy, and our admiration of the imagination displayed is checked by our contempt of the flatterer; while we smile at the bitter and violent curses poured upon the English, whose motives for assisting the Spaniards in resisting the French are painted in the most odious colours.

"We wonder as we read. There is fire, sublimity, and power in every line. Can these be inspired, as we are assured by Monti's friends, by the mere desire of acquiring the loaves and fishes, if not for himself individually, for his wife and daughter? Are the shadowy forms which he invests with so much beauty—the conceptions into which he infuses so much energy and seeming sincerity—the mere playthings of his thought, and not the genuine offspring of a mind teeming and overflowing with a sense of usefulness and truth? We cannot believe it; we are so apt to forget what our feelings were when the occasion that called them forth has vanished like morning mist. When Napoleon fell, men forgot the wonder and admiration with which they had regarded him during his prosperity. He had come on the time-worn world like an incarnation of the memories of antiquity. The greatest sovereigns, who traced their descent from the middle ages—the thrones of the world, so long the objects of worship and fear—the crowns and sceptres which had been looked upon as the sacred and inviolable symbols of divine right—were all at his feet, dispossest, transferred, and broken. It could be no wonder that men looked upon the cause of these things as something prodigious and superhuman. Monti may be excused that he joined in the common feeling of awe and admiration; while, afterwards, seeing how little good arose from the breaking up of the ancient tyrannies, and how the indomitable will of one man was enforced by means of treachery and slaughter, he might forget that he could ever have been so blinded, and fancy that acknowledged fear was the cause of an inspiration which really sprung from the slavish worship of success, which is too naturally inherent in human beings."—pp. 329, 330.

No apology adequate to such delinquency as this venal poet was guilty of, can be advanced; for to what a miserable pitch would

public and literary renown be reduced, if genius should be the shield of dishonesty, inconsistency, and falsehood? When Napoleon was overthrown, and the North of Italy fell under the yoke of the Austrians, Monti of course lost the several public situations which he had filled at Milan, but his submissive disposition found favour from the Emperor of Austria, saving the poet from the hopeless poverty that in old age would otherwise have beset him. Nor did he afterwards ever give umbrage to the jealous government whose pay he now received, when hopes of better things for a time warmed the hearts of many Italians who spurned at a foreign yoke.

"He composed few poems after the fall of Napoleon. When the Emperor of Austria sent the Archduke John to receive the oath of fealty from the provinces of Lombardy, he wrote, by command, a cantata, entitled, 'Mistico Omaggio,' or the Mystic Homage, which was brought out at the principal theatre at Milan. When the emperor himself visited Italy, he celebrated the event by a poem, called the 'Return of Astrea,' and another named 'The Invitation to Pallas.' His style in these later compositions joins harmony to dignity, and forms that mixture of strength and sweetness which is so delightful in Metastasio. His last poetic compositions were written at Pesaro, where he was debarred from his usual occupations, and dispirited by a disease that attacked one of his eyes; and he solaced himself by dictating various poems full of grace and beauty, which he afterwards published under the title of 'Sollievo nella Malinconia,' or 'Relief of Melancholy.'

"After this period, Monti's labours were chiefly confined to prose, and he is considered in this manner to have greatly benefitted the literature of his country. The chief among these are the considerations on the difficulty of well translating the poetry of the Iliad, and several dialogues on the Italian language, full of acute criticism and wit. A circumstance turned his attention still more entirely to the subject of language. The government of Lombardy, wishing to show some encouragement to literature, had ordered the Royal Institute of Milan to occupy itself in the reform of the national dictionary; and Monti was requested by his colleagues to publish his observations on the subject. He obeyed with alacrity. His son-in-law, Count Perticari, had devoted much attention to this subject, and he became Monti's associate in the task.

"The great question in Italy is, whether the pure and classical language, the only one not wholly barbarous and vulgar, is Italian or Tuscan; a mixture drawn from the various dialects of the Peninsula, or solely founded on Petrarch, Dante, and Boccaccio, and other early Tuscan authors. The academy Della Crusca espoused the latter side of the question, and, forming a dictionary, expunged every word not to be found in the authors named the Trecentisti. Monti, on the contrary, attacked the *ipse-dixits* of this academy, and, pointing out innumerable errors in their dictionary, undertook, as he called it, a crusade against the Della Crusca."—pp. 334—336.

Monti died in 1828, at the age of seventy-four; and whatever may have been his public apostacies as a private individual or a professor for the few years that he taught in the North of Italy, he merited affection and admiration. He was destitute of grandeur of mind

as a moral agent, but he was gentle and tender, and as a friend faultless. He was much greater as a poet than a man, and could we take him in his former capacity without any remembrance of him in the latter, he must appear a poet of the first order, for noble thoughts and fancies—for grace and taste.

We have left ourselves but little space for the life of Ugo Foscolo, who was born in the island of Zante, about the year 1778, and who died in England in 1827. Little is known of his early years. As a man, vanity seems to have been a mainspring of his conduct, accompanied however by honesty of principle and independence of soul. It is well said in the account of him now before us, that he made his own individuality the mirror in which the world was reflected; that as an author he produced and reproduced himself, though acquainted with the rules of art drawn from the finest of human works. His peculiar talent as a poet was didactic. His invention was very limited, and his description of feelings confined to his own bosom. His dramas are obscure in plot, though clear and energetic in language.

When Venice fell into the hands of Austria, he became a voluntary exile from it, and thus was without the very name of country. He was passionately attached to liberty, nor was he ever deluded by the fallacious promises of the French republican crusaders. As an author, his works are numerous and diversified. We extract what is said of the most perfect of them—his "Ode on Sepulchres."

"'The elegance and pure taste of this composition, have caused it to be compared to Gray's well-known 'Elegy;' but it is more classical in its ideas and construction, and would rather remind the reader of Milton's 'Lycidus.' Every verse is harmonious music; and the melancholy that is cast over it is graceful and touching, not harrowing and sombre. A law had been passed at Milan, instituting a public cemetery without the walls of the city, in which all the dead were to be promiscuously buried, without marks of distinction. The poet, addressing Pindemonte, begins by commenting upon the notion that funeral pomp and an honourable tomb are of no avail to the dead! and then he speaks of the sacred sentiments that leads us to live still with our lost friends, and make the spot of their interment precious in our eyes. Alluding to the new law, he apostrophises the muse, asking her if she does not love to linger near the desecrated tomb of her Parini, whose venerated remains, cast among the bodies of criminals, are scarcely protected from the assaults of the houseless dog, while night birds hover, screaming, over it. He speaks of the pious sentiments with which the sad relics of mortality have ever been regarded since religion first instituted sacred and social laws; and describes, in heartfelt but poetic language, the various ways in which survivors love to pay homage to the beloved dead. From tender and pathetic pictures of domestic bereavement, he then rises to describe the ennobling sentiments inspired by a sight of the tombs of the great and good. He apostrophises Florence, and gracefully brings in the well-known predilection of Alfieri for the aisles of Santa Croce; and then, taking a still higher flight, he describes Providence and destiny as presiding over the

graves of the worthy, and vindicating their unforgotten names, even from the silent turf that covers them; and, carried away by his love for classic lore, with no forced digression, he concludes by speaking of the mounds that still mark the spot where the warriors of Greece died on the Trojan shore, and describes Homer the poet, blind and old, wandering around, and bestowing on them the immortal fame of which they would otherwise have been deprived."—pp. 376, 377.

Foscolo was at one time professor of eloquence in the university of Pavia, where Monti had previously filled the chair. He also betook himself to the profession of arms, and was always a consistent adherent to the cause of liberty, but found himself at last obliged, in the course of political changes, to become a wanderer, and an exile from the continent of Europe, making England his home. We find his situation and occupation in this country, during part of his residence in it, thus described:—

"Foscolo, on his arrival, was visited by the most distinguished men of the country; the Whig party received him with open arms, and he made one of the circle assembled at Holland House. He was treated with all the cordiality considered due to a man of integrity and a patriot, banished by a foreign despot, and refusing to become the pensioner of the oppressor of his country; while, at the same time, he met with the mingled respect and curiosity which an author of acknowledged talents excites: and even Lord Sidmouth, armed with the terrors of the alien act, assured him that he should remain unmolested during his sojourn.

"A little time somewhat destroyed the illusion which first adorned his name. The English are very ready to receive any one as a lion, but not fond of fostering intimacies with any whose habits and manners do not perfectly assimilate with their own. The vehement gestures, wild looks, and loud voice of the Italian, were all in contradiction to the etiquette of English society; and no foreigner is capable of perceiving anything but dulness and ice in the mild, high-bred, and unpretending manners of the aristocracy of this country. The English enjoy society in their own way; and there is a charm to us in the perfect liberty each one enjoys—no one encroaching, or being encroached upon. But the sensitiveness which leads us to give freedom to others, renders us jealous of any assumption of it on their part. Foscolo had no real hold on the society of which he made a part, except through his talents, and the respect his independence and integrity commanded: but respect is a cold feeling, and can be indulged while we keep the object of it at a distance. His talents ceased to amuse, joined as they were to pride, vehemence, and to habits which would not alter, but could not please.

"Foscolo ceased to be a lion; and he retired to the neighbourhood of St. John's Wood, near the Regent's Park; and, surrounding himself by his books, and visited by a few friends, he led a life at once retired and eccentric. When Pecchio visited his friend in this retreat, in 1822, he was struck by the apparent desolation of the spot (South Bank) in which his house was situated; and at the same time by the appearance of three lovely sisters, who were the household servants of the poet—named by his visiters the three Graces; in allusion at once to their beauty and Foscolo's poem. He supported himself chiefly by writing in the Quarterly Review; and we owe to this mode of exercising his pen, one of the

most delightful of his productions, the 'Essays on Petrarch.' These are four in number: on the Love of Petrarch—on his Poetry—on his Character—and a Parallel between him and Dante. On the whole, we are almost inclined to say, that Foscolo scarcely does justice to the generous, amiable, and faithful lover of Laura. The pride and unbending disposition of Dante were more in accordance with his own character. But the discrimination, the taste, and enthusiasm of these Essays, render them one of the most delightful books in the world. The volume in which they are collected is enriched, also, by several of Lady Dacre's translations from Petrarch, which are unequalled for fidelity and grace; preserving the spirit and feeling of the original, and yet arraying them in flowing and melodious English verse."—pp. 386, 387.

Friends and assistance in various shapes sought him out in his latter days, but anything like pecuniary aid had to be concealed from him, whose pride would have been mortified by the knowledge of any such kindness; so that though he was vain, disdainful, and vehement in his bearing, these but covered an indomitable fortitude and really a generous warmth of heart. He cannot have been an unamiable man, of whom such a testimony can be borne, as appears in what follows.

"He preferred the society of women, and in early life loved with sincerity and passion; and there was delicacy and refinement in all his feelings with regard to the fair sex. As he expresses himself, in Ortis, 'I have been taught by some how to seduce and betray, and I might perhaps have seduced and betrayed, but the pleasure I anticipated fell coldly and bitterly on my heart, which has never been tamed either by time or reason; and thus you have often heard me exclaim, that all depends on the heart, which neither heaven, men, nor we ourselves can ever change.' The sincerity of his feelings had their reward—since his affections had on some occasions met a return, which his uncouth appearance and strange manners would never have commanded, and which was due only to his truth. He loved solitude and study, was abstemious in his habits, but not of strong health, and was often devoured by the deepest gloom. He spoke well, and detested all artifice and deceit. To these virtues we may add, his constant attention to and affection for his mother. Strange, wild, and imprudent, his faults chiefly hurt himself; and even the impetuosity of his character seldom led him into any acts that injured or annoyed others."—pp. 393, 394.

Of the present volume of Dr. Lardner's Cyclopædia, we are inclined to express a very favourable opinion. As a compilation, it is full but concise, perspicuous and not destitute of that enthusiasm, which commands for the narrative a warm and welcome reception in the mind of the reader. If the lives of literary men, especially of poets, do not thus address themselves to us, there must, we think, be a great defect on the part of the biographer; especially of such lives as an Italian clime has fostered. The present specimens are equal to what we could expect in such a publication as the one before us, and to ordinary readers, together with the other volumes of the Cyclopædia, present a rich library of universal knowledge.

ART. III.—*Letter to the Lord Glenelg, Secretary of State for the Colonies; containing a Report, from personal Observation, on the working of the New System in the British West India Colonies.* By JOHN INNES. London: Longman. 1835.

THE candour and the judgment displayed by the author of this letter, on the *working* of the new system in our West India colonies are remarkable, especially when we consider how seldom the points bound up in every question connected with that portion of the British dominions have usually been handled. But this merit is not more than was to be expected from one who has been at such pains to arrive at the whole truth. We learn from Mr. Innes himself, that during a long intercourse with the West Indies, he has often experienced inconvenience from never having been in those colonies, and that he visited them in the autumn of last year. He previously waited on Mr. Spring Rice, then Secretary of State for the Colonies, to ascertain whether there were any points on which his Majesty's Government desired information. The right honourable gentleman, we are told, entered on many matters on which government desired light, and afforded the author every facility, by giving him letters to all the governors. The pamphlet before us is the result of such a tour; and after learning that those at the helm of affairs last autumn, interested themselves in the author's purpose, we cannot doubt of their now taking advantage of his hints and statement of facts; for it is impossible to read these pages without the fullest conviction that they are pregnant with valuable information, and that too which demands the most prompt attention on the part of those in power. There can be no individual interested in the welfare of the British empire, to whom Mr. Innes' pamphlet is not calculated to be of use, and therefore we shall proceed to give as full an account of its contents as our limits will allow; dwelling, however, chiefly upon such of the colonies as offer the most important field for remark.

Beginning accordingly with British Guiana, at the capital of which the author arrived on the 4th of December, 1834, we are at once led, from what he states, to remark, that the wonder need not be great, when we find such conflicting views prevailing in this country regarding the colonies in question, as have almost universally existed; for he says, that on questioning intelligent persons that were resident in Guiana, on the points regarding which he desired to be informed, he found them entertaining opinions widely at variance, even on matters where he thought there was not room for a shade of difference among persons in the same colony. We are entitled, however, to repose great confidence in the author's statements when we learn that he visited nearly the whole of Guiana, as well as the other colonies, and resided in the houses of planters and managers, seeking information from every

person he thought was qualified to impart it. He strengthens his claims on public attention, by explaining how it is that such general discrepancies of opinion prevail in Guiana, regarding that "magnificent province" itself, as it has justly been called; for he says, that he soon found that there was the greatest possible diversity of soil and climate in the colony, and that persons were so much occupied that they did not generally trouble themselves about districts to which business did not carry them; and therefore, when their knowledge of soil and climate is declared to be so limited and defective, we may be sure that, in relation to other matters, an equal ignorance will exist.

As regards the colony in question, the author informs us that its present condition, and its prospects, require the adoption of many decided measures of improvement, and that immediately. The apprentices, who since the 1st of August, 1834, can only be called on to work seven hours and a half per day, instead of nine hours, as formerly, but who were generally informed that if they worked nine hours daily, for five days in the week, they might have Saturday to themselves, had not, in Demerara and Essequibo, chosen to have such a free day, while in Berbice the result was different. By those who chose the latter course, the author found that the Saturday was in some instances spent in cultivating their own grounds; in others, such as were required worked for hire; but in many cases the day was spent in absolute idleness. To the inquiry, "Are the apprenticed labourers generally willing to work extra for hire, and what wages are usually allowed?" various distinctions are made as to the nature of the work to be performed and the situation of estates, but as far as the author could ascertain, extra labour had been obtained, although at great expense. But the assistance obtained in the way of labour from those who had been declared free, through their having been in Great Britain, according to the accounts given, "was most disappointing." The majority of free negroes have resorted to George Town and New Amsterdam, where they do not earn one-half of what would be readily paid them on estates. Field labour, it would appear, is looked upon as most degrading, while those who betake themselves to trades are considered the aristocrats of the race. On another class of negroes, as respects the prospects of the planters, we shall quote the author's words at length.

"As I wish at one view to bring under your lordship's notice the situation of the planter in reference to labour, this appears to be the proper place to state, that in British Guiana the number of children made free under the abolition act, is 9,873, and that I am not acquainted with a solitary instance of the apprenticing of any of these children under the said act. The governor, in the instructions he issued to the special justices of the peace on the 1st of August, strongly discountenanced such apprenticeships, and it appears that his advice has been universally followed. I do not propose to offer any opinion, far less to enter into a dis-

cussion, on the policy of the recommendation; I merely state the fact, that 9,873 children are now being brought up without the slightest prospect of any of them becoming field-labourers. Previously to the 1st of August, children of such tender years as those alluded to were placed during the hours of labour in what is called the Creole House, of which there is one on each estate, and superintended by a few nurses, thereby leaving the mothers to join in the general work of the estate. When the mothers are free, each will naturally attend to her own children, and thereby be deprived of the power, even if the inclination existed, of working in the field. It is thus obvious that supposing (a supposition the realization of which is, however, too extravagant to be entertained by any man of common experience) that the general gangs of the estates should be disposed to work after the apprenticeship, the abstraction of the field-labour of so many women and young persons would prevent the sugar-planter from carrying on the business of his estate, except on a very contracted scale. Having his works, buildings, &c. adapted to extended cultivation, it is clear that the sugar raised on a contracted scale would be at a greatly enhanced cost.

"This gives rise to the question, Can the planter afford to cultivate sugar under such a disadvantage? This question is answered by a startling fact—one for which, I confess, I was not prepared, yet to which investigation compels me to assent—namely, that with all the advantages of British Guiana, sugar-cultivation on the aggregate, has been a decidedly losing business. There are some splendid exceptions, as in mining, where almost princely fortunes have been realized, and others have been moderately successful, but taking the whole colony, the capital sunk has not yielded an adequate return. My impressions, I say, were different; but after taking each estate, and obtaining extensive information from parties conversant with details, the balance against adequate return was so great, as to leave the question free from doubt. If, then, the aggregate of sugar-cultivation has not been profitable whilst planters had the command of labourers, it is manifest that, when deprived of that command, British Guiana must cease to be a great sugar colony. This is the vital point which I desire to press, not only on your lordship's consideration, and that of the government generally, but also on the consideration of all who wish success to the gigantic experiment of free labour. If it fail, it is frightful to contemplate the vast extension there will be of foreign slavery: whereas, if it succeed, it must lead to the eventual extirpation of slavery all over the world. When so much is at issue, I trust government will encourage and aid such measures as may ensure success, without any nice calculation of the pecuniary outlay. Under the conviction that nothing will be wanting on your lordship's part, I shall proceed to lay before you such further information on the state of British Guiana as I have been able to collect, and then, what is more important, the opinions of practical men on the proper measures for ensuring labour, when deprived of the services of many of the present labourers.

"The abolition act, in giving freedom to all children under six years of age, clearly contemplated their education and religious instruction; for in the thirteenth clause it is expressly provided, that in the event of any of these children being apprenticed, the 'employer is to allow reasonable time and opportunity for the education and religious instruction of such child.' The employer is not required to instruct; he is only to

allow 'reasonable time and opportunity.' The parents cannot be expected to incur the expense, for it is their inability to support the child that is the cause of its apprenticeship, and therefore there can be no doubt but that the legislature intended that the education and religious instruction should be at the charge of government. Yet nothing has been done to fulfil this benevolent intention: I trust it will be not much longer delayed."—pp. 14—17.

Mr. Innes found the negroes in British Guiana much less civilized than he had anticipated. He is far from blaming the colonists, who, he says, have gone the full extent of their means to promote their civilization. The defect is owing to the present means of instruction being altogether inadequate. For instance, he names a district extending fifty miles on the Courantyne coast, where there is not a single church. To hasten the progress of civilization, he insists on having it made imperative that all the negroes should be decently clothed, which at present is not the case. He also suggests that the overseers from this country should be married persons, for he occasionally met with coloured children of those at present holding that situation, and who, as matters exist, cannot afford to marry. Government should instantly take steps to remedy such evils.

As to the general conduct of the apprentices in their new situation in British Guiana, the accounts given by the author are not very flattering. He is, indeed of opinion, that in so far as the sugar planter is concerned, unless speedy and energetic measures be adopted, the very worst prospects exist in the colony we are speaking of. We cannot go into those necessary measures, as suggested in these pages, with any particularity. It is his strong opinion, we must mention, however, that without the delay of a single day, vigorous means should be taken to raise the character of the negroes, that they, by the end of their apprenticeship, may have a proper sense of the duties attaching to them in their free situations, so that they may not, as at present, suppose that they live for themselves alone. By this means Mr. Innes is satisfied that much labour will be provided for the planter. But other quarters must be resorted to without delay, that in time it may be ascertained what description of persons are best adapted to the wants of the planter. On the question of European labourers being serviceable in British Guiana, and induced to go thither, we must quote at considerable length.

"I took very great pains to ascertain, with as much accuracy as the case admits of, the cost of labour to the sugar planter before the 1st of August. I charged the allowances of food, clothing, &c. required by law, medical attendance, hospital expenses, allowances of rum, sugar, and tobacco, usually made, although not enjoined by law, also the usual allowance of pork during the holidays—in short, every outlay that could be considered as appertaining to labour—and I found that the whole amounted to £16. 11*s*. 8*d*. for the annual labour of a first class *efficient* negro. It appears that the compensation money for British Guiana will

be about £50 per head. As the planter will have that money either to discharge incumbrances bearing interest, or to invest, it is necessary to take it into account in calculating the wages he may hereafter give, without being exposed to greater expense than before the abolition, when the cost of an efficient labourer, according to calculations I made with planters of eminence, was, as I have said £16 11 8

Taking the compensation money to be worth 5 per cent. to the planter, that 5 per cent. would amount for every efficient labourer to about 5 6 8

Consequently, if the sugar planter can obtain efficient labourers who will provide themselves with every thing for £21 18 4

per annum, he will be able to raise sugar at the same cost as before the 1st of August, so far as regards labour.

"I asked every medical man I conversed with whether Europeans could labour in the field from an early hour to 9 or 10 o'clock in the morning, and a couple of hours in the afternoon. Two of the medical men thought they could not: all the rest were of opinion that they could, provided they could be kept from spirits, and that during the first six months no labour should be required of them, except what might be necessary for their health. The mosquitoes, in many parts of the colony, attack new comers with a severity that would totally incapacitate them for full labour, but after a few months the bites of the mosquito are comparatively harmless. Presuming, then, that Europeans could labour in the field, it becomes a question whether they could be procured for such wages as the planter could afford. I apprehend the £21. 18*s*. 4*d*. would not operate as a sufficient inducement. But there is a general conviction that an European labourer would be fully equal to two negroes; and from the manner in which I have observed the apprentices working, I do not think this difference between an European labourer and a negro exaggerated. In British Guiana there are many sugar-estates with much more land than is wanted for cultivation; on such estates European families might be settled with sufficient allotments of land for raising provisions; and with this advantage, and a comfortable cottage, I am inclined to think that respectable persons might be engaged in Europe for the £21. 18*s*. 4*d*. It appears to me that it is an experiment deserving the attention of the planters and the government. Your lordship will observe that in alluding to the introduction of labourers I have always used the term 'families.' I call attention to this, because I am convinced the introduction of single men would end in disappointment: without family ties they will interfere with the grand object, negro civilization. Whatever doubts may exist of the ability of European labourers to stand field-labour, there is no question but that they are fully equal to all the duties about the works and buildings, and therefore they may be made available for such purposes; and they would add to the security of the colony. It is true that for such work it is thought that free negroes would be willing to engage themselves, but negroes who would be willing to do even such work would not be likely to remain idle, and therefore it appears to me that it would be expedient to take advantage of every means of diminishing the quantity of work for which the planter is to be dependant on the negroes."—pp. 31—33.

We have not space for alluding to the other means, as regards Guiana, that are recommended as likely to secure their labour when free, than the education of the apprentices. We proceed to notice some part of the author's cheering account of Barbadoes, where he found the apprenticeship working as satisfactorily as the most sanguine could have anticipated. It would appear that the value of property here has recently improved, and Mr. Innes offers an explanation for such a contrast, as compared with British Guiana, which we transcribe.

"There, the population is inadequate to the wants of the agriculturist; here, it is more than adequate. There, the waste land capable of producing provisions is abundant; here, there is no productive land uncultivated. There, the wants of the negroes are few, being almost confined to food; here, civilization being further advanced, the wants are comparatively numerous. There, the local attachment is weak or unknown, from the colony being of recent settlement; here, strong to excess. Between fellow-creoles, the greater remoteness of the importation of their respective ancestors confers superiority; whilst the Barbadian creole of recent standing, in yielding to such claim, prides himself on his superiority over the creoles of every other colony. There are many other distinguishing points that might be enumerated, but these are sufficient to account for the abolition act pressing injuriously on the one colony, whilst it benefits the other. I use the word *benefit*, it being my impression that the Barbadoes planter has not to apprehend pecuniary sacrifices by the termination of the apprenticeship, and it must be delightful to him to be surrounded, and to have his land cultivated, by free labourers, instead of slaves.

"The apprentices here work nine hours daily for five days in the week, and have Saturday to themselves, which they employ in marketing. There is very little extra labour required, except about the works in crop-time, the expense of which to the planter is about three-fourths of a dollar per hogshead of sugar.

"All classes of negroes here are very decently clothed, and I understand the planters do not confine the allowance of clothing to the letter of the law. They give duplicates of many articles not enjoined by law."—pp. 38, 39.

In Barbadoes, education is much more general than in the colony already spoken of. As to Trinidad, the want of population and of confidence is chiefly complained of. As a preliminary step to the restoration of the latter principle, which would of course be introductory to population, a great alteration, and a remodelling of the state of the law, are absolutely demanded; for at present no person can tell what the law is. In the way of instruction scarcely anything is doing; and though the Roman Catholic population have chapels, the author asserts that there is absolutely but one church for Protestants, which is in the town of Port of Spain. As to St. Vincent, medical men informed the author that Europeans may perform every description of labour required on a sugar estate; and from all he heard during his tour, he is convinced that the produce of sugar estates might be increased, and the expenses diminished by

the introduction of the modern improvements in English agriculture. In Grenada, the apprenticeship system was found to be working so much better than the planters anticipated, that some of them begin to look forward to freedom with diminished apprehension. In St. Lucia, there seems nothing short of such wise measures as might without much difficulty be adopted, to insure much more prosperity than at present exists. Antigua, however, deserves a more particular notice. It was the island which the author naturally visited with greatest anxiety and eagerness, for certainly the experiment of gratuitously giving freedom in one day to thirty thousand slaves, when the British legislature allowed six years for the change, was one worthy of examination. The author's reception in this island, as one might well expect from the fact just mentioned, was the most cordial and flattering, and he visited every quarter of the island. We must extract freely from the chapter on such an interesting field.

"The principal reason assigned for not taking advantage of the apprenticeship is, that the slaves here were as far advanced in civilization as these in the other colonies are likely to be at the end of it. After having conversed with the negroes here, visited the schools, and observed the respectful deportment and decent appearance of every class of the labouring population, I am inclined to think that the apprenticeship stands every chance of terminating in the other colonies, before the apprentices in some of them will bear a comparison with the present state of the negroes in this island. Here moral and religious instruction are attended to more extensively than I have witnessed elsewhere. It is supposed that about one-fifth of the whole population is undergoing instruction;—a proportion that, I believe, exceeds that of most countries far advanced in civilization. The largest Moravian mission in the world is here. There are twelve ministers, and at each 'settlement' there is a school. The colony contributes £300 currency annually, in aid of the mission. The minister at the head of the principal settlement informs me that the number of registered Moravians exceeds fifteen thousand. If any of these conduct themselves improperly in any relation of life, they are expelled, or suspended until their penitence is made manifest. The Moravians, however, do not outstrip in zeal the clergymen of the Church of England, some of whom labour greatly beyond their strength. To perform the whole service twice on Sundays, and also to attend to a Sunday School, is too great an exertion in this warm climate. On Sacrament Sundays the number of communicants at St. John's is so great that, added to the other duties of the day, the weight must bring down prematurely the strongest constitution. The present able and zealous rector is obliged to proceed to England, to recruit his exhausted strength. I make these remarks in the hope that means may be devised for affording such assistance as may save valuable lives."—pp. 58, 59.

The wages and allowances granted to the negroes were here high, and on that which they could make in two or three days, they were able to subsist a week. The consequence was, that such a state of things tended to operate against continuous labour. The author's latest knowledge, however, gives about two-thirds of those

who were slaves that labour for four or five days in the week, the remaining third consisting of young persons sent to school by their parents, and of men and women settled in town. There are very few who do not work at all. Other consequences of the bold experiment made by the planters in this island, are equally entitled to consideration. We give the statement at length in the author's words.

"Desirous of comparing the present expenses of estates, the business of which proceeds satisfactorily, with the expenses during slavery, I have gone into details with several planters, and find the expenses under the two systems nearly the same. The planter has, as formerly, to maintain the old and infirm, but he is relieved from the burden of the children. The expense of medical attendance is generally reduced one-third: there are no Christmas or other extra allowances: and these advantages, added to the saving of food and clothing, are fully equal to the wages paid. The change has of course operated unequally on the negroes. The man who has merely to labour for himself, has benefited largely, whilst the mother of young children has had to submit to a great increase of labour and care. On one estate I visited, a woman had just been confined, and the manager informed me that she had continued to carry megass (about the hardest work performed by women) until within three days of her accouchement. Under the old system she would have been nearly exempt from labour for several months preceding confinement. The mothers generally are so anxious for the education of their children, that many are kept at school after they are capable of working for subsistence. This deprives the planter of many of those on whom he had calculated to form his third class or gang. Whilst visiting some of the schools, the clergyman, by whom I was accompanied, recommended to the strong boys and girls to work part of the day for the relief of their parents, and to attend school the remainder, thereby combining industry with education. I thought the advice was for the good of both parents and children. The Moravians have lost part of their popularity, by not being equally considerate; it is supposed that they never recommend the combination of labour and education—at least, that they do not urge its propriety. As marriages increase—and they are increasing rapidly—the custom of throwing the whole support of children on the mother will diminish; and as domestic comforts advance, females will be progressively withdrawn from field labour. This is a necessary consequence, to which the planters must not shut their eyes: they must endeavour to counterbalance such loss of labour by taking advantage of discoveries and inventions for abridging it. That there is room for improvement will be admitted, when I state that I have seen negroes loading a cart with manure, with the cart eight or ten feet from the heap, and taking the manure from the most distant part, and this in presence of the manager, without his taking notice of the waste of time, until I expressed my surprise at the sacrifice of labour. Until lately, it has been the universal practice to carry manure in baskets on the head, and the practice is not yet entirely exploded, from the aversion of negroes to any change, especially in this instance, where carrying every thing on their heads, is a favourite custom with them, practised from infancy."—pp. 64—66.

Mr. Innes is disposed to think that a practical English agriculturist might, after a short residence here, introduce many va-

luable improvements. We learn also that, for the convenience of the labourers, the planters have already opened stores, where provisions, &c. are sold, and that it is not in the power of the salesman to impose on the purchasers, who will walk miles, visiting different places, to ascertain where the cheapest articles are to be found. The hucksters are sometimes suspected of affording facilities for the disposal of stolen goods. The labourers will also come to be deprived of their wonted variety of food, unless they cultivate the grounds that have been allotted them, as the planters are generally discontinuing or reducing their provision-grounds, naturally cultivating that which makes the best return. The following statements show, along with the whole tenour of this pamphlet, how requisite care and prudence are in carrying out into effect the measures that are calculated to benefit the West India colonies, and secure the interests of the negroes.

"The slaves were brought up with a feeling that no one had any claim on them, and all their own wants were supplied without their having occasion to think. Now that they are free, they cannot understand that any relatives, however near, and however destitute, are entitled to share their earnings. It is even difficult to reconcile them to labour in payment for any necessaries or comforts supplied to themselves by their employers, whilst unable to work. It is to be hoped that they will speedily acquire more correct notions of the obligations imposed on them by freedom. The spread of Friendly Societies is eminently calculated to aid in producing this. I annex a copy of a memorandum furnished to me by a reverend gentleman who takes a lively interest and an active part in these institutions. There is a great desire to establish Savings Banks: the great obstacle is the difficulty of obtaining interest without incurring risk. An arrangement might be made by government for receiving the money on the same terms as that of the Saving Banks of the mother country; but the English interest would appear low compared to colonial, besides which it is desirable to identify the interest of the labourer with that of the colony. I have been informed of an arrangement in a district of another island, by which the most opulent planters receive the deposits, and allow interest, responsible brother-planters becoming security for principal and interest. I hope some plan that may be made generally applicable will be devised, that the labourer may have the benefit of such excellent institutions." —pp. 69—71.

One great complaint against the labourers in Antigua is, that they are late in turning out in the morning; yet, since it is found that wherever task-work is resorted to, they perform their work expeditiously, there seems room for the most cheering hopes, as respects the experiment made in this island.

In St. Kitt's, Mr. Innes says that the apprenticeship system is working more to the satisfaction of the planters than in any other colony. Nevis, however, though close to St. Kitt's, furnishes quite an opposite example. The regulations and practices in this island seem particularly bad. Of Dominica our author can say but little from personal observation, but in Jamaica he made an exten-

sive tour, and sought information from every source, and the result is on his mind a conviction, that the gradual diminution of the sugar cultivation during the apprenticeship, and its almost entire annihilation thereafter, can only be averted by the early adoption of decided measures for enlightening the apprentices, and by the enactment of laws to enforce industry under a state of freedom.

"I have observed with the deepest regret, that between the apprentices and those in authority over them there is an extensive feeling of mutual distrust. Except in one district, the negroes are much less respectful in their deportment towards the whites than in the other colonies: they appear to consider that their masters are unjustly withholding freedom from them, and that their labour is without remuneration, although in most districts they enjoy privileges and advantages greatly exceeding what it is in the power of planters in other colonies to confer. I find the apprentices on some estates possessed of wealth, and enjoying luxuries, unknown in most other colonies. It is quite common to see them riding to church, &c. on their own horses or mules; and, on one estate I visited, two had gigs (subject to annual taxes of £6 currency each), driven by blacks in livery! The pasture-land in many quarters is unrivalled; and the planters, generally, are most liberal of it to the apprentices, who are permitted to rear horses, &c. Provision-ground is also peculiarly luxuriant; the apprentices are not restricted in quantity, and they have every facility afforded (in many instances at great expense to the estates) in conveying their extra provisions to market. For the cultivation of their provision-ground they have the half of every Friday, and, throughout the year, they have Saturday wholly to themselves. Still, distrust and dissatisfaction are nearly universal; and I have not met with an individual of experience who is of opinion that there is even a chance of maintaining sugar-cultivation after the apprenticeship, except on estates peculiarly circumstanced. Unfortunately, this gloomy anticipation is likely to assist its own accomplishment; it induces persons whose circumstances will admit of their leaving the colony, to form all their plans and regulate their proceedings on the calculation of retiring in 1840, when the apprenticeship will terminate. I however hope that measures will be speedily adopted to reassure them, and prevent so great a calamity as the secession of persons of wealth and experience, at the time their influence will be most wanted."—pp. 82, 83.

The author goes on to state that the two leading evils of this valuable island are, absenteeism, and what may be termed a monopoly of attorneyships, which places the negroes at a distance from those to whom they ought to be able to look as their best friends. There are whole parishes without a resident proprietor, and many gentlemen have thousands of negroes under their charge. There are also instances of estates upwards of 100 miles distant, being under one attorney, which, considering climate and other circumstances, is no trifling extent. The want of females of rank, education, and exemplary virtue, is also to be lamented; for we are told that in some large districts it is uncommon to meet with a

married man of influence. Many of the suggestions offered in regard of British Guiana apply therefore to this colony.

"Whilst alluding to the amelioration of society, I cannot refrain from expressing the deepest regret at the inconsiderateness of some planters resident in England, in sending out numbers of unmarried men without any families, to be located on their estates. On one pen I found eleven, lately imported; they were working to the satisfaction of the overseer, but their services will be dearly purchased, by disturbing the domestic attachments and arrangements of the negroes. That there will be such interference can only be doubted by those who expect these white men to marry black women—a matrimonial union for which the taste is yet to be acquired.

"As emigration has hitherto been conducted, much mischief and little good has resulted. The Colonial Legislature encouraged emigration by a bounty of £15 currency on each person imported, without regard to age or character. This unqualified bounty, as might have been expected, operated as an encouragement to introduce people on speculation. Many were engaged, in Germany and elsewhere, without inquiry into character; these persons have deteriorated, instead of having improved society, besides occasioning a heavy burden on the public. Even children, born on the passage out, have been paid for as emigrants. I hope this act will be amended, by limiting the advantage to those whose conduct for a given period after arrival may entitle them to a reward."—pp. 88, 89.

In many districts the climate is suitable to European constitutions, and under a well regulated system of emigration much good might be effected. The author suggests the necessity of looking more to the character of emigrating families than to that of filling an under-peopled country. But without going much farther into these important suggestions, our readers will see clearly, that the pamphlet before us is one of extraordinary value as regards facts and the talent of the writer of it. We fain hope—indeed we cannot doubt its instrumentality—in awakening his Majesty's government, and many other individuals connected with the colonies in question, to immediate measures of amelioration, and securing the final success of the great experiment that is now in progress in regard to negro slaves. Our last extract contains not the least important statement in these pages.

"In the course of my tour through the colonies, I have had frequent conversations with naval men, on the open, daring, and successful continuance of the slave trade; and they one and all expressed surprise that the British government should afford facilities to it by making the island of St. Thomas our packet-station. They say St. Thomas's is principally supported by the profits of the slave-trade, and that the inhabitants avail themselves most liberally of the means our packets afford of procuring information of the stations of our men-of-war, which information is speedily conveyed to the slavers. I am not qualified to offer an opinion, but naval men assure me that the packet-station might be removed to the British island of Tortola without the slightest inconvenience to the service, whilst the removal and the making that island a free port, would benefit Tortola and the neighbouring British islands, which are greatly in want of all the aid the British government can give them. It is notorious in Jamaica that

British capital is largely employed indirectly in the slave-trade. Large and numerous shipments of goods from Liverpool, &c., arrive here merely for trans-shipment to ports from which the trade is carried on direct; from these ports the goods are sent to Africa in exchange for slaves. The officers of his Majesty's Customs here may be able to furnish valuable information on this head, should government desire to investigate the subject. Some of the finest fast-sailing schooners that belong to this island have been sold for the slave-trade, and are actively employed in it; indeed, I am informed that some government schooners distinguished for fast-sailing, sold since the war, are now in the same service."—pp. 105, 106.

ART. IV.—*The Oriental Annual; or, Scenes in India.* By the REV. HOBART CAUNTER, B.D. London: Charton. 1836.

IN the large family of Annuals, many are merely elegant trifles, without any definite and precise character, excepting that of presenting a collection of delicious pieces of poetry and prose, on whatever idea a highly refined, or it may be gifted mind, has chosen to disport itself—embellished by the choicest little specimens of the pictorial art, that it is possible to desire. There are some others again, that have a unity of purpose, independent of merely that of pleasing the fancy and delighting the eye, amounting only to a miscellaneous volume of sweet morsels, and requiring the least possible mental effort on the part of the reader; or rather (for the whole race of these publications contemplate the communication of sentiment and instruction in the most easy and pleasurable form), there are some of the Annuals, such as the Oriental, that confine themselves to one distinct order of subjects, to the culture of a circumscribed field, and thus possess the advantage of yielding the satisfaction which an understood completeness of purpose affords, to the writer and to the reader.

Such, we say, is one important feature and recommendation belonging to the Oriental Annual, as found in the two former and present volumes, which complete its first series; nor has it fallen off in its progress, but on the contrary, the proprietor says, that its signal success hitherto, has enabled him to incur additional expense with a view to render this last portion of the work still more worthy of approbation—which we can readily believe; for certainly the embellishments before us (which are from drawings by Daniel), are surpassingly beautiful; while the descriptive account, by the Rev. Hobart Caunter, possesses all the spirit, graphic power, and elegant sentiment, that characterized the earlier portions of the series. The engravings amount to no fewer than twenty-two, several of which are by Brandard and Pye, and all of them in the very finest style of art; the descriptions again consist of a highly varied and interesting succession of scenes and events, which, together with the illustrative pictures, convey a distinct and comprehensive idea of the vast field embraced by the work. In short, the

Oriental Annual is one of the very best, as assuredly it is the most beautiful, of the many able works that have of late been published regarding the Eastern world, which is every day becoming more worthy of our study. But the surest way of recommending these "Scenes in India," is to give specimens of them.

All our readers have often heard of the Hindoo widows, who with frantic superstition and devotion have ascended the funeral pile, and been burned alive, as a sacrifice to the manes of their husbands. We have, in the pages before us, the description of another sort of immolation, which is no less dreadful, but not generally so minutely given. Nor is it the least singular circumstance connected with these horrid rites, that they are frequently performed when the woman has been uniformly treated with indifference or cruelty by the deceased. She seems to forgive, however, in her heroic devotion, all past unkindness, and to direct all her thoughts to the future.

"It is the custom, when a woman of the weaver caste sacrifices herself to the manes of her husband, to descend with his body alive into the grave, which is dug near some sacred river; but if the parties dwell at a distance from any holy stream, then the grave is prepared near the most sacred spot in the vicinity. It is dug very deep and large; and, after a number of initiatory rites, as unintelligible as they are fantastical, the widow takes a formal leave of her friends, who are always present upon these melancholy occasions, and descends into the chamber of death. It frequently happens that she is so stupified with opium as to be scarcely conscious of what she is about, but goes through the necessary forms with mere mechanical insensibility. As soon as she reaches the bottom of the pit, to which she descends by a rude ladder, the latter is withdrawn, and she is left alone with the body of her deceased husband, generally in a revolting state of decay: this she embraces, clasping it to her bosom without the slightest expression of disturbance at the effluvia it emits. Having finished her disgusting caresses, she places it upon her lap, and gives the signal for the last act of this shocking scene to commence, which is even more dreadful than immolation upon the funeral pile. The earth is now deliberately thrown upon her, while two persons descend into the grave to trample it tightly round the self-devoted sacrificant. During this tardy but terrible process, the doomed woman sits an unconcerned spectator, occasionally caressing the corpse, and looking with an expression of almost sublime triumph, as the earth embraces her body, at the anticipated honours which await her in the paradise of her God. The hands of her own children are perhaps at that very moment heaping around her the cold dust, into which she is soon to be resolved. At length, all but her head is covered, when the pit is hurriedly filled in, and her nearest relatives dance over her inhumed body with those frantic gestures which, whether they betoken ecstasy or madness, it is difficult on witnessing them to decide."—pp. 27, 28.

The author of these descriptions, in reference to the odious system of caste now prevalent among the Hindoos, which has gathered its fatal strength since the Mahomedan conquests, and which opposes such a mighty barrier to the introduction of Christianity, says,

nothing can be a greater delusion than to form an opinion of the intellectual celebrity which the Hindoos once enjoyed, by their present ignorant and degraded state. The truth is, that the disastrous system in question was, to a great extent, contemporaneous with the decline of their literature; for at one time education among them was an object of public care, every well regulated village, under the Hindoo governments, having a public school and a public school-master. As has been said by Sir Alexander Johnston, who is an eminent authority on all such questions, the Hindoo system of instruction "was that which, in consequence of its efficiency, simplicity, and cheapness, was a few years ago introduced from Madras into England, and from England into the rest of Europe." The system, which is in this country known by the name of the late Mr. Bell, emanated from that people, who now seem nothing better than semi-barbarians. The city of Madura, which is now a delapidated town, was, so early as the third century of the Christian era, a celebrated seat of learning, and the chief one, in that respect, in Hindostan. And though no persons were admitted as members of the College of Madura until they had passed an examination of extraordinary severity, yet all were admitted without any reference to caste, provided they acquitted themselves honourably on those examinations; not even excepting the Pariahs, who are now such a degraded race, that whatever their shadow passes over, we are told, is considered polluted.

"At that period, as well as now, the Pariahs were a degraded tribe: none of their race had ever become in any degree eminent in the walks of science. Now what remarkably evinces the liberal spirit which prevailed among the literary Hindoos of those days, is the circumstance that a Pariah and his sister not only obtained admission into the famous seat of learning at Madura, but that the former was raised to the presidential chair, and the works of the latter were used as class-books in the college, being to this day esteemed among the gems of Hindoo literature. The name of the former of these distinguished persons was Tiru Valuvir; that of his no less distinguished sister Avyar. When the brother presented himself for admission into that erudite body, being from a stock generally ignorant, and universally despised, he was asked with some bitterness who and what he was. His reply was at once humble and dignified.

"'I am a Pariah, but God has endowed me with a power of intellect which elevates me to the first rank among his creatures. I am not to be fettered in those trammels which the foolish prejudices of men cast upon the minds of each other, to debase and enslave them. My mind has a full perception of its own power, and of its own dignity; and I feel that I have a freeborn right to take my station among the wise and good.'

"He might have answered in the words of an ethical writer* of his own nation—'Greatness is not the fruit of birth: it is not attained but by the greatest exertions; whereas to become insignificant costs no pains.

* The Pundit Vishnoo-Shurma.

To raise a stone to the top of a mountain requires great labour, but it will descend with the utmost velocity.'

"His claim was admitted, and he was shortly afterwards examined with several other candidates. The examiners, anxious to exclude him, for fourteen days subjected him to the most rigid investigation they could devise. He however not only eclipsed all his competitors, but proved that he far surpassed even his examiners in knowledge, which in the issue they ingenuously confessed. The Pariah was admitted, and his sister was considered worthy to be classed with the greatest sages of her time.

"Tiru Valuvir became an honour to the college, and was venerated by all its members. Such was his acknowledged superiority, that the year after his inauguration he was raised to the chair, and continued to preside over the college of Madura from that time until his death. He was the author of a work on morals, entitled Koral, which to this day has a high reputation among the Hindoos; and his sister composed several works, written in Tamul verse, and not less esteemed than those of her brother,"—pp. 32—34.

The present aspect of the once proud city of Madura, is described as by no means attractive to the traveller, while its population has greatly decreased since its cession to the British in 1801. The natives are generally deplorably poor. The only traces which remain of its former greatness are the still noble ruins of the edifices erected by Trimal Naig towards the beginning of the seventeenth century, and the magnificent choultry, now standing entire. There is a picture in the present volume of this choultry, proving it the most remarkable structure of its kind in Hindostan, and a magnificent monument of art. To those who may not have the pleasure of seeing Mr. Daniel's representation of it, as well as to those who gaze at the picture, the account here given will afford vast ideas of wealth and taste. After stating that it is in the form of a parallelogram, three hundred and twelve feet in length, by one hundred and twenty-five in width, the writer goes on to say—

"It consists of one vast hall, the ceiling of which is supported by six rows of columns twenty-five feet high, most of which are formed of single stones, and the whole composed of a hard grey granite. The labour in carving these immense masses must have been prodigious especially with the rude tools employed by the native workmen, and when the inflexibility of the material upon which they worked is taken into account. Their execution of the figures is extremely clean, and, save where the rude hand of spoliation has defaced them, they are nearly as perfect as at the first moment of their completion. The stubborn nature of the matter from which they were shaped has been their security against the ravages of time.

"The view exhibited in the engraving represents half the length of the area between the two central rows of columns. On the second pillar, to the right of the spectator as he faces the door at the bottom, is the figure of Trimal Naig, the founder of this gorgeous structure, in a group with six of his wives, three on one side and three on the other, to whom, on account of their lord's munificence, the Hindoos continue to pay divine

honours, as well as to himself. Of the principal wife in the front group a fact is recorded which will convey some idea of the wealth and magnificence of eastern princes: she was daughter of the Rajah of Tanjore, a prince who possessed immense treasure and exercised a prodigal liberality.

"When the choultry was finished, upon which Trimal Naig had lavished an enormous sum of money, he conducted his wife into it with a certain air of ostentation, as if he expected she would be struck by the extraordinary grandeur of the edifice. Upon his asking her what she thought of it, she coldly cast her eyes around, and told him, with an unmoved countenance, that it was far inferior in splendour to her father's stables. This mortifying declaration so exasperated the royal husband, that he instantly drew a dagger from his girdle and plunged it into her thigh. Trimal Naig has himself preserved the record of this event, as the figure representing his favourite wife, and standing nearest on the pillar to his own effigy, has a large gash below the hip on the left side. Upon this occasion, when his rage had subsided, he did not suffer the hint given by his royal consort to be lost, but increased the magnificence of the choultry by considerably adding to the richness of its decorations."—pp. 52—54.

As the description of this choultry proceeds, we learn that Trimal Naig, like many tyrants, sullied his reign by some of the most wanton and horrid pieces of cruelty. Among the figures cut in bas-relief, within the fabric in question, there is one small group of two, which tells that the architects who designed it were shut up and starved in a cell, in order that they might not erect an edifice elsewhere which would eclipse that raised at the expense of the king of Madura—an act worthy of him who so savagely chastised his wife's freedom of tongue, as already quoted.

There is a fine print of two Brahminee bulls, which represents them to be as sleek and as fat as any description can. The author had a companion, however, who seems from the annexed account not to have cared a straw for their sacredness, when too much put upon by the pampered brutes.

"It was melancholy to see, that while thousands of human beings were starving, the bulls dedicated to the stern divinity, Siva, were so pampered that they would eat nothing but the most delicate food, and this was generally taken with a fastidious and palled appetite. These bulls were very small, but very beautiful; the dewlap of one of them, hanging from his throat and between his fore-legs, almost touched the ground. I could not help feeling deeply the sad fact that the miseries of their fellow-creatures were looked upon with cruel indifference by the wealthy members of the Hindoo community; while before the dumb creatures devoted to their gods, and those senseless blocks which formed the disgusting effigies of their divinities, that food was scattered which would have saved whole families from perishing with hunger.

"The Brahminee bulls are generally about the size of calves of two years old, except in some districts, as in Guzerat, where they are sometimes found as large as the Durham ox. Upon their haunches there is an emblem of the god Siva, to whom they are devoted, and held in such

high reverence, that no one is permitted to strike them, or to prevent them from feeding precisely where and upon what they please. They are almost always to be seen in the bazaars, where they unceremoniously enter the shops, begin to munch the grain exposed for sale, and frequently turn over everything in their way, to the great annoyance of the sedate Hindoo, who nevertheless bears it all with a religious patience, allowing the sacred intruder to continue its freaks so long as it may fancy agreeable.

"One of the bulls represented in the engraving chose to take a dislike to a small, rough-haired, terrier dog, of the Scotch breed, which I had with me, and, unexpectedly raising him on its horns, nearly flung him into the river. Snap, not at all pleased at such uncourteous treatment, no sooner recovered his legs, than he rushed upon the bull, seized it by the lip, to which he clung with such persevering obstinacy, that though the animal, with a stifled roar, galloped off at its utmost speed, the terrier still maintained his hold for at least five minutes; and when at length he did relinquish the bull's lip, the enemy did not show the least disposition to renew the encounter, but sought the shelter of a pagoda, whither its companion actively followed!"—pp. 71, 72.

There is a tribe confined to certain districts of the Mysore, among whom there exists a custom of a most singular kind. When a mother betrothes her eldest daughter, she pierces her ears as an initiatory ceremony. Before, however, this can be accomplished, the mother herself is obliged to undergo the amputation of the first joints of the third and fourth fingers of her left hand. The amputator is generally the blacksmith of the village, who lays the finger upon his anvil, and with a chisel placed upon the joint, at one stroke of his hammer the sacrificed portion flies off, whilst the sufferer seems to think most slightingly of the operation. The wounds soon heal, however, by the application of tumeric, in consequence, as our author says, of the pure state of the blood in these people. He also informs us that such is the excess of joy evinced by parents at the marriage of their children, that had a mother fifty fingers, she would leave the tips of every one of them with the blacksmith, to see her daughter provided with a husband;—and yet there is but a poor prospect of comfort for females after marriage. As a Hindoo writer has said; "A woman can never be independent; in childhood she must be subject to her father, in youth to her husband, and in old age to her sons." The women are kept in such a state of ignorance, that passive endurance with the Hindoo wife is both a virtue and a social obligation. It is even asserted in the pages before us, that nothing would so soon cause a Hindoo woman to rebel against the authority of her husband, as the circumstance of his using that authority mildly. And an illustration is given, which we must quote, not merely for the instruction of our fair readers, but as confirmatory, in so far as one part of the story goes, of what has been found to hold true in colder climes, and less devoted spouses.

"I was much amused by an occurrence at a small village through

which we passed on our way toward the Courg district, whither we directed our course after we quitted Sravana Belgula. In a narrow enclosure, behind a small hovel, we saw a woman tied to a stake, and a man standing over her administering severe chastisement with a thick bamboo, which he occasionally applied to her naked shoulders so earnestly, that she screamed with a piercing but dissonant expression of suffering. She bore the infliction for some time without manifesting the slightest disposition to retaliate; but at length, goaded by the unbending severity of her tyrant, she made a sudden spring at his leg as he advanced to repeat the castigation, and, seizing him by the calf with her teeth, bit it so energetically, that he howled like a scourged whelp. Springing aside, however, he got beyond her reach, and then administered the discipline of the bamboo at so furious a rate, that I thought the woman's bones in jeopardy. She now bore the blows without wincing, fixing her full dark eyes upon him with an expression of calm triumph which seemed to say, 'You may kill me, now I have had my revenge!' The rattling of the hollow bamboo against her ribs might have been heard, I am sure, at the distance of a hundred yards: still she did not move a muscle, but sat sullen and enduring, while the man's rage appeared to kindle in proportion to her non-resistance.

"There were several persons looking on with perfect unconcern, from whom I learned that it was a domestic despot beating his wife for some act of social dereliction. Becoming uneasy at seeing the merciless mode of chastisement pursued by the enraged Hindoo, I sent one of my native attendants to expostulate with the man upon his undue severity. The moment he attempted to interpose in this family disagreement, the woman released herself from the cords by which she was bound, rushed upon my unhappy messenger, threw her head into his stomach with the fury of an excited tigress, and poured upon him a volley of such eloquent abuse for interfering between a husband and wife, as perfectly astounded me, though it only excited a smile on the countenances of the generality of the bystanders. She had no sooner put to flight the man whom I had sent as a pacificator, for he scampered away from the scene of combat as if he had been stung by a scorpion, than she took her station at the stake, to which her better half again bound her, and proceeded to thump her to her heart's content and his own."—pp. 79, 80.

These ignorant and degraded women are described as being often lovely beyond what conception can shadow forth, as regards the accidents of form and feature, though lapped in the profoundest ignorance, owing chiefly, no doubt, to the manner in which they are tyrannized over and neglected in domestic life. But it is well known that they only require suitable culture and treatment to dispel this darkness of mind; nor can one but feel the strongest interest in their behalf, and affection for them, when besides their external graces, we find them in their present condition exceeding almost anything we have ever heard of the sex, in demonstration of an intense affection and love towards their offspring. An example is presented by the author, which he witnessed under the walls of the Poonak, in the Deccan. A mother descended to the edge of the river with a child about two years old in her arms; and

while she bathed, the infant was laid upon the bank, about three feet above the water—

"The mother was busily employed in washing her long black hair, when a sharp quick shriek from one of the bathers called her attention to the spot on which she had laid her infant. She only saw the ripple on the surface of the stream, but this was enough to satisfy her that the object of her maternal yearning was in jeopardy. She instantly threw her dripping hair back upon her shoulders, her dark eye dilating with the intense expression of her resolved and holy purpose, and dashed fearlessly into the deep turbid waters. She rose buoyantly upon their surface, and, having reached the spot where her child had sunk, disappeared beneath them. She rose again at a considerable distance, made for the shore, and cast herself upon the ground in despair. Her agony was intense; and as every expression of consolation from her companions seemed only to aggravate it, she was soon left by the other bathers upon the ground bewailing her bereavement. I could not venture to intrude upon the sacred privacy of her grief, as I knew it would only be adding the pain of imagined pollution, which my immediate presence would have inflicted, to that of her present desolation.

"The issue of this melancholy event was still more sad. The body of the child was recovered some hours after it had fallen into the river, and the wretched mother mourned over it day after day, until it was in such a state of dreadful decomposition, that no one could approach it without disgust. The poor woman was a few days after attacked with fever, and died. She was the wife of a Sepoy. I had the curiosity to go and see her the day after the accident. She was bewailing the death of her babe in the most pathetic strains: I did not venture to interrupt her grief, but looked on in painful silence. She was evidently unconscious of my presence, her whole mind being absorbed by her sorrows. There were two or three women near her, who looked on with heartless indifference, chattering to each other, and occasionally addressing to the mourner a few words of callous and repulsive consolation. Among the Hindoos in general, and especially among the women, it is surprising how little the sympathies are excited. Their affections are strong towards their own offspring, but seldom radiate beyond the domestic circle; and thus we find this strange moral anomaly among them, that although they feel a domestic loss of the kind just related with extreme intensity, they never appear to sympathise with those whom they may happen to see suffering under a similar bereavement. One of the women, on the present occasion, said to the miserable parent in a sharp tone of rebuke, 'Why do you weep? Have you nobody else to care for but the child who is gone away from you? Is he worth lamenting when he has caused you so much sorrow? Why did he go away, if he cared anything for his mother? Either he was not fit to be with you, or you were not fit to be with him, and therefore it was proper that he should go. This is your punishment, and you ought to bear it with patience. You must have done something very wicked in a former birth, and this is the bitter fruit of your crime. Come, come, dry your tears, and be happy.'"—pp. 84, 85.

The husband and father was much more affected by the death of the child than that of the mother, although he had the character of a forbearing partner. From the miserable character of

Hindoo domestic life, children grow up to be intractable and rebellious, which accounts for many of the filial atrocities witnessed on the banks of the Ganges, where parents are so often suffocated by their offspring.

The author is eloquent and enthusiastic in his praises of Hindoo female beauty and graces, and the portrait of one woman introduced, is a no less happy illustration. She is described as being of high caste, and dressed with more than usual splendour. She had several rich necklaces round her throat, a costly sevigné upon her forehead, and long pendulous ear-rings composed of gems. Her wrists were encircled with broad gold baugles, and over her left shoulder, crossing the body, hung a muslin scarf, richly embroidered. The marriage knot or tali was round her neck, which showed that she was married. She reclined carelessly against a wall, with remarkable ease and natural grace, watching two beautiful children who were evidently twins, and her own. And yet, after such a description and picture, is it not a sad contrast, when we think of the ignorance and degradation of such a beautiful and elegant woman?

We turn to another picture of Indian life, no less descriptive of demoralization than that furnished by the women of that country—we mean, the numbers, characters, and habits of Phansigars, who are composed of all castes and tribes. These are robbers, who derive the name now mentioned from the instrument with which they accomplish their atrocious murders. From the general apathy of the native princes, these desperadoes commit their crimes with comparative impunity, while their dexterity is equalled only by the savage brutality and delight they exhibit in their deeds of blood. We can only extract some small portions of the forcible delineation here given of such murderers and robbers, who though generally afraid to attack Europeans, beset the path of the natives with the most frightful perils.

"A gang of these robbers varies from a dozen to sixty or seventy persons. They always commit their depredations at a distance from their place of common resort, being frequently absent for several months; and they return to their homes to spend the proceeds of their ill-gotten booty in the most revolting debauchery. Their victims are travellers whom they happen to fall in with on the road. Assuming the garb of pilgrims, or appearing as families removing to a distant part of the country, by their peaceable and homely guise, they beguile the unwary, who, when thus lulled into security, become easy victims. Each company of these murderers has a chief, to whom they scrupulously defer. He directs all their operations, but in general is not actively employed, except in gaining intelligence, and in those less hazardous offices which require more acuteness than courage or manual promptitude.

"The usual mode of perpetrating their murders is as follows: when their victim is lulled into perfect security, one of the party suddenly passes a noose formed of a twisted handkerchief, or a strip of thin mus-

lin, over his head, and drawing it dexterously round the neck, instantly tightens it with all his strength. The moment this is accomplished, a companion strikes the struggling man on the joint of his knees behind, which causes him to fall forward, and thus to accelerate this summary process of strangulation. When he is prostrate, they kick him violently in the temples until his sufferings terminate, which is generally within the space of a minute. The whole thing is so rapidly and adroitly performed, that the sufferer has no power to make resistance; and whatever his strength may be, it is seldom or never of any avail against these practised adepts in murder."—pp. 114—116.

Religion is made the sanction for their crimes. If they fail in the performance of a single particular in the regulations established among them for putting to death the object of their plunder, they are considered to have offended the sanguinary deity whom they serve, and make an oblation as an offering of expiation. They are also scrupulous in performing the rites of their abominable worship; and with such blinds, we need the less wonder at their callousness to the most shocking crimes.

"Such is the utter moral aberration of these wretched beings, that they do not appear conscious of any real degradation being attached to their savage profession. Their usual reply to those who ask them how they can be guilty of so outrageous a crime as that of shedding human blood, is—'My father and mother were Phansigars, and I must pursue that to which they brought me up. How should I live if I did not follow the business with which I am best acquainted?' They do not for a moment admit that it is a greater sin to put to death a human being than a dumb animal; and being generally predestinarians, if they happen to be taken, they express not the slightest dread of execution, conceiving their time is come, and therefore the best thing they can do is to make up their minds to meet death with fortitude, especially since they cannot obviate the fixed course of destiny, by shrinking from a doom which, in some form or other, is the common lot of man.

"If you ask a Phansigar, when apprehended, how he has obtained his livelihood, he will not hesitate to tell you, nor blush to confess the number of murders he has committed; he will also recount, with savage delight, his celebrity among the tribe of which he was a member, for his dexterous application of the fatal noose.

"All Phansigars bring up their children to their own profession, unless prevented from pursuing it on account of constitutional weakness, or from some bodily defect. In that case they are left to follow the bent of their propensities, which generally inclines them to pass their lives in sluggish inaction.

"The process of initiation is progressive: a boy at the age of ten years is first permitted to accompany a party of Phansigars upon an expedition of plunder, having been gradually prepared for this by being inured to sights of cruelty apart from their profession almost since the period that perception first dawned upon his mind. Upon those occasions, when the boy is to be initiated, he is placed under the guidance of an ustade, or tutor, who is usually one of his near relations, and whom he is taught to treat with extreme deference and respect, submitting with perfect acquiescence to everything his preceptor requires of him. He

first serves him in a menial capacity, carrying his clothes, taking messages, dressing his food, washing his linen, and performing various other acts of servile employment. Upon many occasions the father becomes his son's instructor, but the boy is no more obedient to him than to a tutor not related to him: in both cases the authority is absolute and the obedience implicit.

"Should the child happen to be questioned by any travellers in the road, so well is he prepared against betraying the slightest hint of his companions' occupation, that he always renders a plausible account of their object and destination, and this being given with the apparent artlessness of childhood, he passes almost invariably unsuspected. Even should suspicions arise, the traveller has no means of realizing them; and whenever the Phansigars are conscious of being suspected, they always change their route, and soon put themselves beyond the reach of a too vigilant scrutiny. It is one fundamental law of their community never to expose themselves to any risk of detection where this can be safely avoided; and so inviolably do they adhere to this cautious regulation, that no prospect of gain, however great, can tempt them to violate it, where the violation would expose them to obvious hazard.

"The most odious circumstance in the character of Phansigars is, that they often strangle their victims from the mere love of inhumanity, and for the sake of exercising dexterity in their horrible calling; in too many instances they cannot shield their crimes under the palliative, weak as it may be, of pecuniary temptation. One remarkable feature in these people is, the utter indifference they feel at being looked upon as human monsters. They do not hesitate to acknowledge that they are mere brutes endued with reason, which renders them the more formidable to society, against whom they wage a savage and perpetual war. They unblushingly compare themselves to tigers, maintaining, with a plausible logic every way worthy of their occupation, that as those ferocious beasts are impelled by irresistible necessity, and but fulfil the design of their creation in preying upon other animals, so the proper victims of Phansigars are men, whom alone it is profitable to them to destroy, and who therefore are their natural and lawful prey. They further maintain that these persons whom they strangle were predestined to be murdered, and that therefore they only fulfil the irrevocable decree of destiny in putting them to death. It is their professed belief that they are as surely destined to become Phansigars as their victims were to be killed, and consequently express surprise when they hear themselves traduced as murderers. They are all fatalists, and imagine themselves to be actuated in whatever they do by an invincible necessity; we shall therefore be the less surprised that compunction is a stranger to their bosoms."—pp. 22—113.

In the History of the Assassins, which we some months ago had occasion to review, we did not find anything like the same motives and reasonings alleged for the blood they shed, though the sweeping nature of the doctrines maintained by these distinct sects lead to the same appalling consequences in so far as human life is concerned. They are both murderers upon a systematic scale; yet the systems of the Phansigars and the Assassins are different; and both are singularly ingenious and successful in stifling all the feelings of humanity. The comparison between them, if carried out care-

fully, might well guide the moralist to some strange conceptions regarding the constitution of man.

We turn from such scenes to one in some measure allied to them, in as far as it tends to train the mind to take delight in sanguinary conflicts, and horrible excitement. It is that of a conflict, for the entertainment of the people, between a man and a tiger, the man being almost naked, armed only with a long knife.

"A lighted match was put into the hand of the Croog; the bars were again raised, and the crackers ignited. The tiger now darted into the arena with a terrific yell; and while the crackers were exploding, it leaped, it turned, and writhed as if in a state of frantic excitement. It at length crouched in a corner, gnarling as a cat does when alarmed. Meanwhile its retreat had been cut off by securing the cage. During the explosion of the crackers, the Croog stood watching his enemy, and at length advanced towards it with a slow but firm step. The tiger roused itself and retreated, the fur on its back being erect, and its tail apparently dilated to twice the usual size. It was not at all disposed to commence hostilities; but its resolute foe was not to be evaded. Fixing his eyes intently upon the deadly creature, he advanced with the same measured step, the tiger retreating as before, but still presenting its front to its enemy. The Croog now stopped suddenly; then moving slowly backward, the tiger raised itself to its full height, curved its back to the necessary segment for a spring, and lashed its tail, evidently meditating mischief. The man continued to retire; and as soon as he was at so great a distance that the fixed expression of his eye was no longer distinguishable, the ferocious brute made a sudden bound forward, crouched, and sprang with a short, sharp growl. Its adversary, fully prepared for this, leaped actively on one side, and as the tiger reached the ground, swung round his heavy knife, and brought it with irresistible force upon the animal's hind leg just above the joint. The bone was instantly severed, and the tiger effectually prevented from making a second spring. The wounded beast roared; but turning suddenly on the Croog, who had by this time retired several yards, advanced fiercely upon him, its wounded leg hanging loose in the skin, showing that it was broken. The tiger, now excited to a pitch of reckless rage, rushed forward upon its three legs towards its adversary, who stood with his heavy knife upraised, calmly awaiting the encounter. As soon as the savage creature was within his reach, he brought down the ponderous weapon upon its head with a force which nothing could resist, laid open the skull from ear to ear, and the vanquished foe fell dead at his feet. He then cooly wiped the knife on the animal's hide, made a dignified salaam to the Rajah, and retired amid the loud acclamations of the spectators."—pp. 146—148.

We discover in every faithful description of countries like Hindostan, as regards the natives, that superstition and misgovernment afford far more scenes of cruelty and horror, than of innocence and magnanimity. The moment we leave the works of nature, and set ourselves to reflect on the moral conduct of mankind, in the condition supposed, we find that practices of such gross and frightful aspect prevail, as to set at nought all the dreamings of enthusiasts about the beauty of unenlightened humanity. At the risk of making our

author's pages appear more sombre than in reality they are, when taken consecutively and entire, we extract another short view of the conduct of the native Indians, and a most affecting one of man's attachment to life, even when the most miserable.

"A day or two after our arrival at Bombay I was strolling about sunset on the beach of Colaba—a small island separated from Bombay, only when the tide rises, by a narrow creek, the passage being perfectly dry at low water—when my attention was arrested by a singular object. A man approached me in the common costume of the lowest orders, having only a cloth wrapped round his loins. I could not help being forcibly attracted by his appearance. His skin was perfectly white, as white as chalk; and when he came near me I perceived that it seemed glazed, as if it had been seared with a hot iron. His hair, for he wore no turban, was precisely the colour of his skin, and hung in long strips upon his lean and withered shoulders. His eyes, excepting only the pupils, were of a dull, murky red, and he directed them perpetually towards the ground as if the light was painful to him, which, upon inquiry, I discovered to be the case. His gait was slow and tottering, and his limbs were shrunk to a state of attenuation quite ghastly. His ribs were so prominent that they might be counted at the distance of several yards, and the whole anatomical development was so singularly conspicuous, that he seemed to stand before me a living skeleton. He did not at first venture to approach within several yards of me. I advanced, but he gently retreated, beseeching me to give a miserable man a few pice to save him from death, as he was an object of universal scorn, and an outcast from his tribe. His supplication was piteously imploring. He bid me not come near him, as he was a polluted creature, against whom the hand of every one was raised, and for whom there was no pity. By speaking kindly to him, I in a short time obtained his confidence, when he stood still and allowed me to stand close beside him. I asked him the reason of his extraordinary appearance. He told me that he had been for years a martyr to the leprosy, which, though at length cured, had left upon him the brand of irremediable pollution. The very hue of his skin had changed from a deep brown to a cadaverous and sickly white, and no one could mistake that he had been a leper.

"In India lepers are held to be accursed of the Deity; they are in consequence universally shunned, and many yearly die in an abject state of destitution truly deplorable, from the universal abandonment to which their dreadful visitation exposes them. Though this poor man was of the lowest caste, none of the members of his tribe would hold intercourse with him, and he was cast forth a wanderer, where he could find none but such as were labouring under a similar infliction who felt any sympathy in his wretchedness.

"Nothing can be more melancholy than the thought of a human creature so situated. Not only an outcast from general society, but shunned even by the most degraded of his tribe, he has no home but such as he makes for himself, apart from the haunts of men, who frequently drive him into the jungles, where he becomes the prey of wild beasts; or when he refuses to withdraw himself beyond the remotest neighbourhood of human habitation, in violation of every law both human and divine, the members of his own family will frequently put the wretched creature to a cruel death.

"So attached are the Hindoos to life generally, which they consider upon any terms the greatest boon of Heaven, that they seldom relinquish it by a voluntary death, except when fanaticism, which with them is a positive frenzy, urges them to some deed of self-immolation, in order to obtain the immediate possession of an immortality of bliss. But although these acts of frantic devotion are not uncommon, yet the circumstance of Hindoos putting themselves to death merely to get rid of the burthen of a sorrowful existence is comparatively rare. The leper will bear about with him the curse of his leprosy, with all its attendant miseries, and pour forth his complaints to the unconscious winds; yet, even in the midst of privations and bodily sufferings which it is appalling to contemplate, he will endure his load of misery, and cling to life with a pertinacity scarcely to be conceived."—pp. 208—210.

We say, the volume before us, though abounding with scenes that must highly excite every reader, is not one in which a false gloom is shed, or even a melancholy spirit. It is only when the subject necessarily guides the mind to solemn reflection that the author indulges in it, and then he blends his description with solacing prospects, or with such graceful and elevating sentiments, that instruction and refinement arise out of every one of his scenes. Had we found it as easy to have extracted his pictures of rural scenery and eastern princely magnificence as to snatch the few shorter and more easily comprehended pieces we have done, cruelty and demoralization would not have been so prominent. Fidelity, however, which is the principal merit in all such sketches, is, we have no doubt, eminently the characteristic of the volume; to which the engravings add the finest and most descriptive effect. It would be difficult to choose amongst so many pictorial gems, the one that pleases us best. A view of Bombay is now before us, and surely nothing was ever, upon the same scale, more soft, warm, and distinct, than the whole appears. But those who wish for delight and general knowledge in relation to Indian life and scenery, must possess the volume before they can have any adequate conception of its excellence. Our last extract is of a merrier cast than some that preceded, and shows the writer's talent in no slight degree.

"One morning a Jew ventured within the inclosure occupied by these young men, and offered for sale some bottles of atar of roses. He had already presented himself at the door of my tent, shewing me his perfume as an extraordinary bargain; and I had purchased a small bottle from him, for which I paid him a rupee, a very trifling sum considering the value of the perfume. He, however, stated, that having obtained it from an Arab ship wrecked near Cochin, he was enabled to sell it for a mere trifle. I had not the slightest suspicion that I was not purchasing genuine atar, though I was dealing with a Jew. Shortly after he left me I opened the bottle and found in it nothing but cocoa-nut oil, the cork having been scented to disguise the imposture.

"The Jews at Bombay are just as practised in deceptions of this kind and in the art of chaffering as their brethren of Rosemary-lane or Monmouth-street in the other hemisphere. In the present instance the im-

postor did not escape with impunity; for the moment he had sold one bottle within the cadet encampment, it was opened, and the deception detected. A hue and cry was instantly raised, and the Jew was seized by a dozen strong young men just fresh from Europe. He was tried upon the spot by a sort of drum-head court-martial, and unanimously sentenced to be tossed in a blanket. He petitioned loudly to be released, fell upon his knees, shed tears, poked his broad forehead into the palm of his hand, and supplicated with abject entreaties that he might be allowed to depart. When asked to return the money for his counterfeit perfume, he solemnly swore he was the most ill-used man in the world, as the Sahibs had taken his oil but forgotten to pay him for it. He would rather have parted with his heart's blood than with the rupees.

"No blanket being at hand, as such a thing is not commonly used in that warm country, a carpet was taken up from one of the tents, the Jew tumbled into it neck over heels, and the next moment he was tossed as if from a bull's horns by the hearty exertions of eighteen youths, who felt they were administering summary justice upon a scoundrel who had been guilty of a daring and audacious fraud. It was ridiculous to see the unhappy Jew darting into the air, sometimes with his head uppermost, at others with his feet—now describing a broken arch, then so many crooked lines, and roaring all the while like a gored ox. This well-deserved punishment was continued for about five minutes; he was then rolled out of the carpet, without having sustained the slightest injury. No sooner did he feel the ground, than he was on his legs in an instant, and darted from the scene of his disgrace with the agility of a greyhound."—pp. 220—222.

ART. V.—*A History of the Highlands and of the Highland Clans.* By JAMES BROWNE, Esq., LL.D., Advocate. Glasgow: A. Fullarton and Co. 1835.

WHOEVER has devoted his attention to the interesting province of the United Kingdom mentioned above, must have been satisfied that there exists no adequate and accurate history of it, no full, impartial, yet concise, account of the Highlands and Highlanders of Scotland. The romantic and heroic renown which these have of late years obtained, doubtless has raised a host of writers, who have treated with an overloading abundance every separate branch of the subject; but of those who "at different times have expatiated in the various portions of this ample field, many have been actuated by the strongest prejudices of nationality; whilst others, careless of facts, have sought to exhibit the embellishments of romance rather than the truth of history, and a few have laboured with perverse industry to vilify, misrepresent, and traduce the country and the people which they professed to describe." It is manifest that there is no complete and attractive work in existence, of the kind required, and also that no ordinary degree of industry, candour, and generalization, is necessary to unravel, grace, and dignify the materials, that so luxuriantly and disproportionately abound.

We are satisfied, however, from the specimen before us, and from the names of the proprietors and author of the present work, that the history in question is speedily to be supplied, in a form and upon a scale worthy of the interesting field here entered upon. The work is to be divided into two parts, as the title intimates. There is first to be a general history of the Highlands, from the earliest to the present times; and, secondly, a genealogical and historical account of each clan of the aboriginal population, interspersed with notices of local traditions, usages, and peculiarities, and such other circumstances, as could not well be introduced into the current of a regular history, but which, nevertheless, go to illustrate, in a minute and forcible manner, their character and habits. In justice to this comprehensive and distinct plan, we must afford our readers a glance of its manner of extension and filling up, as shown in the parts of the work that have come under our eye, or as are promised by the author.

The general history of the Highlands, which is first in order, embraces a dissertation on the origin and migrations of the Celts, the affiliation of languages, and incidental illustrations of monuments. This part of the work we look upon as presenting a masterly digest of the best authorities on such a perplexed and darkened subject, with not a few ingenious and sagacious views of a novel nature, thrown out for the reconcilement of seemingly conflicting facts, or the settlement of opposite opinions, as well as the elucidation of obscurities. It is a branch, however, which is necessarily learned rather than popular, and therefore we shall not farther refer to it. The dissertations on the poetry, the music, the superstition, the character, the condition, and the history of the military achievements of the Highlanders—all these going back to the earliest authenticated periods, and coming down to the latest times—must afford a rich and exciting field for the general reader's study—for the moralist and legislator. Besides the ample materials that have long been known to exist on these various subjects, only requiring a judicious and able hand for their arrangement and treatment, the Stuart papers in the possession of his Majesty, and other documents recently discovered, will be made use of. These, no doubt, contain a vast amount of information regarding the secret springs by which some of the most remarkable events in British history were actuated. For example, the insurrection in 1715, and the rebellion in 1745, every tyro knows, have never obtained a historian. Neither of the one that was preposterous, nor of the other which was formidable, was there ever given any thing like a tolerably good account. The Stuart papers, however, reach as far back as the revolution of 1688, and consist of a very large mass of documents, illustrative of the efforts of James the Second, and of his son and grandson, to recover the crown of these kingdoms. We are informed, that about 15,000 unedited

pieces have been examined, written by many of the most active and influential persons connected with the period embraced.

Home, the tragic writer, wrote a history (if such a dignified term may be applied to his garbled, unfaithful, and barren account) of the rebellion in 1745, which is a disgrace to his name as an author, and to his honesty as a man. The great Jacobite families in the North reposed in him unbounded trust, and committed to his hands all the materials necessary to the work he had undertaken, when he professed to be the historian of a most remarkable period. But from some motive which could not be honourable, he destroyed, it would appear, that which he was unwilling should see the light —a species of treachery and treason that cannot be surpassed. With the new lights to which the author of the present work has had access, we hope and believe that a true and good history of 1745 will soon appear; and that, whatever may be the sentence with which we have hitherto visited the literary spoiler spoken of, we shall have no reason to lament for posterity that the task has fallen into the present author's hands.

That the nation may confidently look forward to the completion of this work, as one that will fairly and fully discuss those events, and exhibit those characters that form the great landmarks of the History of the Highlands, so as to be a standard authority in all time coming; and that the Highlanders themselves may look to it as the most correct and minute repository of all that belongs to them as a peculiar people, and as clans, the extracts which we are about to make, without even travelling beyond the first half volume, seem to us to afford sufficient proofs. We confine ourselves to some portions of the dissertations on the poetry, the music, the dress, and the character of the Highlanders; for the general narrative of their origin, progress, and exploits, cannot furnish us with such extractable or characteristic morsels as these several parts do.

The author holds by the authenticity of Ossian's Poems; that is to say, that the poems from which Macpherson translated, belong to a very remote period. He sketches very happily the strong attachment of the Celtic tribes to poetry, by means of which they animated themselves to battle, and to despise death. They had bards, set apart to compose and recite in verse the achievements of their heroes. In Scotland, this order was preserved from a very early, down to a later period than in any other country; yet we know that in the Ossianic age, and for centuries afterwards, they did not reduce their compositions to writing, but to oral tradition. Our author does not profess to produce any thing very new on the controversy about Macpherson's Ossian; but his conclusions are so distinctly and candidly given, that we extract them as a specimen of his temper and talent on a question that has excited, as he says, as much bitter enmity among the knights of the pen, as ever was felt in mortal strife between Saxon and Gael.

"The documents referred to establish beyond the possibility of doubt, that long before the name of Macpherson was known to the literary world, a collection of manuscript poems in Gaelic did exist, which passed as the poems of Ossian, and that they were considered by competent judges as not inferior to the poems of Virgil and Homer: they demonstrate the absurdity of the charge that Macpherson was the author of the poems he published, and annihilate the rash and unfounded assertion of the colossus of English literature, Dr. Samuel Johnson, that 'the poems of Ossian never existed in any other form than that which we have seen,' in Macpherson's translation, and 'that the editor or author never could show the original, nor can it be shown by any other.' Whether the celebrated lexicographer, had he lived to witness the publication of the Gaelic manuscripts under the sanction of the Highland Society of London, would have changed his opinion is a question which cannot be solved; nor is it necessary to speculate on the subject. Every unprejudiced mind must now be satisfied of the authenticity of these poems, and may adopt 'the pleasing supposition that Fingal lived and that Ossian sung.'

"The most formidable objection against the genuineness of the poems of Ossian, and which has been urged with great plausibility, is the absence of all allusions to religion. 'Religion,' says Mr. Laing, 'was avoided as a dangerous topic that might lead to detection. The gods and rites of the Caledonians were unknown. From the danger, however, or the difficulty of inventing a religious mythology, the author has created a savage society of refined atheists; who believe in ghosts, but not in deities, and are either ignorant of, or indifferent to, the existence of superior powers. In adopting Rousseau's visions concerning the perfection of the savage state, which was then so popular, Macpherson, solicitous only for proper machinery, has rendered the Highlanders a race of unheard-of infidels, who believed in no gods but the ghosts of their fathers.'

"It is certainly not easy to account for this total want of religious allusions, for to suppose that at the era in question the Caledonians were entirely destitute of religious impressions, or in other words, a nation of atheists, is contrary to the whole history of the human race. That the druidical superstition was the religion of the Celtic tribes is placed beyond all doubt, and that the influence and power of imperial Rome gradually weakened and finally extinguished that system is equally certain. The extinction of that superstition took place long before the supposed era of Ossian, but to imagine that all recollection of that belief had also been obliterated, is to suppose what is far from probable. Indeed, the well known traditions respecting the disputes between the Druids, and Trathal and Cormac, ancestors to Fingal, in consequence of the attempts of the former to deprive Trenmor, grandfather to Fingal, of the office of Vergobretus or Chief Magistrate, which was hereditary in his family, show plainly that Ossian could not be ignorant of the tenets of the Druids; and as the Fingalian race from the circumstance noticed were the enemies of the Druids, the silence of Ossian respecting them and their tenets is not much to be wondered at.

"But although the poems of Ossian are marked by an abstinence from religious mysteries, they abound with a beautiful, because simple, and natural mythology, which demonstrates that the ancient Caledonians were not only *not* devoid of religious sentiment, but were deeply impressed with the belief of a future state of existence. 'Ossian's mythology is, to speak

so,' says Dr. Blair, 'the mythology of human nature; for it is founded on what has been the popular belief, in all ages and countries, and under all forms of religion, concerning the appearances of departed spirits.' 'It were indeed difficult,' observes Professor Richardson, 'if not impossible in the history of any people, to point out a system of unrevealed, and unphilosophical religion, so genuine and so natural, so much the effect of sensibility, affection, and imagination, operating, unrestrained by authority, unmodified by example, and untinctured with artificial tenets, as in the mythology of the poems of Ossian.'

"But it is unnecessary to enlarge further on this subject. The publication of the original poems, so long withheld from the world by the unaccountable conduct of Macpherson, has settled the question of their authenticity, and there are few persons now so sceptical as not to be convinced that these poems are of very high antiquity."—pp. 57—59.

Among the Celts music also formed a branch that was cultivated by the bards. Indeed, this art would naturally be the twin-sister of poetry, especially of such poetry as was uniformly recited; how rapidly would recitation pass on to chaunting and to song! Gaelic music, every one knows, is distinguished for its simplicity, tenderness, and expression. It consists of martial, plaintive, and lulling songs—of songs of peace, victory, and love. As Logan has said, the ancient Gaelic race was fond of singing, "whether in a sad or cheerful frame of mind." At harvest, when milking, and on many other occasions, singing was a usual accompaniment. "No song," continues he, "could be more happily constructed for singing during labour, than those of the Highlanders, every person being able to join in them, sufficient intervals being allowed for breathing time. In a certain part of the song, the leader stops to take breath, when all the others strike in and complete the air with a chorus of words and syllables, generally without signification, but admirably adapted to give effect to the time." As intimately connected with Gaelic music, our author proceeds to treat of the harp and the bagpipe, the latter of which has long superseded the former in the Highlands.

"The history of the *bag-pipe* is curious and interesting, but such history does not fall within the scope of this work. Although a very ancient instrument it does not appear to have been known to the Celtic nations. It was in use among the Trojans, Greeks and Romans; but how or in what manner it came to be introduced into the Highlands, is a question which cannot be solved. Two suppositions have been started on this point, either that it was brought in by the Romans, or by the Northern nations. The latter conjecture appears to be the most probable, for we cannot possibly imagine, that if the bag-pipe had been introduced so early, as the Romish epoch, no notice should have been taken of that instrument, by the more early annalists and poets. But if the bag-pipe was an imported instrument, how does it happen that the great Highland pipe is peculiar to the Highlands, and it is perhaps the only national instrument in Europe? If it was introduced by the Romans, or by the people of Scandinavia, how has it happened that no traces of that instrument in its present shape are to be found anywhere except in the Highlands? There is, indeed, some

plausibility in these interrogatories, but they are easily answered by supposing, what is very probable, that the great bag-pipe, in its present form, is the work of modern improvement, and that, originally, the instrument was much the same as is still seen in Belgium and Italy.

"The effects of this national instrument in arousing the feelings of those who have, from infancy, been accustomed to its wild and warlike tones is truly astonishing. 'In halls of joy, and in scenes of mourning it has prevailed; it has animated her (Scotland's) warriors in battle, and welcomed them back after their toils, to the homes of their love and the hills of their nativity. Its strains were the first sounded on the ears of infancy, and they are the last to be forgotten, in the wanderings of age. Even Highlanders will allow that it is not the gentlest of instruments; but when far from their mountain homes, what sounds, however melodious, could thrill round the heart like one burst of their own wild native pipe? The feelings which other instruments awaken, are general and undefined, because they talk alike to Frenchmen, Spaniards, Germans, and Highlanders, for they are common to all; but the bag-pipe is sacred to Scotland, and speaks a language which Scotsmen only feel. It talks to them of home and all the past, and brings before them, on the burning shores of India, the wild hills and oft frequented streams of Caledonia; the friends that are thinking of them, and the sweethearts and wives that are weeping for them there! and need it be told here, to how many fields of danger and victory its proud strains have led! There is not a battle that is honourable to Britain in which its war blast has not sounded. When every other instrument has been hushed by the confusion and carnage of the scene, it has been borne into the thick of battle, and, far in the advance, its bleeding but devoted bearer, sinking on the earth, has sounded at once encouragement to his countrymen and his own coronach.' Many interesting anecdotes connected with the use of this instrument on the field of battle will be given when we come to treat of the military history of the modern Highlanders."—pp. 93, 94.

This account is not more beautiful than true; indeed, truth has lent the description a more forcible and apparent beauty than imagination or laboured writing can produce. In noticing the remarkable features in the manners and partialities of Highlanders, their love of dress for the improvement of their personal appearance, deserves all the care and talent which Dr. Browne has bestowed on this branch of his subject. The antiquity of various articles of dress as now existing amongst them, especially amongst the soldiery, is questionable; but there is no doubt that the chequered pattern of the tartan is ancient. The use of shoes and stockings is, however, comparatively of recent introduction. The Highlanders formerly encased their feet in a piece of untanned hide, cut to the shape of the foot, and drawn close together with leathern thongs; "and Birt, who wrote upwards of a century ago, says that he visited a well-educated, and polite laird, in the north, who wore neither shoes nor stockings, nor had any covering for his feet." Yet the climate by no means could suggest such a scantiness. The indifference to cold of the Highlanders, however, is extraordinary. There is a story of a chief who gave offence to his clan by his degeneracy in

forming the snow into a pillow before he lay down to sleep in the open air. It is well ascertained that these people were accustomed to repose with no other shelter above them but the canopy of heaven. "It was usual before they lay down to dip their plaids in water, by which the cloth was less pervious to the wind, and the heat of their bodies produced a warmth, which the woollen, if dry, could not afford." The Highlanders, in 1745, were averse to the shelter of tents, and to this day, we believe, instances are to be found, when a snooze in the open air, for the night, is thought lightly of by the hardy sons of the North.

There were many varieties in the garb of Highlanders, according to their clans and their wealth or rank.

"The short coat and waistcoat worn by the wealthy, were adorned with silver buttons, tassels, embroidery, or lace, according to the taste or fashion of the times; and even 'among the better and more provident of the lower ranks,' as General Stewart remarks, silver buttons were frequently found, which had come down to them as an inheritance of long descent. The same author observes, that the reason for wearing these buttons, which were of a large size and of solid silver, was, that their value might defray the expense of a decent funeral in the event of the wearer falling in battle, or dying in a strange country and at a distance from his friends. The officers of Mackay's and Munroe's Highland regiments, who served under Gustavus Adolphus in the wars of sixteen hundred and twenty-six, and sixteen hundred and thirty-eight, in addition to rich buttons, wore a gold chain round the neck, to secure the owner, in case of being wounded or taken prisoner, good treatment, or payment for future ransom.

"Although shoe buckles now form a part of the Highland costume, they were unknown in the Highlands one hundred and fifty years ago. The ancient Highlanders did not wear neckcloths. Their shirts were of woollen cloth, and as linen was long expensive, a considerable time elapsed before linen shirts came into general use. We have heard an old and intelligent Highlander remark, that rheumatism was almost, if not wholly, unknown in the Highlands, until the introduction of linen shirts.

"It is observed by General Stewart that, 'among the circumstances which influenced the military character of the Highlanders, their peculiar garb was conspicuous, which, by its freedom and lightness, enabled them to use their limbs, and to handle their arms with ease and celerity, and to move with great speed when employed with either cavalry or light infantry. In the wars of Gustavus Adolphus, in the civil wars of Charles I., and on various other occasions, they were often mixed with the cavalry, affording to detached squadrons the incalculable advantage of support from infantry, even in their most rapid movements.' 'I observed,' says the author of 'Memoirs of a Cavalier,' speaking of the Scots army in sixteen hundred and forty, 'I observed that these parties had always some foot with them, and yet if the horses galloped or pushed on ever so forward, the foot were as forward as they, which was an extraordinary advantage. These were those they call Highlanders; they would run on foot with all their arms, and all their accoutrements, and kept very good order too, and kept pace with the horses, let them go at what rate they would.'

"Among the different costumes with which we are acquainted, none can

stand comparison with the Highland garb for gracefulness. The nice discernment and correct taste of Eustace preferred it to the formal and gorgeous drapery of the Asiatic costume. Its *utility*, now that such a complete change has been effected in the manners and condition of the people, may be questioned, but it must be admitted on all hands, that a more suitable dress for the times when it was used, could not have been invented.

"The dress of the women seems to require some little notice. Till marriage, or till they arrived at a certain age, they went with the head bare, the hair being tied with bandages or some slight ornament, after which they wore a head-dress called the curch, made of linen, which was tied under the chin; but when a young woman lost her virtue and character, she was obliged to wear a cap, and never afterwards to appear bare-headed. Martin's observations on the dress of the females of the western islands, may be taken as giving a pretty correct idea of that worn by those of the Highlands. 'The women wore sleeves of scarlet cloth, closed at the end as men's vests, with gold lace round them, having plate buttons set with fine stones. The head-dress was a fine kerchief of linen, strait about the head. The plaid was tied before on the breast, with a buckle of silver or brass, according to the quality of the person. I have seen some of the former of one hundred merks value; the whole curiously engraved with various animals. There was a lesser buckle which was worn in the middle of the larger. It had in the centre a large piece of crystal, or some finer stone of a lesser size.' The plaid, which, with the exception of a few stripes of red, black, or blue, was white, reached from the neck almost to the feet; it was plaited, and was tied round the waist by a belt of leather, studded with small pieces of silver."—pp. 103—105.

At the present day, the clans are known by their sets (as they are called), of tartan; but before the great improvements in the process of dyeing, through chemical knowledge, and without the substances now employed, it is not a little surprising, that the Highlanders should have been able to produce and preserve such varied and gay colours as some of the sets exhibit. But it is the fact, that they were skilled in the virtues of many sorts of herbs, and in their decoction, by which means several of their fabrics to this day are dyed, and no doubt their ingenuity and pride were much engaged, in such a distinctive department.

The philological demarkation between the Highlanders and the Lowlanders, is an interesting and curious subject, which engages Dr. Browne's attention. The Saxon colonization of the province inhabited by the latter, and other changes which we cannot here refer to, had a direct tendency, not only to introduce new elements, but to dissever the two branches of the country, and to estrange the Highlanders from the dominion that came to have its seat in the Lowlands. A race having little intercourse with the rest of the world, like the Highlanders, pent up within the Grampian range, and beyond the reach of Lowland laws, were not likely to lose their peculiar habits, nor to submit to any other institution but that of chiefs, who naturally became their judges and leaders. As General Stewart says, "The ideas and employments, which their seclu-

sion from the world rendered habitual—the familiar contemplation of the most sublime objects of nature—the habit of concentrating their affections within the narrow precincts of their own glens, or the limited circle of their own kinsmen, and the necessity of union and self-dependence in all difficulties and dangers, combined to form a peculiar and original character. A certain romantic sentiment, the offspring of deep and cherished feeling, strong attachment to their country and kindred, and a consequent disdain of submission to strangers, formed the character of independence; while an habitual contempt of danger was nourished by their solitary musings, of which the honour of their clan, and a long descent from brave and warlike ancestors, formed the frequent theme. Thus their exercises, their amusements, their modes of subsistence, their motives of action, their prejudices and their superstitions, became characteristic, permanent, and peculiar."

The time had been that the Gaelic was almost the universal language of North Britain; but the time came round when the Highlanders were not only separated by nature, but distinguished by language, habits, and dress, from the Lowlanders, and when they considered themselves the original possessors of the country; regarding the Saxons of the Lowlands as intruders.

"The Highlanders, like the inhabitants of other romantic and mountainous regions, always retain an enthusiastic attachment to their country, which neither distance of place nor length of time can efface. This strong feeling has, we think, been attributed erroneously to the powerful and lasting effect which the external objects of nature, seen in their wildest and most fantastic forms and features, are calculated to impress upon the imagination.

"No doubt the remembrance of these objects might contribute to endear the scenes of youth to the patriotic Highlander when far removed from his native glens; but it was the recollection of home—sweet home!—of the domestic circle, and of the many pleasing associations which arise from the contemplation of the days of other years, when mirth and innocence held mutual dalliance, that chiefly impelled him to sigh for the land of his fathers. Mankind have naturally an affection for the country of their birth, and this affection is felt more or less according to the degree of social or commercial intercourse which exists among nations. Confined, like the Swiss, for many ages within their natural boundaries, and having little or no intercourse with the rest of the world, the Highlanders formed those strong local attachments for which they were long remarkably distinguished; but which are now being gradually obliterated by the mighty changes rapidly taking place in the state of society.

"Firmly attached as they were to their country, the Highlanders had also a singular predilection for the place of their birth. An amusing instance of this local attachment is mentioned by General Stewart. A tenant of his father's, at the foot of the mountain Schicallain, having removed and followed his son to a farm which the latter had taken at some distance lower down the country, the old man was missing for a considerable time one morning, and on being asked on his return where he had been, replied, 'As I was sitting by the side of the river, a thought came across me, that,

perhaps, some of the waters from Shichallain, and the sweet fountains that watered the farm of my forefathers, might now be passing by me, and that if I bathed they might touch my skin. I immediately stripped, and, from the pleasure I felt in being surrounded by the pure waters of Leidna-breilag (the name of the farm), I could not tear myself away sooner.' But this fondness of the Highlander was not confined to the desire of living upon the beloved spot—it extended even to the grave. The idea of dying at a distance from home, and among strangers, could not be endured, and the aged Highlander, when absent from his native place, felt discomposed lest death should overtake him before his return. To be consigned to the grave among strangers, without the attendance and sympathy of friends, and at a distance from their family, was considered a heavy calamity; and even to this day people make the greatest exertions to carry home the bodies of such relations as happen to die far from the ground hallowed by the ashes of their forefathers. This trait was exemplified in the case of a woman aged ninety-one, who a few years ago went to Perth from her house in Strathbane in perfect health, and in the possession of all her faculties. A few days after her arrival in Perth, where she had gone to visit a daughter, she had a slight attack of fever. One evening a considerable quantity of snow had fallen, and she expressed great anxiety, particularly when told that a heavier fall was expected. Next morning her bed was found empty, and no trace of her could be discovered, till the second day, when she sent word that she had slipped out of the house at midnight, set off on foot through the snow, and never stopped till she reached home, a distance of twenty miles. When questioned some time afterwards why she went away so abruptly, she answered, 'If my sickness had increased, and if I had died, they could not have sent my remains home through the deep snows. If I had told my daughter, perhaps she would have locked the door upon me, and God forbid that my bones should be at such a distance from home, and be buried among *Gall-na-machair*, The strangers of the plain.'" —pp. 123, 124.

Dr. Browne properly avails himself of Stewart's Sketches, for many of the most striking illustrations of the Highland character. That gallant soldier and able writer knew and studied his countrymen well, and in so far as his Sketches go, deserves to be taken as a guide; for though his patriotism and Gaelic feelings were enthusiastic, he yet had such an accurate judgment, and descriptive pen, that a more faithful portraiture is not to be found, of what he undertook to exhibit, than he has bequeathed in his Sketches.

Not only were the Highlanders divided in a remarkable manner from their neighbouring subjects, the Lowlanders, but they were separated among themselves, into clans and tribes under distinct chieftains. The division of their country into so many straths, valleys, and islands—mountains, lakes, and arms of the sea intervening—as a matter of necessity they were thrown into little communities, where individuals of superior property, courage, and talent, would naturally assume or obtain authority, under whose commands the clan would fight, and be protected. Every district became nearly an independent state, and thus the Highlanders, them-

selves, though having similar customs and exhibiting the same characteristics, were placed under different jurisdictions. Intercourse was difficult, and defence easy, between the clans.

"As a consequence of the separation which was preserved by the different clans, matrimonial alliances were rarely made with strangers, and hence the members of the clan were generally related to one another by the ties of consanguinity or affinity. While this double connexion tended to preserve harmony and good will among the members of the same clan, it also tended, on the other hand, to excite a bitter spirit of animosity between rival clans, whenever an affront or injury was offered by one clan to another or by individuals of different clans.

"Although the chief had great power with his clan, in the different relations of landlord, leader, and judge, his authority was far from absolute, as he was obliged to consult the leading men of the clan in matters of importance—in things regarding the clan or particular families, in removing differences, punishing or redressing injuries, preventing lawsuits, supporting declining families, and declaring war against, or adjusting terms of peace with other clans.

"As the system of clanship was calculated to cherish a warlike spirit, the young chiefs and heads of families were regarded or despised according to their military or peaceable disposition. If they revenged a quarrel with another clan, by killing some of the enemy, or carrying off their cattle and laying their lands waste, they were highly esteemed, and great expectations were formed of their future prowess and exploits. But if they failed in their attempts, they were not respected; and if they appeared disinclined to engage in hostile rencontres, they were despised.

"The military ranks of the clans were fixed and perpetual. The chief was, of course, the principal commander. The oldest cadet commanded the right wing, and the youngest the rear. Every head of a distinct family was captain of his own tribe. An ensign or standard-bearer was attached to each clan, who generally inherited his office, which had been usually conferred on an ancestor who had distinguished himself. A small salary was attached to this office.

"Each clan had a stated place of rendezvous, where they met at the call of their chief. When an emergency arose for an immediate meeting from the incursions of a hostile clan, the cross or tarie, or fiery-cross, was immediately dispatched through the territories of the clan. This signal consisted of two pieces of wood placed in the form of a cross. One of the ends of the horizontal piece was either burnt or burning, and a piece of linen or white cloth stained with blood was suspended from the other end. Two men, each with a cross in his hand, were despatched by the chief in different directions, who kept running with great speed, shouting the war cry of the tribe, and naming the place of rendezvous, if different from the usual place of meeting. The cross was delivered from hand to hand, and as each fresh bearer ran at full speed, the clan assembled with great celerity. General Stewart says, that one of the latest instances of the fiery-cross being used, was in seventeen hundred and forty-five by Lord Breadalbane, when it went round Loch Tay, a distance of thirty-two miles, in three hours, to raise his people and prevent their joining the rebels, but with less effect than in seventeen hundred and fifteen, when it went the same round, and when five hundred men assembled the same

evening, under the command of the Laird of Glenlyon, to join the Earl of Mar.

"Every clan had its own war cry (called in Scottish *slogan*), to which every clansman answered. It served as a watch-word in cases of sudden alarm, in the confusion of combat, or in the darkness of the night. The clans were also distinguished by a particular badge, or by the peculiar arrangements or sets of the different colours of the tartan, which, with the different war cries, will be fully noticed when we come to treat of the history of the clans."—pp. 128—130.

This species of government, partly feudal, and partly patriarchal —"a sort of hereditary monarchy founded on custom, and allowed by general consent, rather than regulated by laws," was erected in the persons of the chiefs, which continued until the genius of Chatham afforded a safe and welcome direction to their feelings and bravery. We shall only farther remark, in reference to the rapid change which has taken place since the date of that statesman's policy with regard to the Highlanders, that the steam-engine is now doing, and destined to accomplish, more for the civilization of the North and its islands, than any law or political measure ever did, or is likely to do.

We have said and extracted enough, it is hoped, to satisfy our readers respecting the value of the present publication. It is a national work, though more immediately connected with but one province of the realm. Its plan and execution are manifestly excellent. The talents of the author are acknowledged to be of a superior order, and his style, while elegant, flowing, and graceful, is pure and perspicuous. There are a number of highly-finished portraits introduced throughout the volumes, which embellish and enrich the narrative; and we have been in a particular manner pleased with a map of Scotland, which is inserted in the first part, distinguishing particularly the districts inhabited by the Highland clans. This map, by means of a variety of differently coloured lines, is an admirable illustration of localities, which no verbal description could supply.

ART. VI.—*Visit to Alexandria, Damascus, and Jerusalem, during the successful Campaign of Ibrahim Pasha.* By EDWARD HOGG, M. D. 2 vols. London: Saunders and Otley. 1835.

THE author of this clever and pleasant work has, in an introductory chapter, favoured his readers with a particular account of the motives by which he was actuated in undertaking the tour here so well detailed, and with a very fair estimate of the value of the book. We learn that he has reached the stationary point where a man may be allowed to consider himself neither as young nor old; that after some years of successful professional exertions in England, he repaired to Italy for the sake of his health, and an opportunity presenting itself of accompanying an intelligent friend to

the East, he was enabled to fill his note-book with the observations regarding Egypt, Nubia, Syria, and Palestine, from which the present publication has been extracted. He makes no pretension to deep antiquarian research, but yet he seems to have examined with care and considerable success the ancient remains that are so abundantly presented in the countries he passed through, whilst his views regarding their modern political state, are not unfrequently striking and valuable. There is not much of novelty, however, in the information here communicated; but still, every thing recently observed in the territories visited by the author must be interesting, when we consider what important events seem at hand, upon the theatre of the East; and altogether the work effectually engages one's attention and favour, partly through the frank, social, and refined style of the writing, and partly through the vivid pictures given of the scenes and the people visited. Indeed the author seems to have possessed unusual opportunities as a tourist, while his talents as an author are respectable. A few extracts from the first volume will suffice to prove the merits of the work, and to incite future travellers to a more careful investigation of the actual state and productive capabilities of the once flourishing regions which he traversed, as well as to their early history, and existing antiquities.

In June, 1832, our author arrived at Alexandria; and having sometimes had recourse to a Turkish bath, his description of such an operation, which is curious, according to our notions in this country, may be taken as minutely correct.

"After passing a large room, surrounded by a high stage, where some of the bathers were reposing, and others dressing, or undressing, I was shown into a small apartment, on the floor of which was laid a mattress. After taking off my clothes, and being enveloped in a waist cloth, a large sheet was thrown over me, and a roll of linen wound round my head. On being conducted again to the door, my feet were placed in a pair of wooden clogs, and passing the public room through which I had entered, I was ushered into another intensely heated. A fountain of hot water here sprung up in the middle of a circular marble platform, on which several persons were lying, going through the various processes of perspiration, friction, or shaving. I was led into one of the small adjoining apartments—a cloth was hung before the entrance to show that it was occupied, and speedily stripped to the waist cloth, I was extended on a sort of low wooden bench. Here my attendant commenced his operations. Streams of hot and cold water were conveyed by different pipes into a small marble basin. From this I was first deluged with water of a suitable temperature, poured over me from a metal bowl. Then I was rubbed with a sort of felt glove, which effectually removed all impurities, together with the external layer of the skin. Next was produced a bowl of soap-suds, and a handful of vegetable fibres resembling flax, and with this I was well lathered from head to foot. I then sat up, while many basins of warm water were again thrown over me; and afterwards being swathed in dry wrappings, I was led back to where I had undressed. Here fresh linen was once more supplied, and after drinking a cup of

coffee, I was left a short time to repose. The process, however, was not yet finished, for I was soon obliged to submit to the shampooer, who kneaded my limbs, cracked my joints, and cleared my accidental callosity from my feet with pumice stone. Again left alone, I remained quietly covered up for half an hour, and then dressed, and went home to breakfast, with a feeling of elasticity and lightness that continued the whole day."—vol. i, pp. 111—113.

It must take a considerable time to exhaust the excitement experienced by a stranger on his arrival at Alexandria, where a constant succession of passengers, made up of Arabs, Turks, Greeks, and Franks, are to be seen each in their peculiar costume. There are military officers in richly embroidered uniforms, always with one or two running footmen, in long blue cotton vests and white turbans, preceding their horses, and often followed by two others. There are strings of camels, carrying skins of water, and every thing else that requires transport. Among many other described oddities, we are told of women of the better class, who may be seen shrouded from head to foot in black silk wrappers, while a narrow white veil, reaching from the top of the nose to the feet, allows the eyes only to be perceived. These ghost-like dames, when on foot, resemble waddling wool-sacks; sometimes they are mounted astride on donkeys, their feet placed in short stirrups, and their elevated awkward saddles, as well as the backs of the subservient animals, covered with rich carpets. There are negroes and picturesque beggars in the motley crowd, giving additional effect to its strangeness in an Englishman's eye.

The population of Alexandria is stated to amount to between thirty-six and forty thousand; of these, three thousand are English, Maltese, and Ionians, under English protection. Several of our countrymen are in the service of the pasha. But the country is described as being thinly inhabited by an ill-fed population, the rulers alone living in affluence. We must introduce some account of the appearance and conversation of the most extraordinary of these great men.

"The pasha was standing up, but when he perceived our approach he hastily took his accustomed seat in the corner with great alertness. Round three sides of the room was a broad scarlet divan, supplied with cushions of gold brocade resting against the walls.* The corners were distinguished as places of honour by a square of crimson and gold silk with a cushion of the same colour and material at the back of each. Mr. Boghos, and a rich Greek merchant, a favourite and frequent attendant on the pasha, were standing near him, in attitudes of humility, and near the door were stationed three attendants.

"We were each presented in due form to his highness, who graciously saluted us, and made inquiries after our health, through the medium of Mr. Boghos. The pasha, then, with a courteous movement of the hand, invited us to take seats by his side. The usual questions, relative to the place we last came from, where we proposed going, and the object of our journey, having been asked and answered with much facility and address

by the state dragoman—for the pasha speaks no language but Turkish—we were told that his highness always felt pleasure in satisfying the curiosity of strangers, and would cheerfully reply to any inquiries we might wish to make. This induced us to speak of our projected journey to Damascus, and to ask if it might be considered at this moment as practicable and safe. We were told in reply, that the taking of Acre, and the consequent rapid advance of Ibrahim Pasha in Syria, must speedily lead to the subjugation of the whole country;—that Damascus possessed no adequate means of resisting his victorious progress, and had no doubt already fallen, although there had not been time to receive the expected intelligence;—that in passing through a country which now acknowledged the pasha's authority, we should be furnished with such a firman as would ensure our safety, and obtain for us any assistance we might require;—that should we hear of the quiet surrender of Damascus before quitting Egypt, we might, if we pleased, proceed thither in our Frank clothes; but if the city had been forcibly entered, he would recommend us to assume the Turkish dress, as he could not answer for the effect of unsuccessful opposition upon an irritated and fanatic population."—vol. i. pp. 125—127.

Coffee, without sugar, was served in small ordinary cups, and first presented to the pasha. Each cup, when emptied, was taken away in the Turkish uncouth manner, the palm of one hand being held out to receive it, while that of the other was over it, and thus carried. The pasha was very communicative. The progress of his son Ibrahim, the barbarism of the inhabitants of Damascus, the affairs of Greece, &c. were discussed by him. He said he knew the Greeks well, and roundly asserted that they were not yet in a train to be permanently settled. He had long since foretold to Admiral Codrington, the untimely end of Capo d'Istria, and said that his prediction had been fulfilled to the very letter, although a little later than he had expected; and he believed the same fate awaited the new king Otho, unless he brought with him a sufficient body of troops to secure his personal safety, and a well-stored treasury to satisfy the rapacity of those who could be gained by no other means. In referring to his own history, he forcibly described his original grade, by saying that "he had not even an attendant to light his pipe."

"He said that he came into Egypt a mere unprotected soldier, with nothing but his sword and his courage to befriend him—for he had not even secured the support of an influential patron in the supreme divan at Constantinople, an advantage which those sent to distant countries generally took care to obtain;—that his ambition, at that time, did not aspire to a very high grade; but by taking advantage of circumstances as they arose, and by judiciously managing the various classes of men with whom he had to deal, he had gradually, and by his own efforts only, raised himself to the station he now filled.

"This was the substance of a long discourse—for he sometimes entered so circumstantially into details, that there was no hope of accurately remembering them. What he said, however, left an impression on the mind that he valued himself chiefly upon the profound policy with which

he had always acted; and considered himself as solely indebted, for the successful completion of all his plans, to the skill and dexterity with which he had made others unconsciously subservient to his own views.

"We now thought it right to terminate our audience, leaving the naval captains to continue the conversation.

"The pasha was simply dressed—without either embroidery or jewels—and wore a sabre plainly mounted in gold. His stature is rather under the middle size—he does not appear to be more than sixty—is plump and well-looking—with dark, restless, piercing eyes—an animated countenance—and a prepossessing manner. He is still fresh and unwrinkled; and although his beard is silvery, it adds only a certain dignity to his aspect, without giving him the appearance of age. His manner of speaking is quick and lively, he laughs often and heartily, and is quite free from that air of solemn dulness so characteristic of the Turks, and probably produced by the narcotic fumes they perpetually inhale.

"On the divan, a neatly-folded cambric pocket handkerchief, and an European gold snuff-box, to which occasionally he had recourse, lay by his side. After our coffee, a pipe was brought for himself only, this mark of honour being never conferred on any British subject below the rank of a peer."—vol. i., pp. 133—135.

Of the favourable issue of the contest between the viceroy and the porte, no doubt seemed at that period to be entertained at Alexandria. But it was also affirmed that the former had no wish to continue hostilities, merely for the sake of extending his territory. The army under Ibrahim was represented as tractable and orderly, though composed of Arabs, while the Egyptian fleet was effective and well-appointed. Such seem to have been some of the speculations of the politicians at Alexandria, previous to the arrival of Lord Ponsonby in Constantinople. From the present aspect of affairs in Egypt, there is much ground to believe that it will ere long resume its place among civilized nations. The new and valuable territory which the pasha has lately acquired, and the additional resources which have thus been brought under his sway, must have added greatly to his power, impoverished, it is admitted, as Egypt has become, through his warlike policy; and thus a nominal dependence upon a humbled adversary may be but of brief endurance. The pasha's activity seems equal to other great strides besides those he has already taken.

"Two days before we quitted Alexandria I inspected the arsenal, but was too late to see the pasha, who had just returned to the palace. He comes every day to this scene of preparation and activity, and seems to inspect with great satisfaction the progress of the numerous mechanics here busily employed. The great object of attraction, however, as well to himself as to strangers, is the huge line of battle ship now constructing, pierced for one hundred and thirty guns. The sides of this stately vessel literally swarm with workmen—a strange mixture of Europeans and natives—whose noisy hammers and discordant voices form a deafening babel of confusion; but amidst all this, order and regularity every where predominate. The pasha's impatience to add to the number and strength of his fleet far outstrips the rapid progress of the busy crowd here con-

stantly employed, although their efforts, even in Europe, would be highly extolled."—vol. i, pp. 180, 181.

Our author next visited Syria, landing at Tripoly, and crossing Mount Lebanon to Balbec, on his way to Damascus. One thing that surprised him in the district of Lebanon, was to hear "the sound of the church-going bell," and to see a large and decently built church; for there only is the use of bells permitted to Christians, in that country. But neither did he discover any of the ancient cedars belonging to that celebrated spot, nor the village of Eden, in their immediate vicinity, owing to the deception of the guides; but he supplies the deficiency by introducing a quotation from the diary of a friend, from which we learn, that seven of the most ancient cedars still remain, which are considered to be coeval with Solomon, and are therefore held sacred. Rude altars have been erected near them, and an annual Christian festival is held, when worship is performed under their venerable branches. Other cedars, varying in age and size, form around them a protecting grove. Many have sprung up from ancient roots; but enumerating all that present independent trunks, including the patriarchal trees, they amount to three hundred and forty-three.

"Eden is an enchanting spot; and if, as the inhabitants affirm, our first parents were really placed here, how deeply must the repentant Eve have deplored her disobedience, when driven forth among the sterile desolation of the neighbouring heights! Around the village were fine thickets of fruit and forest trees, and crops of walnuts loaded many of enormous size. Several large streams rushed in cascades from the mountains, and winding through the valley, every where clothed it with rich vegetation. The soil is carefully cultivated—the houses are neat and clean, indeed an air of comfort universally prevails.

"All the inhabitants of Eden, as well as those of the adjacent villages, are Christians. Seven churches distinguish the town, pigs run in the streets, potatoes grow in the gardens, and bells toll to summon the people to devotion. The descent from Eden, of five hours, is steep and rugged.

"An hour beyond is the village of Zgarty, and to this the sheicks and the whole population descend when winter commences, and there they remain during the snowy months."—vol. i, pp. 235, 236.

The description, and a coloured view of Balbec, represent it as a place where decayed splendour may be studied effectively. These magnificent time-worn relics are said by our author to stand finely grouped. They were converted, long subsequent to their first construction, into an extensive fortress, by being girt by a massive wall, or by the strengthening of one that previously existed. These additions often include among their materials broken columns and sculptured fragments. Several stones have the enormous length and thickness of sixty-two feet by twelve. A deep ditch, easily flooded, is the boundary of this external wall.

Ibrahim's hospital establishment was on the eve of departure from Balbec, when our author arrived there, but as a proof of the strict discipline of the Egyptian's troops, the loaded fruit trees in

certain neat gardens were little damaged; and the corn-fields were untouched, though a body of cavalry had recently been stationed in the neighbourhood. The following extract presents some minate information regarding the magnificent ruins and temples in question.

"Among the crowd of ancient historians who describe so many inferior structures, it is no less remarkable than it is difficult to explain, why an early Christian writer only should refer to the origin of august monuments, which, even in their present state of ruinous dilapidation, strike the beholder with admiration and wonder.

"Heliopolis, the Greek name of Balbec, and the vicinity of Emessa, now Homs, once celebrated for the worship there paid to the sun, are, as far as I am aware, the only existing grounds for supposing that either of these temples was dedicated to that luminary. They are of Roman construction, are profusely ornamented, of admirable proportions and workmanship, and are said to have replaced others of still higher antiquity.

"If size, rather than architectural splendour, be made the criterion, the principal temple must have been that which consisted of a magnificent portico, and of two capacious, irregular courts—a form which indicates the building to have been a pantheon, rather than a temple exclusively dedicated to the worship of any single object of pagan superstition; and this conjecture is strengthened by a votive inscription (DIIS HELIOP.) to the Gods of Heliopolis.

"Beyond this spacious ruin, six massive and lofty columns, still entire, once formed part of some proud peristyle, or stately avenue; but encumbered as they now are with fallen fragments, it is hardly possible to divine their destination, or to estimate their extent.

"The third structure, generally considered, but I know not why, as the 'Temple of the Sun,' is of elegant form, and beautiful proportions. It stands on a lofty platform: a superb portico, now destroyed, once decorated the entrance; and a colonnade of Corinthian columns supported the sculptured roof of an open corridor that entirely surrounded it. Fortunately this building has sustained less injury than either of the others;—although the elaborate decorations of all have been purposely and barbarously defaced, and so many of the columns successfully mined and blown up, that it would now be difficult to find one which had not been attempted to be thus displaced. But to whatever deities these temples may have been dedicated, or at whatever period they may have been built, they bear ample testimony to the prosperity and wealth of the city they graced. These important advantages Balbec could only derive from commercial enterprise; and doubtless, her intermediate situation enabled her largely to participate in the active and profitable intercourse long maintained with India by the great mercantile cities of the Syrian coast."—vol. i, pp.—255—259.

When Ibrahim's troops took possession of Balbec, our author says that the whole of the inhabitants fled from the town, so that it was next to wholly at our travellers' disposal during their stay there; and that a more desolate or affecting picture cannot well be thought of, than its ruin-encumbered and silent streets, exhibiting a grotesque combination of ancient art and modern barbarism. The appearance of Damascus at a distance, is happily and impressively

described—a city so vaunted throughout the East for its fine position, plentiful streams, perpetual verdure, and abundant produce. "A long line of buildings of unequal breadth, intermingled with innumerable minarets, groups of small domes, and other elevated structures rising through rich masses of foliage, that seemed to throw a delicious depth of shade over the whole, here promised to realize every preconceived notion of Oriental beauty and splendour."

Our author had not an opportunity of seeing Ibrahim Pasha, but has been furnished with some particulars of an interview with him, derived, he says, from a private and authentic source. With part of this account we shall close our extracts from the present work. Ibrahim is described as having been seen sitting under a tree, caressing and fondling a peasant's child, and at the same time conversing with his naval commander. He is coarse in appearance, but in manner frank and open. He professed to be guided entirely by his father. His element seemed to be active service, and his character throughout the East is that of an able and fearless military leader. His plans once formed, nothing can repress him.

"'We dined with him in the open air. A simple repast was served in the usual style on a Turkish tray. Knives, forks, and spoons were laid. The mode of cooking rendered the former unnecessary, and the guests helped themselves with the same spoons and forks with which they ate. No kind of beverage, not even water, was offered with our meal.

"'The conversation of Ibrahim was without restraint. He spoke of the Turks and Arabs as being totally different in their views and feelings. The Arab he characterized as lively and docile—willing to receive instruction—acting cheerfully under the direction of Europeans, brave, capable of enduring great fatigue, and ever ready to meet the Turk in the field, although there exists between them no personal animosity.

"'In cavalry the Arabs are conspicuously superior, their horses in surpassing those of the Turks both in strength and weight.

"'Ibrahim freely expressed his sentiments as to the political views of Russia. To secure the Dardanelles he considered to be their great object; —to them, of far higher importance than to arrest his own successful progress. He thought the present juncture favourable to the views long entertained against Turkey by Russia, remarking, that if these *disinterested* auxiliaries should now be prevailed upon to retire, they would prove themselves to have more forbearance, or less political sagacity, than he had hitherto given them credit for. It was his opinion, that were a Russian army to occupy Asia Minor, either with or without the consent of the Sultan, the inhabitants would probably submit to their government with apathetic indifference; convinced, if they reasoned on the subject, that under Russian occupation there would be greater security for life and property, than under the tyrannic rule of their Turkish masters. But were the energies of the people to be roused, a task which Ibrahim declared would be easy to himself, he could raise in Asia Minor alone an army of 200,000 men, and defying the power of Russia, in forty days would be master of the whole country to the Sea of Marmora. Should

it become necessary to take this step, arms and accoutrements only would be required, as he possessed already ammunition in abundance."—vol. 1, pp. 319, 320.

We might extract at great length from this work, without exhausting its amusing and valuable matter. Though the result of a hasty glance of a widely extended region, consisting of very differently situated and conditioned territories, it affords many happy sketches, as respects their force upon the reader's conceptions, and we have no doubt correct representations. Something like trifles are to be found in these pages, perhaps; but we must make an allowance for one that daily entered into his note-book the incidents, the scenes, and the impressions that immediately affected him, and from which he afterwards drew his chapters, for the entertainment of private and familiar friends. If every thing in itself trivial had been expunged, the fidelity of the whole would have been affected and injured.

ART. VII.—*The Poetry of Life.* By SARAH STICKNEY, Author of "Pictures of Private Life." 2 vols. London: Saunders and Otley. 1835.

HAD this work been more philosophical in its structure, reasoning, and phraseology, according as the term *philosophy* is understood in the schools; or rather, had there been more of the masculine and less of the feminine mind in it, we are sure it would not have been half so beautiful, rich, and instructive as it is. We know not if ever we received from any book more delightful lessons than from the present. It is one which we should choose to have placed upon our table constantly, for those ready, brief, and sweet resortings, which the mind, amid toilsome or repulsive labours, often chooses for itself in the way of refreshment, repose, or excitement.

The design of the present work is to treat of poetic feelings and sentiment rather than poetry, and to represent such experiences as the great connecting links between our intellects and affections, as they exist throughout the whole domain of *life*, taking that term in its widest sense. In life, or the world of existence and action, there is that which may be called poetry, or the elements of poetry, pervading all things seen, felt, and understood, where the associations are sublime, beautiful, tender, or refined. By this principle we become alive, even to something belonging to the most ordinary occurrences and conditions, beyond and above their real appearance, if taken by an admeasurement, to which our senses simply reach, or according to mathematical precision. There is a something, as beheld by the eye of feeling, which is greatly influential with men, and which in effect bestows a halo over life, as truly as the soft and undefined moonbeams affect the rich landscape.

The fair writer of these volumes has taken up this wide and delicate field, as experienced by mankind, and treated of its nature and character, with reasonings and illustrations profusely abundant, happy, and original. She has also thrown out many suggestions of sterling value, by which we may learn how seeing, thinking, and writing poetically, alone can be attained. It is her illustrations, however, of the sentimental and picturesque in life, rather than clear and logical reasoning as to the characteristics of poetry, that have gained our admiration. At the same time, her mode of accounting for the present dearth of poets, and disrelish for poetry, to which we shall, towards the close of our paper, afford some space, seems to us in various respects novel and singularly correct, as well as convincing. According to these general remarks, it will be seen that we estimate the work as one of no ordinary excellence or beauty, and with these views it must be a pleasant task to follow such a writer through some of her chapters.

After treating of the characteristics of poets, we have an enumeration of poetical objects, or rather of such objects as excite poetic feeling and associations, and not a little ingenious reasoning as to the cause why certain things are or are not poetical. Our natures are capable of being elevated above the mere objects of sense, and even beyond the discoveries of science, by a feeling of something more than time or space. Our conceptions of beauty and sublimity belong to or are the offspring of such unmeasured aspirations and feelings; and in the contemplation of many things in nature and life, or their description by artists, these conceptions and longings are powerfully awakened and sustained. Accordingly, there is poetry, or the most refined and elevated sentiments, suggested by swelling mountains, by the ocean and its numerous islands that gem many of its expanses, and by an endless list of natural scenes; there is also poetry in an infant's sleep, in the low-roofed cottage, in the mouldering pile, and in their happy description. It is in consequence of associations, general or individual, that many or most objects suggest poetic feelings. Of such associations the authoress treats extensively, and gives a great variety of examples, with which her mind is richly stored. Of individual associations we may take the following account:—

"Innumerable are the instances of daily, and almost hourly occurrence, in which we perceive that some particular tone of feeling is excited, but know not whence it takes its rise; as we listen to the wild music of the Æolian harp, that varies perpetually from one melody to another. We see the thrilling chords, we hear the sweet and plaintive sound, but we know not with all our wisdom what particular note the unseen minstrel will next produce, nor can we calculate the vibrations caused by his powerful but invisible hand.

"When we hear the tender and affectionate expression, 'I love this book because it was my mother's,' we know at once why a book approved by a mother's judgment should be valued by a child; but when we hear any one say, 'I prefer this room, this table, or this chair, to all others,

because they belonged to my mother,' the expression, though quite as common, and equally natural, is not so generally understood. The room may be the least commodious in the house, the table the least convenient, the chair the least easy, yet they are valued not the less, because they are associated with the image of one who was dear, perhaps more dear, than any one will ever be again.

"I have known the first wild rose of summer gathered with such faithful recollections, such deep and earnest love, such yearnings of the heart for by-gone pleasures, that for a moment its beauty was obscured by falling tears. The tolling of a bell after it has been heard for a departed friend, has a tone of peculiar and painful solemnity. The face of one whom we have met with comparative indifference in a season of happiness, is afterwards hailed with delight, when it is all that remains to us of the past. The pebble that was gathered on a distant shore, becomes valuable as a gem when we know that we shall visit that land no more. There is no sound, however simple or sweet, that may not be converted into discord when it calls up jarring sensations in the mind; nor is there any melody in nature comparable to the tones of the voice that has once spoken to the heart."—vol. i, pp. 51—53.

General associations embrace a wide and fertile field, and belong to people in common, who are in the same state of civilization. The human eye, for example, is an object which has ever called forth a vast number of poetic associations. Pure water, issuing from the mountain rock, and in its tinkling or gushing progress towards the great reservoir of the world, suggests innumerable pleasing and poetic ideas. The language of human life abounds with allusions and poetic figures of speech, suggested by these two objects. We talk of the language of the eye—of the eye of the mind—the eye of Omnipotence. We associate purity of mind, health, peace, &c. with the limpid spring, thus calling up the most pleasureable associations that can affect the intellectual or moral faculties by a highly creative and excursive principle of our nature. This general sympathy of our nature is the source of our greatest enjoyment at present and in prospect; and therefore, instead of regarding our sensibility to the emblems and feelings of poetry, as belonging to an inferior or unworthy part of the human constitution, we ought to look upon it as the great source of our pleasure.

The authoress devotes a number of chapters to distinct classes of poetic objects, or rather, as we repeat, to objects that are poetically associated—the source of refined sentiment and poetic feeling. She accordingly treats of the Poetry of Flowers, Trees, Animals, Evening, the Moon, Language, Love, Woman, the Bible, &c. We shall follow her in what is said on the poetry of the two last mentioned subjects. As to the poetry of the female character, who else but one of the sex can well write of them, and who even of these are capable of delineating their nature as is done in the pages before us?

Love and grief are, in the chapter on the Poetry of Women, declared to constitute the chief elements of her existence; and we find that

the reasoning in support of this statement proceeds with a mastery of knowledge and illustration that not only shows us how beautifully contrasted her nature is, but how incapable we should feel ourselves to be, were we called on, to delineate her character. The effect of the portraiture here given, however, is to increase the reader's interest and affection for woman, and therefore we believe it to be faithful and true, in an admirable degree.

Woman certainly seems to be doomed to more than an equal share of suffering, when compared with man; but then her internal resources are here said to be such as to raise her at least to a level with man.

"In the natural delicacy of woman's constitution, however, we see only one of the slightest of the causes of suffering peculiar to her character and station in society; because her feelings are so entirely relative and dependent, that they can never be wholly, or even half absorbed by that which is confined to her own experience, without reference to that of others. There are unquestionably many exceptions to this rule, but the rule is the same notwithstanding; and I desire to be understood to speak not of women individually, but of the essential characteristics of woman as a genus. Amongst these characteristics, I am almost proud to name her personal disinterestedness, shown by the unhesitating promptness with which she devotes herself to watchfulness, labour, and suffering of almost every kind, for, or in lieu of others. In seasons of helplessness, misery, or degradation, who but woman comes forward to support, to console, and to reclaim? From the wearisome disquietudes of puling infancy, to the impatience and decrepitude of old age, it is woman alone that bears with all the trials and vexations which the infirmities of our nature draw down upon those around us. Through the monotony of ceaseless misery, it is woman alone that will listen to the daily murmurings of fruitless anxiety, and offer again the cup of consolation, after it has been petulantly dashed at her feet. It is woman who withdraws not her sweet companionship from that society whose intercourse is in sighs and tears. What is it to her that the brilliance of wit is now extinguished, the favourite anecdotes untold, and silent all the flattering encomiums that flow from love and gratitude. It is enough for her that the lips are sealed by grief, the eye now dim with tears, and the heart now tortured with agony, are dearer in their unutterable woe, than the choicest pleasures of the world, did they centre in herself alone. No, woman will not leave the idol of her worship because the multitude have turned away to bow before another shrine, because the wreaths have faded from the altar, or because the symbols of religion are no more. She hears the popular outcry that her vows are offered to a false deity, but she will not believe, because her faith makes it true. A higher object of devotion is pointed out to her, but she clings to that which her imagination has invested, and still invests, with all the attributes of a celestial being, until at last it falls before her, a hopeless and irrecoverable ruin, and then, after vainly struggling to hide its degradation, she goes forth into the wilderness alone."—vol. ii, pp. 73—75.

The poetry of woman's character is attributed chiefly to her capability of feeling, while her intellectual *capacity* is believed to be

equal to that of man; though her intellectual *power* be greatly inferior. Her occupations and habits, indeed, are adverse to the concentration of the forces of the mind. She thus is disqualified for great literary attainments, and is enabled to fill the sphere for which her affections and vivid imagination are so admirably suited and so much required. Neither, says our authoress, is arbitrary rule becoming woman, her sphere being one of feeling rather than of intellect. Queen Elizabeth, and Mary of Scotland, are taken as examples; the former being womanly in nothing but vanity and artifice, while the latter was "very, very woman!" who, with the richest endowments, might have proved a blessing as a wife to any man who had the good feeling to appreciate her worth, but as a queen became the bane of a kingdom, and a disgrace to her sex. In the art of writing poetry, it is also declared that woman is inferior to the other sex—the rapidity of her thoughts, and the versatility of her feelings being inconsistent with the attainment of the greatest ends, or accomplishing the most lasting purpose. But in her proper and natural sphere she is eminently poetical as an object of contemplation. Boundless sympathies, weakness, frailty, quick perceptions, and inexhaustible energies, constitute the essence of her character, and make her more an object of poetic association than man. A power of adaptation is also attributed to her, as a remarkable quality, only second to the vividness of her imagination, and without which she would lose half her loveliness, and half her value, although the exercise of this faculty has raised against her the charge of artifice. In glancing thus at the fair writer's description of her own sex, it is right to have her spirited defence in repelling such a stigma.

"She has no power to command, therefore to attain her purpose she can only win; and in order to win, she must in some measure adapt herself to the feelings of those who hold the object of her wishes in their keeping. But for one instance in which this is done to serve a selfish purpose, we might count a thousand where it is done for pure sympathy and love, and tens of thousands where she submits to the disappointment of her dearest hopes, without attempting, even in this humble manner, to obtain what she desires.

"Women can not only adapt themselves to the habits and peculiarities of others, but they can actually *feel* with them—enter into their very being, and penetrate the deep recesses of their souls. Thus they are no less interesting in themselves, than really interested in what they hear and see. In society they have the character of being diligent talkers, but are they not good listeners also? And where they do not actually listen, they can pretend to do so, which answers the purpose of the speaker just as well. A truly agreeable woman knows how to give a quick and delicate turn to conversation, so as to avoid an unpleasant dilemma, or produce a pleasing effect; she knows how, and to whom, to address her good things, and never wastes them upon the wrong person; she discovers the secret bias of the character, and bends the same way, or opposes so gently, that resistance becomes an agreeable amusement; she reads the eye, and discourses eloquently in the language of the heart; and

she allows herself caprice enough to ruffle the uniformity of life, but not sufficient to create tumult or confusion. Without diving so deep as to be lost, she glides over the surface of things, and makes herself acquainted with their nature, and their importance in the aggregate of life. She can enter into the different elements of human nature, and assuming every variety of form of which it is capable, can endure every change of time, and place, and circumstance, and, what is most wonderful, retain her own identity in each. All this she can do with little of the 'borrowed aid of ornament.' The charm is within herself, and like the great enchantress of the Nile, she imparts it to every thing around her."—vol. ii, pp. 89—91.

But it is not by the examination of any one talent, faculty, or display, that the true poetry of woman's character is known. In order to define this poetic character with greater precision, her experience, conduct, and appearance through the different stages of existence, in which she is beheld as a girl, a maiden, a wife, a mother, and an old woman, are traced and examined. And from this touching and eloquent investigation, we learn that her want of stability, consistency, and depth, are only perceptible in her intellectual pursuits, while in the business of the feelings and heart she is heroically devoted. It is vain to attempt conveying the pith, beauty, and tenderness of this examination, without having the whole discussion laid before the reader. The style is so ornate, and the situations and pictures so minutely set off, that we can only extract portions of the poetic stages described. To begin with the first of them—

"It is difficult to say which is least important in the scale of human beings—a little girl, or an old woman; but certainly the former inspires us with a kind of tenderness, which is rarely, too rarely, bestowed upon the latter. So long as the sphere of her childish enjoyments is unassailed by affliction, especially by that heaviest of all domestic calamities, the loss of a kind and judicious mother, the existence of a young girl is happy as it is innocent. With her, day after day dances on in the perpetual sunshine of domestic love, and night only comes to remind her of the shelter of the maternal wing. Directed by the impulse of her feelings towards those duties which are to be her portion in after life, she tends her flowers, cherishes her pet lamb, or nurses the wounded bird; and true to the dictates of nature, devotes her feeble strength, her earnest thoughts, and her ardent wishes to the happiness of others. If from the mal-administration of domestic discipline she should become selfish, her sole gratification continues to be derived from surrounding things, and she never seeks it in the centre of her own bosom, but remains dependant still. It may be, that she is sometimes unreasonable in requiring more than she bestows, but the perfect abandonment with which she throws herself upon the good will and generosity of others, ought at least to claim their protection, if it fails to ensure their esteem.

"But let us suppose any of the dark visitations of sin and sorrow to fall upon the domestic scene. It is then that the rosy girl is called in from her play, to watch and wait, to bear the harsh rebuke, to know the innocent wish denied, to sympathise with the untold grief, to cultivate a

premature acquaintance with the outward signs of inward woe, and to feel what it is to have the cherub wings of childhood burdened with the cares of age. Perhaps the maternal voice is hushed, and the hand that used to smooth her nightly pillow cold in the grave. Who then is left to pity the little mourner, as silently, and unobserved, she passes on through life, seeking for what the whole world is too poor to bestow—a second mother?"—vol. ii, pp. 98—100.

Thrown by her natural dependence upon the affection and esteem of those around her, she learns to regard the smile of approbation as pointing to happiness, and frowns as the signal of doom. Trembling between these extremes, she studies chiefly how to attain the one and escape the other, and hence she gathers much of her characteristic manner. On the verge of womanhood, her mind is agitated with a world of indefinite thoughts and feelings, which she is unable to communicate, because she does not understand them. She therefore lays hold of friendship as her solace and support; and how often does this tie, formed at that age, fail and deceive?

"Trace her experience to the next stage of her existence, and woman is more poetical still; because so long as her youth and beauty inspire admiration—so long as there is anything to be gained by her favour, she is subjected to the deceitful flatteries of man, whom she is naturally desirous to please, not only as her superior, guide, and friend, but as he holds the reins of government, and can therefore deprive her of all or most of her pleasures. As a girl, she was deceived only by her own heart, she is now deceived by the general aspect of society. Way is made for her to walk forth as a queen, and when suppliants bow before her, no wonder that she should assume the dignity of one, and to love the sceptre placed for a moment of mockery in her feeble hand. Trusting and sincere herself, she dreams not of falsehood, and when told that she is beautiful, she looks in the mirror and believes it true. Finding that beauty is the only sure title to the admiration of that sex which it is her wish and her interest to please, she values her personal charms as her richest dower; and if she smiles not from the fulness of a glad heart, but because smiles are lovely, frowns to produce effect, or sighs to excite a momentary interest, it is because she has learned in her intercourse with society, that she must be *personally* lovely to be beloved, and *personally* interesting to avoid contempt."—vol. ii, pp. 106, 107.

This is picturing the dark side of things, we hope; for our authoress even wonders that there should be any substantial virtue found among women. But here she paints the scenes found in gay life, and the experience of those whose personal charms expose them to flattery. She admits, however, that as there is a time to sleep, and a time to wake, so there comes to almost all women a time when their eyes are opened to the truth. When woman comes to be neglected, she commits absurdities, for which she is more blamed than pitied, but when her proper censor should be a woman who had been admired and then neglected. Or, if in the capacity of a wife, the truth is arrived at through the moral process of experience—whole we also think is painted somewhat too darkly—

yet in such a way as to exhibit woman to man, as the most worthy object of his cherishing love, and tender associations, that the mind can conceive to belong to earth. Exposed, helpless, confiding and devoted, does she not at all times appeal to his most exalted sympathies; and, in a way to be approached by nothing inferior to the loftiest poetic imaginings, call for his admiration?

In another attractive position, which appeals to our finest sentiments, do we trace the female character.

"As a mother we next behold woman in her holiest character—as the nurse of innocence—as the cherisher of the first principles of mind—as the guardian of an immortal being who will write upon the records of eternity how faithfully she has fulfilled her trust. And let it be observed that in assuming this new and important office, she does not necessarily lose any of the charms which have beautified her character before. She can still be tender, lovely, delicate, refined, and cheerful, as when a girl; devoted to the happiness of those around her, affectionate, judicious, dignified, and intellectual, as when a wife only; while this new love, deep as the very wells of life, mingles with the current of her thoughts and feelings, giving warmth and intensity to all, without impairing the force, or the purity of any. Yet while her attributes remain the same, her being is absorbed in the existence of her child. Now more than ever she forgets herself, deeming nothing impossible which has reference to her own devotedness, and its good—computing neither time, nor space, nor capability in the single consideration of its happiness—regarding neither labour, watching, nor weariness, as worthy of a thought in comparison with its lightest slumber, or its minutest pain."—vol. ii, pp. 112, 113.

Various situations of a wife are next pictured, and if possible with more power, beauty, and pathos, than any we have yet met with in these volumes—perhaps only to be equalled by the writer's appeals in behalf of aged women. If the objects are not poetically placed and coloured in the two following passages, we know not where such beauties are to be found.

"If the situation of a wife brings woman to a right understanding of her own character, that of a mother leads to a strict knowledge of her own principles. Scarcely is any one so depraved as to teach her child what she conscientiously believes to be wrong. And yet teach it she must, for 'its clear pure eyes' are fixed upon hers to learn their meaning, and its infant accents are inquiring out the first principles of good and evil. How with such a picture before her, would any woman dare to teach what she did not implicitly, as well as rationally, and from mature examination, believe to be true. In a few days—hours—nay, moments, that child may be a cherub in the courts of Heaven. What if a stain should have been upon its wings, and that stain the impress of a mother's hand! or if its earthly life should be prolonged, it is the foundation of the important future that the mother lays. Other governors in after years may take upon themselves the tuition of her child, and lead him through the paths of academic lore, but the early bias—the bent of the moral character—the first principles of spiritual life, will be hers, and hers the lasting glory, or the lasting shame.

"Let then the aged woman be no longer an object of contempt. She

helpless as a child; but as a child she may be learning the last awful lesson from her Heavenly Father. Her feeble step is trembling on the brink of the grave; but her hopes may be firmly planted on the better shore which lies beyond. Her eye is dim with suffering and tears; but her spiritual vision may be contemplating the gradual unfolding of the gates of eternal rest. Beauty has faded from her form; but angels in the world of light may be weaving a wreath of glory for her brow. Her lip is silent; but it may be only waiting to pour forth celestial strains of gratitude and praise. Lowly, and fallen, and sad, she sits amongst the living; but exalted, purified, and happy, she may arise from the dead. Then turn if thou wilt from the aged woman in her loneliness, but remember she is not forsaken of her God!"—vol. ii, pp. 116, 137, and 135, 136.

It has often occurred to us, and never more forcibly than when perusing the chapter in this work, which has so particularly engaged us, that there is one thing, and probably only one, which could rob woman of her poetic character—of her resistless claim upon the most lovely imagery that the human mind can entertain. It is not plain features, for we are apt to believe, that the richest and loveliest qualities are concealed where the countenance seldom attracted the public gaze. It is not even vice and degradation, as they usually distort females; but it would be, to find a woman with a lovely face, accomplishments and learning, and yet a confirmed sceptic or professed atheist. Such a one would be, in our eyes, a monster the most repulsive that can be conceived. But we are sure, whatever weaknesses, follies, and errors, may characterise any class of the sex, a scowling and blighting infidelity is so contradictory to their nature, as seldom to afflict society with its contamination through them. It falls in aptly with our persuasions on this point, to have from such a writer as the one whose charming pages are now before us, a chapter on the Poetry of the Bible, immediately after the one on woman. From this, however, we can find room only for one extract.

"In tracing the connexion of poetry with subjects most frequently and naturally presented to our contemplation, we observe how it may be associated with our pursuits, so as to give interest to what is familiar, to refine what is material, and to heighten what is sublime. We now open the Bible, and find that poetry as a principle of intellectual enjoyment derived from association, is also diffused through every page of the sacred volume, and so diffused, that the simplest child, as well as the profoundest sage, may *feel* its presence. This in fact is the great merit of poetry (a merit which in no other volume but the Bible, can be found in perfection), that it addresses itself so immediately to the principles of feeling inherent in our nature, as to be intelligible to those who have made but little progress in the paths of learning, at the same time that it presents a source of the highest gratification to the scholar and the philosopher. Let us refer as an example, to the first chapter of Genesis:

"In the beginning, God created the heaven and the earth.

"And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

"And God said, Let there be light; and there was light.

"A child but just grown familiar with the words contained in these verses, not only understands their meaning here, but feels something of their sublimity—something of the power and the majesty of the God who could create this wonderful world, whose Spirit moved upon the face of the waters, and who said, *Let there be light: and there was light!* While learned men of all ages have agreed, that no possible combination of words could express more clearly and powerfully than these, the potency of the first operations of almighty power, of which mankind have any record."—vol. ii, pp. 127, 128.

Simplicity is a necessary attribute of sublimity, as pathos is of plain and clear description; and when the Scriptures are read by an intelligent and good reader, the instances of these great literary excellencies are constantly occurring. There is a paragraph in St. Luke, that has always appeared to us so intensely affecting, as nearly to master our composure, when we trust our voice with reading it. Though severely simple and plain be the words, the scene described is vivid and melting in the highest degree. It is when Peter denieth his master, even for the third time. "And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." But we need not multiply instances of the poetry of the Bible, and of its picturesque narratives, which abound without going to those parts which consist entirely of poetry. The passages quoted, however, prove the doctrine in the present work, which holds that from beginning to end, a principle pervades the Sacred Record, which touches the heart of man most delicately and powerfully, by addressing his most natural sensibilities.

The latter chapters of the Poetry of Life treat of the qualifications for composing poetry—the fundamental characteristics of the poet. These are stated to be, Impression, to furnish lasting ideas—Imagination, to create images from such ideas—Power, to strike them out with emphasis of truth—and Taste, to recommend such as are worthy of approbation, and to dismiss such as are not. Then in conclusion, we have a satisfactory and striking chapter on the fact that it is at present neither written with that ardour, nor read with that delight, which belonged to an earlier era in our history. What then is the cause of this state of things? The answer of our authoress amounts to this, that we have not at the present day a due proportion of clear and deep impressions—the necessary materials for the other three requisite qualifications to work with; that the machinery of the mind, so far as relates to poetry, remains inactive; that we possess not the key to its secret harmonies, and therefore the sources and language of poetry are unintelligible to us. But how comes this? Mankind were never more inquisitive or enlightened, nor have the beauties and influences of nature lost any of their characteristics. The present systems of education,

study, and pursuits, seem to account for the change, as is well explained in the pages before us. In literature, politics, arts, and sciences, the attainment of knowledge, and the application of experiments, are the great objects attended to. There is a mercantile matter-of-fact desire for improvement abroad, that has broken the "connexion between man and nature," which is disastrous to poetry, and probably to that state of things most accordant with man's happiness. Man, says our authoress, now studies nature as a map, rather than a picture—with reference to locality, rather than beauty.

But not only are the impressions immediately derived from nature, at the present day, defective and inconsistent with the highest poetical feelings, but the style of studying books, now prevalent, has a similar tendency. With part of our authoress's views on this subject, we close these ingenious, stirring, and delightfully instructive volumes, believing that they will become extremely popular, and therefore influential with the young, to whom, together with those advanced in years, we earnestly recommend them.

"When we behold the piles of heterogeneous literature, which not only fill the libraries of the learned, but load the tables of the man of business—not books which have descended from his forefathers, and will remain an heir-loom in his family for ages yet to come, to be read some twenty years hence, when he shall have retired to the quiet of the suburbs, and the comfort of a gouty chair; but books beyond count, voluminous and large, poured in as the circulating medium of a literary society, to be read in five days, and then forwarded, under the penalty of a fine, to the next happy member of the club; when we know, too, that the gentleman comes home from his office at six in the evening, and returns to it at nine the next day, his intervals of leisure, including the necessary occupations of dining and sleeping; and when we know that his wife (a reader also) has seven children, a sick governess, and two idle servants, and that half her days are spent in imparting or receiving the felicity of morning calls; when we add to this the subscription of the same individuals to three or four libraries for the benefit of their children, as well as of themselves, and the necessity of glancing through all the books that fall into the hands of their boys and girls; but, above all, when we turn over the pile of books, look at their titles, and see—A treatise on the characteristics of mind—A key to paper currency—The lives of all the heroes—General observations on the visible creation—System of banking detailed—Antediluvian remains—Interior of the earth explained—London, and its inhabitants—Refutation of the Mahomedan creed—The world at one view—with voyages and travels to every section of the earth's surface; when we consider all this, we can only wonder at the prodigious compass of the minds of those who imagine it possible for them to read, mark, and properly digest the contents of these books within the stated period allowed for their perusal; and still more we wonder at hearing it fearlessly asserted that they have been read."—pp. 329—331.

ART. VIII.—*The Romance of Ancient Egypt. Second Series of the Romance of Ancient History.* By JOHN GUNNING SEYMER, B.A. London: Whittaker and Co. 1835.

FROM the preface we learn that these volumes form the second series of a work, the former part of which was entitled "The Romance of Ancient History;" but as that publication had in several instances been mistaken for quite another book—"The Romance of History"—it has been judged best to prefix the present title to this series. The plan, however, it is stated, is the same in both, the scenes being drawn in each of them from the second book of Herodotus, which contains the history of Egypt.

In the present series there are two stories, denominated "The Overthrow of Tyranny," and "The Retreat of Sabako;" and as the intention of the author is the development of Egyptian Annals, regard has been had to chronology, and accordingly the year in which each story opens, is prefixed. The first is placed at the date when Egypt was invaded by the Ethiopians, supposed to be in the year seven hundred and sixty-five before the present era, and the second about half a century later, contemporary with Hezekiah, king of Jerusalem. And now, a word or two about the choice of them, as fitted for the elucidation or embellishment of romance, as also about the execution of the task which the learned author has undertaken.

Every one knows that Sir Walter Scott and some others, together with Shakespeare, pre-eminently before them, have given the fashion and the movements of times gone by, in the form of tales, romances, and dramas, with a fidelity and power that no mere annalist or historian has ever equalled; and this their genius has accomplished in consequence of an intimate acquaintance with the times and the agents they have chosen whereon to hang their creations. They have also addressed themselves to such periods, personages, and events, as all who read are familiar with, and which have always, from the fulness of history, tradition, and curiosity, taken an uncommon hold of our feelings, and been looked to as landmarks, for the memory and the imagination to go by. But not so with him who goes back to the dark periods of ancient history, and tries to bring into action those who have never been heard of, or only as belonging to a date with which we cannot sympathize. It requires that those who lived seven or eight hundred years before our Saviour should be clothed with an interest not short of that which Scripture and religion throw around them, ere we can feel as if they partook of our own nature and passions; and even in that case we fail to relish any thing farther or different from that which has gained our sacred belief and devotional affection.

But not only is the author's era in these romances beyond our sympathies, but he has, according to our feelings, entirely failed in

working up a tale, wherein, independent of all objection to its supposed date, there is either probability, real sentiment, or individual character. The announcement of tales from ancient Egyptian history certainly laid but a slight hold on our hopes of pleasurable excitement and instruction; but we did not anticipate that their details should cause laughter, not on account of their merriment, but of their absurdity; or rather, instead of laughter, we repeatedly have wished to shut the volumes, with some exclamation intimating our sense of the trash and false taste with which they abound.

The truth is, that taking these romances as tales belonging to modern times (and there is nothing peculiar in them, which is not modern, did the author not inform us that it is otherwise), we are sure that they would utterly fail if intended for the benefit of a circulating library, though its patrons and readers were the least versed in the merits of story-telling. The author has learning, but it seems to us that he is deficient in the knowledge of human nature, in the art of *good keeping*, with regard to his actors, and in all that is picturesque in point of situation and incident. He labours under one fatal defect in the development of a tale, when, instead of meeting our expectations by forwarding the plot, through the agency of dialogue and incident, he forbids the heart to beat with joy or grief, by a mere inflated narrative, of what was done. We know no more of his characters than he has himself given his word for; we see no more of the action of the drama than he, as an eye-witness at a distance, might be supposed to relate to a third party.

We shall, from the first of the two stories in this series, chiefly seek for a few samples of the learned author's performance. It is named "The overthrow of Tyranny," but why, we have not been able to discover from the tale itself. Since, however, Mr. Seymer himself has so christened it, we must be satisfied: it thus opens—

"If distance of time did not affect the aspect of those events which we contemplate through its medium, the brightness of hope and the darkness of fear would often be obscured or dissipated. But futurity is the mist which deceives the mental vision, and arrays the objects seen through it in fictitious splendour, or unreal deformity. Hence we pursue with eagerness, or regard with abhorrence, forgetting that each occurrence brings with it its own atmosphere (as it were) of circumstances, so as frequently to dash with nausea the long-desired draught, and convert a subject of terror into the fruition of happiness. The crystal of the mountain often rears on high a brilliant and transparent figure, whilst its unseen base is crude and earthy. An unknown island may be discovered to the wanderer of the ocean by its steep promontories and cloud-girt crags; but rocks (the abode of sterility) are more conspicuous than the retiring vales and extensive plains, which teem with vegetation; and the mariner, who shudders as he approaches the shore, may yet contemplate, on ascending from the sea, fields gladdened with the smile of fertility."—vol. i, pp, 1, 2.

The very next paragraph and sentence thus commences:—"Sabako, the Ethiopian, was a prince of extraordinary worth." Now, why such a pompous exordium should have ushered the

Ethiopian prince upon the stage, we are at a loss to conceive, unless it has figured in some college thesis, and has lain amongst the scholar's choice bits, to be ready for use, when noise and obscurity might be serviceable. But probably this conjecture is far wide of the truth, for we find the second story opening so nearly in the same strain, that we cannot suppose he would preserve duplicates, and rather presume that their eloquence is piece and parcel of the man, which he can never lay aside when he is about to take a far-distant flight.

"It is happy for mankind, that uncertainty, which is often the cause of so much agitation and evil, has at least the effect of banishing despair from earth, since aptness to change is the companion no less of adverse than of prosperous fortune. It would be well if the same distinguishing feature of our state were equally powerful in checking presumption, and if the principle which forbids hope to expire in the breast of the wretched, could relax or soften the grasp of tyranny; but it is a property of our nature to believe that state permanent which we desire to be so, and hence it is, that whilst the unhappy are frequently consoled, the fortunate are seldom alarmed by the possibility of a turn of events; we fly from the contemplation of evil, and cling with avidity to the remotest chance of good: the captive permits the present to be gladdened by the doubtful smile of the future, whilst the oppressor decks the utmost verge of futurity with the pomp and power that now surround him; nor can the obscurity that hangs over the coming hour, which lightens the fetters and illuminates the dungeon of the former, avail to dash the confidence, or dispel the frown of the latter." —vol. i, pp. 133, 134.

The very next paragraph and sentence thus commences—"When the victorious Sabako planted his standard in the land of the Pharaohs," and so on. But we return to the first story, and without taking the heart out of it, in the way of unravelling the plot, (indeed there is little or none, if we discard a string of extravagant improbabilities, without a moral), let us suppose victorious Prince Sabako a conqueror of, and in Egypt, and his general, Zarak along with him, whose "arm could wield his club, the stroke of which fell on an enemy with the celerity and force of a thunderbolt, and with which he had prevailed in single conflict over a huge lion, whose skin now adorned his person, the teeth and claws of the monster having been formed with much art into a clasp." Then there is a little crafty and active officer of the name of Labren, who is so much attached to the defeated king of Egypt, Anysis, as to save the king's life, at the risk and almost certainty of his own death, by exchanging garments with his majesty. The king escapes, and the devotee falls into the hands of the conquerors, they supposing him, from his royal robes, to be the king. Now, what would any one suppose would be the conduct of these lion-clad warriors and conquerors, when they discovered the trick their captive had served them. We give Mr. Seymer's account of it.

"Sabako was astonished at what had just transpired, nor was his regret

for having missed his prey greater than his admiration of the talent and fidelity displayed by Labren.

"'Tell me' (said he, turning to the latter), 'thou most crafty of men, how wouldst thou show thy gratitude to Sabako, if he were now to give thee thy liberty? Wouldst thou serve him with the same constancy which has distinguished thy conduct to Anysis?'

"'Great Sabako, do not deceive thyself; chance has indeed thrown me into thy power, but no force can change my irrevocable purpose. Should thy command devote me to instant death, I would not deprecate the decree for a single moment. Shouldst thou doom me to confinement, be assured I would use every means for my escape; and shouldst thou grant me my freedom, though I must ever remember thee as my benefactor, I could not abandon the prince whom I have preserved. Nay, I would oppose to the utmost thy farther progress; would excite the remaining towns to resistance, and remove those treasures to the fens which might otherwise fall into thy hands.'

"The invader heard with unrepressed astonishment this bold avowal, but the nobility of his disposition prevailed, and addressing himself to Labren—

"'Thy words' (he said) 'might have awakened the resentment of others, but the sons of the south are generous as well as valiant; go, return to thy king, and tell him revenge is not an inmate in the breast of Sabako.'

"Zarak doubted his senses at these words,"—vol. i, pp. 37—39.

And well might Zarak do so. Be it observed, that this same tremendous lion-slayer, "whose stature was gigantic, and who looked like the presiding genius of battle," had a bosom which was "the seat of the darkest passions." Who will not then be set a quaking, when he learns that Zarak starts after the liberated little man, determined to serve him out upon his own account, without the authority of king, judge, or jury! Nor is the pursuit prolonged, for Labren, as he threaded the streets of Thebes, the head quarters, at the time, of Sabako, is overtaken by Zarak, who "struck him a blow which deprived him of sense." On recovering from the stunning salute, he found himself within a strong-walled building, when the following very theatrical bantering passed between them.

"'What chance is it which has again thrown us together, and wherefore art thou present to behold my awakening from a distempered sleep?'

"'Dost thou address me thus? Know that thou art my captive.'

"'Thy captive! What mean those words? where, then, is the decree of Sabako?'

"'That decree was vain, since he could not lawfully dispose of my prisoner.'

"'And why, then, didst thou not assert thy claim before the assembled chiefs? why was I mocked with a moment of liberty? Perfidious reptile, I penetrate and scorn thy baseness; thy very sight is contamination, and thy form is like the baleful plant which exhales the breath of poison. But I will complain to Sabako, and display thy injustice to thy countrymen.'

"'Threats belong not to slaves, nor words of provocation to the weak.'

"Thus speaking, Zarak stamped on the ground, and the attendants already mentioned obeyed the signal, entered the apartment, and bound with the utmost celerity, the hands and feet of the unhappy Labren. Having completed their office they retired, and the discourse was renewed.

"'Vain boaster, wilt thou still brave my displeasure? I tell thee thou contendest with me to no purpose, thou art my captive, my slave, and I command thee by that power in which I hold thy destiny, to reveal first the secret entrances of the vast temples of this capital, and secondly, those repositories of treasure which thou didst mention to-day in the presence of my king.'

"A smile of ineffable contempt passed over the countenance of Labren as he replied, 'Fool, go to the wild rock and bind, if thou canst, the mountain torrent, whose course can form a deep valley in a bed of flint; and when thou hast controlled its stream and stilled its foaming roar, know that a still greater conquest remains for him who would fetter the soul of Labren. Were thy voice like the shout of a thousand armies, and if all the elements waited on thy will, were thine eyes lightning and thy breath a whirlwind, I tell thee thou wouldst command in vain: I scorn thy fetters even while they restrain my motions, and my mind yet whispers I shall escape from thy tyranny.'"—vol. i, pp. 43—45.

All this pretty chaffing, worthy of Cockaigne, from skin-clad, or painted warriors, one should expect would end in Labren's head leaving his shoulders; but no; Zarak says they'll meet again, advising his prisoner to repent of his madness. And sure enough they did again meet, when Labren declares—

"'Death and pain are phantoms which alarm not the brave—the exhalations of a moment, which cannot tarnish the brightness of glory; yet for the sake of my country, I may perhaps desire life—unbind me then, and give me a draught of water, for I swear to thee that as long as I am fettered, though thou shouldst tear me as the vulture rends the carcase, I will not utter a single word; and I tell thee, moreover, that having taken no food since the morning of yesterday, I can speak no more if denied the restorative I demand. Comply with me then, and I may possibly disclose some of those vast and inconceivable treasures, those flashing diamonds and masses of gold which are concealed in the labyrinths of Egyptian architecture.'

"The imagination of Zarak was dazzled by the picture thus presented to him; and having scanned for an instant the features of his captive, and read the firmness they displayed, he ordered the attendants to bring the water and to unbind his hands and feet. Labren on his part, seemed completely exhausted, and his hand appeared to tremble as he raised the bowl to his lips, when having drunk a small part of the contents, he dashed the remainder on the light, and rushed out of the apartment with the rapidity of an arrow, exclaiming, "Fool, I have foiled thee again; follow me if thou wilt, but to no purpose.'"—vol. i, pp. 49, 50.

Was there ever any thing like this in ancient or modern times? "Comply with me, and I *may possibly* disclose *some*" of the very sort of things which we have been previously told were the giant's chief object of ambition, even beyond the glory of conquest—is suf-

ficient to outwit the barbarian chief, while the snuffing out of a candle leaves the fool in darkness, and allows the crafty little man to escape to his sweetheart in Memphis. Amudis is the lady that has beguiled Labren's heart; and for the instruction of all who would be eloquent lovers, we quote part of a dialogue, where these ancients, upon Mr. Gunning Seymer's authority, may serve as models.

"The lovers passed some moments in silence, though their eyes poured forth a mysterious and rapturous language. Each strove alternately to speak, and each confessed by a painful and protracted sigh, that the tongue cannot interpret the feelings of the soul, which would expand an hour into an age, and express in a few short words the vastness of unbounded affection. Labren was the first to give utterance to his thoughts, and said (as he gently pressed Amudis closely to his side), 'Wherefore do we thus suffer the precious hours to escape us? the swollen torrent which has overpowered every obstacle delays not to rush from the mountain, and the stream that labours to escape from the bosom of earth, having at length overcome all resistance, pauses not to spring forth into the region of day. It is the river of thought alone which at once strives to pour itself into another's breast and creates a barrier to its own career. Before yonder sun shall set, our last words will have been spoken, and we shall both be floating on the dark and uncertain tide of the future; the present alone is ours; we yet walk together on the shore of an unknown gulph; let us then, my Amudis, snatch the flowers which grow on its brink, even though their colours are saddened by the abyss which they adorn, and though the nectar of their blossom may be exchanged for tears.'

"'Your words, my Labren, are sweet and painful. I can, however, explain the question of which you speak; and say why it is that the current of thought when most violent, strives in vain for the outlet of language; and why when we met scarcely a moment since, I could only look on you in silence. Yes my Labren, this heart felt, and panted to express its affection, yet it remained mute, because a thousand words would not even faintly echo the intenseness of its feeling.'"—vol. i, pp. 72—74.

We are sure our readers have enough of this solemn nonsense, and yet we might add many such pages to the same tune. But to hasten to a close—let it be understood that Sabako continues master of Lower Egypt—Zarak and Labren meet more than once again, the latter rescuing Amudis from the licentious giant's power; nay, that though Zarak (only after a lengthened combat), passes a spear through the body of Labren, leaving him on the ground for dead, he, the pierced man, dies not, but lives to wed his dear, though not until he does a deed worthy of Jack the Giant Killer. In the character of a priest, he entices his great enemy into the Pyramid of Cheops, pretending to lead him to inestimable treasures. Zarak, the simpleton, though armed, follows the unarmed priest through a number of intricate and devious passages. At length the priest reveals himself to be Labren in disguise. The warrior, he who was "the genius of battle," is surprised as well as irritated by the sneers and bad language of the little man.

"He therefore collected himself, and casting a dark frown at his defenceless opponent by whom he was confronted, made a furious push at him with his spear. Labren dexterously seized the weapon where it tapered towards the point, and at the same time drawing from his person a cord furnished with a running noose, threw it over the Ethiopian, and with a strong and sudden jerk overbalanced him, when he would instantly have fallen into the gulf below, had he not been stopped by a narrow ledge, which though it was so smooth and sloping as of itself to afford no resting-place, yet enabled Labren, by means of the cord, to support the fallen Zarak at pleasure.

"'Traitor!' (cried the follower of Sabako), 'release me instantly, and I may perhaps forgive the treachery which has so nearly undone me.'

"'Release thee! how can thy lips give utterance to such a desire?'

"Hearest thou not that rushing at an immeasurable depth beneath thee? Know that a canal from the great river flows from a subterraneous passage into this edifice, and surrounds the chamber where Cheops lies. Stand then for a moment on the brink of destruction, and view the abyss into which thou wilt shortly plunge; it is not half so wide as thy avarice, nor are the rocks by which it is surrounded half so impenetrable as thy heart. Thou art in the midst of a covered wilderness, nor would the cry of a thousand armies from without break the silence of these eternal solitudes: yet even this deep recess is not so impervious to the shout of multitudes as was thy breast to the voice of supplication.'

"He said, and flinging the rope from him, the wretched Ethiopian was precipitated into the gulf, and the last shriek of despair was choked in the stream below."—vol. i, pp. 127—133.

Thus ends this weak, unmeaning tale, developing any other annals, just as well as those of Egypt, yet failing in all. We have only partially looked into the second story, but it seems to be characterised by the same features as the first. We must warn our readers, however, that the author promises to improve, and undertake still greater things; for in the preface are these words:—"If circumstances should favour the prosecution of this work, still greater improvements, and a very arduous design relating to the study of antiquity, are contemplated by the author." By this statement, we presume, he means, that the present is an improvement over the first series; all we can say is, that there is ample room for a "still greater," which we shall hail with pleasure.

ART. IX.—*Democracy in America.* By ALEXIS DE TOCQUEVILLE. Translated by HENRY REEVE, Esq. London: Saunders and Otley. 1835.

OF this masterly work, the fruit of the author's stay in America, we can do little more than give a very general, and therefore imperfect account, backed by a few unconnected portions of its contents. The field occupied by the author is so broad, his knowledge and reasoning are so deep and strong, and the inferences to be drawn from the whole so numerous and important, that nothing short of a work of equal magnitude, and executed by a writer of equal talent, could

do justice to the subjects here treated, whether the attempt might be to overturn the doctrines advanced, or to add to their force. It must however be apparent to every one who reads the work, that while it is probably the very best that has been written upon the constitution, laws, condition and prospects of America, it abounds with lessons and suggestions which France and England should immediately and profoundly study.

In an admirably digested and comprehensive Introduction, the author arrives at the fact, that the equality of conditions so observable in the United States is daily progressing towards the same extreme points in Europe—that a democratic revolution is going on amongst us—and that indeed the various occurrences in the history of Christendom have always tended and turned to the same results. Yet it is under the impression of a sort of religious dread that he contemplates such an irresistible revolution, which though in Europe it has now gone farther than it ever did in times past, proceeds at such a rate that it is impossible to predict where it may stop. He then enters upon his work; in the first volume analyzing the institutions of the United States—reviewing their legislation, and depicting the present characteristics of political society in that country; and in the second, he examines the character of the Anglo-Americans—their vices, propensities, and motives—and speculates upon their future destiny, together with that of the aboriginal inhabitants, as well as of the enslaved negro race. And throughout the whole discussion he seems to favour no party, nor to advocate any particular theory, but to look dispassionately and liberally as respects the present and future condition of the people he visited. It must be admitted, however, that being a Frenchman, the author's standard of comparison is more democratic than that with which we are acquainted in this country; and with due allowance for this natural peculiarity, the reader is prepared to go along with him pleasantly and profitably.

The consideration of the origin—the social condition—and the sovereignty of the Anglo-American people, occupy three distinct chapters of the first volume—that people who made the great experiment of attempting to construct society upon a new basis, which either had been previously unknown, or deemed impracticable. It becomes therefore a most curious and important question to ascertain what has been the working hitherto of the experiment—what its present effects, and what its promises for the future. In this investigation the author examines the condition of the States in their separate capacity before that of the Union at large. He treats of the judicial power, political jurisdiction, and the federal constitution, together with many incidental and subordinate matters, peculiar to that mighty people. As to the system of local administration, many parts of our own ancient Saxon code have found acceptance in America, which we shall pass over, that we may come to what is said by our author on one or two points con-

nected with the advantages of the federal system in reference to the United States, and whether it is adapted to other countries.

The constitution of America seems to be like those exquisite productions of human industry which ensure wealth and renown to their inventors, but which are profitless in other hands, as may be exemplified by the Mexicans, who copied it with considerable accuracy, but yet were unable to create or introduce the spirit and the sense which gave it life. They were continually embarrassed between the mechanism of a double government—that of the separate sovereignty of the several States, and that of the Union. Each were perpetually exceeding their respective privileges, and subjecting themselves to collision. The most fatal defect, however, according to our author, in the federal system, is the relative weakness of the government of the Union; for the principles upon which all confederations rest, is that of a divided sovereignty, which though legislators may in some measure conceal, it must still exist; and a divided sovereignty must always be less powerful than an entire supremacy.

"It has been remarked that the American government does not apply itself to the States, but that it immediately transmits its injunctions to the citizens, and compels them, as isolated individuals, to comply with its demands. But if the federal laws were to clash with the interests and the prejudices of a State, it might be feared that all the citizens of that State would conceive themselves to be interested in the cause of a single individual who should refuse to obey. If all the citizens of the State were aggrieved at the same time and in the same manner by the authority of the Union, the federal government would vainly attempt to subdue them individually; they would instinctively unite in a common defence, and they would derive a ready-prepared organization from the share of sovereignty which the institution of their state allows them to enjoy. Fiction would give way to reality, and an organized portion of the territory might then contest the central authority.

"The same observation holds good with regard to the federal jurisdiction. If the courts of the Union violated an important law of a State in a private case, the real, if not the apparent contest would arise between the aggrieved State represented by a citizen, and the Union represented by its courts of justice."—vol. i, pp. 254, 255.

There is therefore a complexity in the very nature of federal systems, which nothing but legal fictions can reconcile; their sovereignty is an abstract being, connected with few external objects, while that of the States is easily understood and constantly active. Certain circumstances and inducements, however, may render a common dependence among such States agreeable, and the task of government light. Many of these ties exist in America. Throughout the States, there are many similar interests and feelings. They have a common origin, a common tongue, and an equal advancement in civilization. In Europe, as the author remarks, there is no nation, however small, which does not present less uniformity in its different provinces than the American people, who occupy a ter-

ritory as extensive as one half of Europe. In Switzerland, for instance, there are Unions which only subsist upon the map. Even a war, which never fails to expose the weakness of a government, is an evil which, from the geographical position of America, is not likely to threaten the country, at least on the part of foreigners, with a frequency, or upon a scale, any way comparable to that which besets European powers; and this single circumstance leads the author to maintain, that no where else could the weakness inherent in federal States be so seldom or little felt.

"The only safeguard which the American Union, with all the relative perfection of its laws, possesses against the dissolution which would be produced by a great war, lies in its probable exemption from that calamity. Placed in the centre of an immense continent, which offers a boundless field for human industry, the Union is almost as much insulated from the world as if its frontiers were girt by the ocean. Canada contains only a million of inhabitants, and its population is divided into two inimical nations. The rigour of the climate limits the extension of its territory, and shuts up its ports during the six months of winter. From Canada to the Gulf of Mexica a few savage tribes are to be met with, which retire, perishing in their retreat, before six thousand soldiers. To the south, the Union has a point of contact with the empire of Mexico; and it is thence that serious hostilities may one day be expected to arise. But for a long while to come the uncivilized state of the Mexican community, the depravity of its morals, and its extreme poverty, will prevent that country from ranking high amongst nations. As for the powers of Europe, they are too distant to be formidable.

"The great advantage of the United States does not, then, consist in a federal constitution which allows them to carry on great wars, but in a geographical position which renders such enterprises extremely improbable.

"No one can be more inclined than I am myself to appreciate the advantages of the federal system, which I hold to be one of the combinations most favourable to the prosperity and freedom of man. I envy the lot of those nations which have been enabled to adopt it; but I cannot believe that any confederate people could maintain a long or an equal contest with a nation of similar strength in which the government should be centralized. A people which should divide its sovereignty into fractional powers, in the presence of the great military monarchies of Europe, would, in my opinion, by that very act, abdicate its power, and perhaps its existence and its name. But such is the admirable position of the New World, that man has no other enemy than himself; and that in order to be happy and to be free, it suffices to seek the gifts of prosperity and the knowledge of freedom."—vol. i, pp. 360—362.

After examining, in the first volume of his work, the institutions, the legislation, and the characteristic political features of society in the United States, the author, as before intimated by us, proceeds to show that a sovereign power exists above these institutions, and beyond these characteristic features, which may destroy or modify them at its pleasure—viz. that of the people. He therefore has to detail in what manner this power, which regulates the laws, acts; its propensities have to be pointed out, as well as the secret springs

which retard, accelerate, or direct its irresistible course; and the effects of its unbounded authority, with the destiny which is probably reserved for it.

We shall not attempt in this wide field of discussion and inquiry, where the press, the parties, the political associations, and the whole subject concerning the government of the democracy in America are handled, to do more than go summarily over the last chapter of the work, wherein the present and probable future condition of the three races which inhabit that country, are at length considered—the White or European, the Negro, and Indian—the two last having nothing in common, excepting what lies in their misfortunes, and in their originating with the first, as their masters. And here we must not overlook the picture given of a scene that must affect every bosom, and which in a much smaller compass than any other mode of description could do, places before us the different positions and feelings of the three races who inhabit the United States.

"I remember that while I was travelling through the forests which still cover the State of Alabama, I arrived one day at the log-house of a pioneer. I did not wish to penetrate into the dwelling of the American, but retired to rest myself for a while on the margin of a spring, which was not far off, in the woods. While I was in this place, (which was in the neighbourhood of the Creek territory), an Indian woman appeared, followed by a negress, and holding by the hand a little white girl of five or six years old, whom I took to be the daughter of the pioneer. A sort of barbarous luxury set off the costume of the Indian; rings of metal were hanging from her nostrils and ears; her hair, which was adorned with glass beads, fell loosely upon her shoulders; and I saw that she was not married, for she still wore that necklace of shells which the bride always deposits on the nuptial couch. The negress was clad in squalid European garments.

"They all three came and seated themselves upon the banks of the fountain; and the young Indian, taking the child in her arms, lavished upon her such fond caresses as mothers give; while the negress endeavoured by various little artifices to attract the attention of the young creole. The child displayed in her slightest gestures a consciousness of superiority which formed a strange contrast with her infantine weakness; as if she received the attentions of her companions with a sort of condescension.

"The negress was seated on the ground before her mistress, watching her smallest desires, and apparently divided between strong affection for the child, and servile fear; whilst the savage displayed, in the midst of her tenderness, an air of freedom and of pride which was almost ferocious. I had approached the group, and I contemplated them in silence; but my curiosity was probably displeasing to the Indian woman, for she suddenly rose, pushed the child roughly from her, and giving me an angry look plunged into the thicket.

"I had often chanced to see individuals met together in the same place, who belonged to the three races of men which people North America. I had perceived from many different results the preponderance of the whites. But in the picture which I have just been describing there was something

peculiarly touching; a bond of affection here united the oppressors with the oppressed, and the effort of nature to bring them together rendered still more striking the immense distance placed between them by prejudice and by law."—voi ii, pp. 283—285.

It is a melancholy inquiry which he must pursue, who wishes to know how and why the native tribes have disappeared in the manner they have done in America; but we do not think that that inquiry was ever more ably and impressively conducted than by our author. Many of the Indian tribes that were numerous and formidable not two centuries ago, are now extinct. The Europeans introduced among them fire-arms, ardent spirits, and iron. New tastes were communicated to them, without the arts by which these could be gratified, and therefore they had to rely upon the workmanship of the Whites, in return for which they had nothing to offer but the furs which abounded in the woods. The chase therefore became necessary. But a few European families settling, as they have constantly been doing, beyond the former extreme frontier, will drive away the game a hundred miles farther, and what can the poor Indian do, but follow them?

"Their instinctive love of their country attaches them to the soil which gave them birth, even after it has ceased to yield anything but misery and death. At length they are compelled to acquiesce, and to depart; they follow the traces of the elk, the buffalo, and the beaver, and are guided by these wild animals in the choice of their future country. Properly speaking, therefore, it is not the Europeans who drive away the native inhabitants of America; it is famine which compels them to recede; a happy distinction which had escaped the casuists of former times, and for which we are indebted to modern discovery!

"It is impossible to conceive the extent of the sufferings which attend these forced emigrations. They are undertaken by a people already exhausted and reduced; and the countries to which the new comers betake themselves are inhabited by other tribes, which receive them with jealous hostility. Hunger is in the rear, war awaits them, and misery besets them on all sides. In the hope of escaping from such a host of enemies, they separate, and each individual endeavours to procure the means of supporting his existence in solitude and secrecy, living in the immensity of the desert like an outcast in civilized society. The social tie, which distress had long since weakened, is then dissolved: they have lost their country, and their people soon deserts them; their very families are obliterated; the names they bore in common are forgotten, their language perishes, and all traces of their origin disappear. Their nation has ceased to exist, except in the recollection of the antiquaries of America and a few of the learned of Europe."—vol. ii, pp. 290, 291.

These are great evils, and our author considers them to be irremediable. He believes the Indian nations of North America are doomed to perish, and this as soon as the Europeans shall have established themselves on the shores of the Pacific Ocean. Nothing but war or civilization can save them. War is out of the question, and as to the other alternative, it is hopeless. Their habits and natures do not alone stand in the way of such a blessed

result. How are migratory tribes—onsidering the nature of the civilizing process—to be civilized? It is a process which requires a long social course of amelioration carried on from generation to generation, and in the same spot.

"The Indians, in the little which they have done, have unquestionably displayed as much natural genius as the people of Europe in their most important designs; but nations as well as men require time to learn, whatever may be their intelligence and their zeal. Whilst the savages were engaged in the work of civilization, the Europeans continued to surround them on every side, and to confine them within narrower limits; the two races gradually met, and they are now in immediate juxtaposition to each other. The Indian is already superior to his barbarous parent, but he is still very far below his white neighbour. With their resources and acquired knowledge, the Europeans soon appropriated to themselves most of the advantages which the natives might have derived from the possession of the soil: they have settled in the country, they have purchased land at a very low rate, or have occupied it by force, and the Indians have been ruined by a competition which they had not the means of resisting. They were isolated in their own country, and their race only constituted a colony of troublesome aliens in the midst of a numerous and domineering people!"—vol. ii, p. 308.

Our author charges the legislatures of the Southern States, the governors, and courts of justice, with the avarice and guilt of seeking the expulsion of the Indians, ere civilization has permanently fixed them to the soil. The Creeks and Cherokees have appealed to the central government, which is by no means insensible to their misfortunes, but the several States in question are too strong to be obliged to consent to the wishes of the Union, and all that can be done for the original inhabitants of the soil is to promise them, if they will recede from the States, they will have a permanent refuge, while it is well known that it will be but temporary. And if they do quit the seat of the white man's oppression, whither can they go but to encounter such tribes as have not lost the energy of barbarians, and, therefore, to misery and destruction. The summing up of their wrongs, their dangers and sufferings, in the work before us, presents a horrible array of contrasts, drawn with a power of language and thought, which could only emanate from noble sentiments and splendid talents.

"From whichever side we consider the destinies of the aborigines of North America, their calamities appear to be irremediable: if they continue barbarous, they are forced to retire; if they attempt to civilize their manners, the contact of a more civilized community subjects them to oppression and destitution. They perish if they continue to wander from waste to waste, and if they attempt to settle, they still must perish; the assistance of Europeans is necessary to instruct them, but the approach of Europeans corrupts and repels them into savage life; they refuse to change their habits as long as their solitudes are their own, and it is too late to change them when they are constrained to submit.

"The Spaniards pursued the Indians with blood-hounds, like wild beasts; they sacked the New World with no more temper or compassion than a city taken by storm: but destruction must cease, and frenzy be stayed; the remnant of the Indian population, which had escaped the massacre, mixed with its conquerors, and adopted in the end their religion and their manners. The conduct of the Americans of the United States towards the aborigines is characterized, on the other hand, by a singular attachment to the formalities of law. Provided that the Indians retain their barbarous condition, the Americans take no part in their affairs; they treat them as independent nations, and do not possess themselves of their hunting-grounds without a treaty of purchase: and if an Indian nation happens to be so encroached upon as to be unable to subsist upon its territory, they afford it brotherly assistance in transporting it to a grave sufficiently remote from the land of its fathers.

"The Spaniards were unable to exterminate the Indian race by those unparalleled atrocities which brand them with indelible shame, nor did they even succeed in wholly depriving it of its rights; but the Americans of the United States have accomplished this twofold purpose with singular felicity; tranquilly, legally, philanthropically, without shedding blood, and without violating a single great principle of morality in the eyes of the world. It is impossible to destroy men with more respect for the laws of humanity."—vol. ii, pp. 316—318.

The situation and prospects of the other two races that inhabit the United States—namely, the whites and the negroes—are no less worthy of our contemplation, although their destinies may not be so apparent as the fate of the Indians. One difference at present exists between the state of the latter and the two former, of a striking nature. While the Indians are decreasing in numbers at a fearful rate, the whites are increasing at a ratio no less remarkable over the whole of the Union, while in the Southern States, the negroes are even surpassing them in this respect; and hence arises the most formidable of all the ills which threaten the future existence of the Union. We have so lately been considering the subject of American slavery—its horrors, its dangers—that we shall not now go into the matter at any length. But if these horrors and dangers were painfully apparent to us before, the perusal of the present work has in no whit weakened our convictions, but added strength to them. Our author also makes it very plain to us, that while servitude debases the slave it impoverishes the master. And yet, what is to be done? It can be forcibly shown, that the Southern States of the Union cannot abolish slavery with the same safety which the North accomplished the measure, and the day will come when the negroes and the whites must either wholly part or wholly mingle. The latter alternative appears altogether hopeless. What then? We give our author's statements and surmises.

"If I were called upon to predict what will probably occur at some future time, I should say, that the abolition of slavery in the South will, in the common course of things, increase the repugnance of the white population for the men of colour. I found this opinion upon the analogous observation which I already had occasion to make in the North. I there

remarked that the white inhabitants of the North avoid the negroes with increasing care, in proportion as the legal barriers of separation are removed by the legislature; and why should not the same result take place in the South? In the North, the whites are deterred from intermingling with the blacks by the fear of an imaginary danger; in the South, where the danger would be real, I cannot imagine that the fear would be less general.

"If, on the one hand, it be admitted (and the fact is unquestionable), that the coloured population perpetually accumulates in the extreme South, and that it increases more rapidly than that of the whites; and if, on the other hand, it be allowed that it is impossible to foresee a time at which the whites and the blacks will be so intermingled as to derive the same benefits from society; must it not be inferred that the blacks and the whites will, sooner or later, come to open strife in the Southern States of the Union? But if it be asked what the issue of the struggle is likely to be, it will readily be understood that we are here left to form a very vague surmise of the truth. The human mind may succeed in tracing a wide circle, as it were, which includes the course of future events; but within that circle a thousand various chances and circumstances may direct it in as many different ways; and in every picture of the future there is a dim spot, which the eye of the understanding cannot penetrate. It appears, however, to be extremely probable, that in the West India Islands the white race is destined to be subdued, and the black population to share the same fate upon the continent."—vol. ii, pp. 352, 353.

In these vague surmises as to the issue of the struggles between the whites and the negroes, we place little reliance. The preceding statements rest on much surer grounds. These evils are all the necessary result of the very principle of modern slavery; and though in the Southern States of the Union, it exhibits its most horrible and most natural results, as our author well puts it, yet when it ceases, whether by the choice of the master, or by the will of the slave, great calamities may ensue; which conviction strengthens the doctrine, that the sooner wise measures are adopted for meeting those calamities, whereby they may be averted, the better. The experiment that is now in operation in the West Indies, should it succeed, will surely be the harbinger of liberty and education to the American slaves; therefore, who will not say, God speed to British legislation in this momentous cause?

To the question, What are the chances in favour of the duration of the American Union, and what dangers threaten it?—our author thinks that there is much more to fear from the States, than from the federal government. But we cannot afford room for more than two extracts on this subject.

"I have already explained the influence which slavery has exercised upon the commercial ability of the Americans in the South; and this same influence equally extends to their manners. The slave is a servant who never remonstrates, and who submits to every thing without complaint. He may sometimes assassinate, but he never withstands his master. In the South there are no families so poor as not to have slaves. The citizen of the Southern States of the Union is invested with a sort of do-

mestic dictatorship, from his earliest years; the first notion he acquires in life is, that he is born to command, and the first habit which he contracts is that of being obeyed without resistance. His education tends, then, to give him the character of a supercilious and a hasty man; irascible, violent, and ardent in his desires, impatient of obstacles, but easily discouraged if he cannot succeed upon his first attempt.

"The American of the Northern States is surrounded by no slaves in his childhood; he is even unattended by free servants; and is usually obliged to provide for his own wants. No sooner does he enter the world than the idea of necessity assails him on every side: he soon learns to know exactly the natural limit of his authority; he never expects to subdue those who withstand him, by force; and he knows that the surest means of obtaining the support of his fellow-creatures, is to win their favour. He therefore becomes patient, reflecting, tolerant, slow to act, and persevering in his designs."—vol. ii, pp. 385, 386.

Between the citizens of those two regions of the Union, there are other distinctions drawn, such as different characters, different acquirements, and a different style of civilization, which even in domestic and social life are found generally to produce disagreement. But the greatest peril to which the Union is exposed, is declared to be by its increase, and consequent changes in the position of its internal strength.

"Since the first settlement of the British Colonies, the number of inhabitants has about doubled every twenty-two years. I perceive no causes which are likely to check this progressive increase of the Anglo-American population for the next hundred years; and before that space of time has elapsed, I believe that the territories and dependencies of the United States will be covered by more than a hundred millions of inhabitants, and divided into forty States! I admit that these hundred millions of men have no hostile interests; I suppose, on the contrary, that they are all equally interested in the maintenance of the Union; but I am still of opinion, that where there are a hundred millions of men, and forty distinct nations, unequally strong, the continuance of the federal government can only be a fortunate accident.

"Whatever faith I may have in the perfectibility of man, until human nature is altered, and men wholly transformed, I shall refuse to believe in the duration of a government which is called upon to hold together forty different peoples, disseminated over a territory equal to one half of Europe in extent; to avoid all rivalry, ambition, and struggles between them; and to direct their independent activity to the accomplishment of the same designs."—vol. ii, pp. 390—392.

To the question, What are the chances of duration of the republican institutions of the United States?—the answer given is more hopeful and favourable as respects permanence. The author argues that a republic for the present is the natural state of the Anglo-Americans—that in order to destroy it, all the laws must be changed at the same time; that a great alteration must take place in their manners and opinions—and that there would be many difficulties in the way of creating an aristocracy among them. We observe on these as on all other subjects, his remarkable acquaintance with the

history of nations, as well as a deep insight into the principles which regulate human nature; but it is not by short extracts that we can give effect to his reasonings, because they are all so deduced from previously illustrated doctrines, so fortified by them, that it is like judging of a doric pillar from a sight of some portion of its capitals.

In the conclusion our author takes a magnificent idea of the present and still more of the future extension and sway of the Anglo-Americans. The territory now possessed by them, he says, forms about one-twentieth part of the habitable globe; but that it is not to be supposed they will always remain within the States; indeed, they have already far overstepped such boundaries. He considers the Spaniards and the Anglo-Americans, including British Canadians, as, properly speaking, the only two races which divide the possession of the New World. But as the British race has acquired an amazing preponderance over all the other European races in that quarter of the globe, on account of their civilization, industry, and power, the lines at present marked out by treaties will not stop them, for they tend gradually to transgress these imaginary barriers.

"It must not, then, be imagined that the impulse of the British race in the New World can be arrested. The dismemberment of the Union, and the hostilities which might ensue, the abolition of republican institutions, and the tyrannical government which might succeed it, may retard this impulse, but they cannot prevent it from ultimately fulfilling the destinies to which that race is reserved. No power upon earth can close upon the emigrants that fertile wilderness which offers resources to all industry and a refuge from all want. Future events, of whatever nature they may be, will not deprive the Americans of their climate or of their inland seas, of their great rivers or of their exuberant soil. Nor will bad laws, revolutions, and anarchy, be able to obliterate that love of prosperity and that spirit of enterprise which seem to be the distinctive characteristics of their race, or to extinguish that knowledge which guides them on their way.

"Thus, in the midst of the uncertain future, one event at least is sure. At a period which may be said to be near, (for we are speaking of the life of a nation,) the Anglo-Americans will alone cover the immense space contained between the Polar regions and the Tropics, extending from the coasts of the Atlantic to the shores of the Pacific Ocean. The territory which will probably be occupied by the Anglo-Americans at some future time, may be computed to equal three quarters of Europe in extent. The climate of the Union is upon the whole preferable to that of Europe, and its natural advantages are not less great; it is therefore evident that its population will at some future time be proportionate to our own. Europe, divided as it is between so many different nations, and torn as it has been by incessant wars and the barbarous manners of the middle ages, has notwithstanding attained a population of 410 inhabitants to the square league. What cause can prevent the United States from having as numerous a population in time?

"Many ages must elapse before the divers offsets of the British race in America cease to present the same homogeneous characteristics: and the time cannot be foreseen at which a permanent inequality of conditions will

be established in the New World. Whatever differences may arise, from peace or from war, from freedom or oppression, from prosperity or want, between the destinies of the different descendants of the great Anglo-American family, they will at least preserve an analogous social condition, and they will hold in common the customs and the opinions to which that social condition has given birth."—vol. ii, pp. 453—455.

The tie of religion, during the middle ages, imbued the whole population with the same civilization; but the Anglo-Americans have many other bonds of union, and they live at a time when the tendency to equality among mankind is general. There are now means of intellectual intercourse, unknown before; so that there is less difference, at present, between the Europeans and their descendants in the New World, than there was in the thirteenth century between towns only separated by a river. The time will therefore come, continues our author, when one hundred and fifty millions of men will be living in North America, the progeny of one race, and equal as well as similar in those points of feeling and opinion that are the surest bonds of union and prosperity. "The rest is uncertain, but this is certain; and it is a fact new to the world—a fact fraught with such portentous consequences as to baffle the efforts even of the imagination."

"There are, at the present time, two great nations in the world, which seem to tend towards the same end, although they started from different points: I allude to the Russians and the Americans. Both of them have grown up unnoticed; and whilst the attention of mankind was directed elsewhere, they have suddenly assumed a most prominent place amongst the nations, and the world learned their existence and their greatness at almost the same time.

"All other nations seem to have nearly reached their natural limits, and only to be charged with the maintenance of their power; but these are still in the act of growth: all the others are stopped, or continue to advance with extreme difficulty; these are proceeding with ease and with celerity along a path to which the human eye can assign no term. The American struggles against the natural obstacles which oppose him; the adversaries of the Russian are men: the former combats the wilderness and savage life; the latter, civilization with all its weapons and its arts: the conquests of the one are therefore gained by the ploughshare; those of the other, by the sword. The Anglo-American relies upon personal interest to accomplish his ends, and give free scope to the unguided exertions and common sense of the citizens; the Russian centres all the authority of society in a single arm: the principal instrument of the former is freedom; of the latter servitude. Their starting-point is different, and their courses are not the same; yet each of them seems to be marked out by the will of Heaven to sway the destinies of half the globe."—vol. ii, pp. 466 457.

Thus is this able and eloquent work wound up, nor could a more splendid and ennobling picture engage the mind of any writer or reader. Were it not that the principles of human nature exhibit on all occasions and in all situations, virtues, vices, and weaknesses, we might suppose that an approach to perfection in government and social institutions, might arise out of the amazingly beautiful

panorama now spread before the imagination. But there is the germ of discontent, disagreement, and turbulence lurking in every bosom, and therefore in every community, which is always apt to develope itself, though in a manner, it may be, novel and unforeseen. Still, may we not expect that instead of a war of physical strength and of inequality, a war of opinion may be the valve by which mankind will give vent to their evil passions, or misunderstandings? in that case a new science in politics will arise. The reading of this well translated and superior work has helped to convince us, that that new science is rapidly gathering those elements that are to form its ground-work, and that its illustrations and supporters are on the increase, at a pace, no less impetuous.

ART. X.—*First Impressions: a Series of Letters from France, Switzerland, and Savoy, written in* 1833-34. By JOHN DAVIES, B.D., Rector of St. Pancras, Chichester, &c. London: Seeley and Co. 1835.

HERE we are again, treading the worn-out road that is annually hurried along by thousands of Cockneys, skulkers, invalids, and young people just let loose from school, some tithe of whom commit their first impressions to paper, and which we are doomed to yawn over. And yet, were each one of this restless multitude capable of ascertaining what was the precise nature and extent of these first impressions; and secondly, were he capable of committing them fairly and freshly to his portable tablets, we cannot but think, that as many interesting sketches might be transmitted across the channel as there were travellers; for though they might resolve themselves into classes, the shades of difference would confer on each class the variety and completeness of a cabinet. But we have been so accustomed to find incapacity, haste, or prejudice to prevail, that we open a volume with an unfavourable notion uppermost, when such hackneyed titles meet our eye as the one now before us. Such was the feeling with which we opened the present volume. To be sure we could not overlook such capitals as B. D. appended to the author's name; but how often have we found titles and degrees fair to the eye, and false to the sense!

Without longer preface, we must now confess, that in the present instance we have been agreeably disappointed. If the author traverses a hackneyed road, he does not confine himself, nor generally keep to the objects commonly described, or as commonly treated. He is honest, frank, consistent, and independent throughout. He proposed to himself, and, as became his profession in life, a particular object to be kept chiefly in view throughout his tour, viz. the moral and religious aspect of the scenes which he witnessed; and regarding these he speaks strongly and characteristically. He is not only a minister of the established Church of England, but he

seems to belong to the Evangelical party; and in going through Catholic countries, his strictures are what will be called intolerant and illiberal by those who are not of that class. On other subjects he is also energetic and intelligent in a marked degree; nor is he ever sour in temper, nor gloomy in anticipation.

In glancing at some of the scenes described and statements made, we shall not depart from our uniform practice of avoiding to express any opinion on the debateable ground of religion. We shall, indeed, introduce but a few references to what the author considers the errors or extravagancies of Popery. There are other materials sufficient to engage us in these pages. But still, we maintain that the having precise objects in view for study and investigation, and a happy power of expressing himself on these, has conferred upon this work a character far superior to nine-tenths of the tours that are published; though, after all, by religionists of the same way of thinking with Mr. Davies, will the work be chiefly prized.

The author introduces an account of his first impressions on visiting the countries named in his title-page, with certain general observations, in some of which we cordially agree, while we admire them for their energy and precision. He well says, although national character cannot in any case be reduced to a standard of absolute or undeviating uniformity, it yet presents certain features that are descriptive and decided. The daring and reckless ingenuity of the French has been exemplified even in their experiments on human nature. It has been made to pass through almost every ordeal, for the avowed purpose of developing its capabilities, and ameliorating its social condition. Every form of government, every philosophic theory, every combination of prejudices and passions have been tried during the short space of fifty years. Religion has also been as variously transformed—Popery, Atheism, and lastly, Latitudinarianism, which is closely allied to Scepticism, recognizing all forms of religion as being equally good—have each been the national belief. Now, as to the actual result of all these changes, between France in 1835, and France in 1785, our author declares, notwithstanding its discordances, turmoil, suffering, and error, that it is impossible not to recognize a variety of most important and salutary changes.

That our author is a discerning and happy delineator of national character, and of the real condition of the French, at the time he visited their country, without however being virulent or scornful, may be illustrated by the following extract.

"The general character of the people, as quick of apprehension, and keenly susceptible of impression—as vain and volatile, gay and sprightly, courageous and dissolute, appears to have undergone little or no alteration. Nature in these respects seems to have cast it into a mould, which renders it almost entirely independent of the ordinary influences springing from political and economical arrangements. To the eye of a casual and transient visitant, especially if his moral sensibilities are not distinguished by

any peculiar acuteness, there is much on the surface of society in France, which must appear in a high degree fascinating and engaging. There is a gaiety of heart—a buoyancy of spirits—an elasticity of nerve, which unitedly give an expression of riant exultation to the whole aspect of life. The men appear to be all frank, and the women all cheerful. Their characteristic follies and even vices are often curiously and almost inseparably interwoven with some imposing quality. Their vanity imparts a tone of amenity and politeness to their conversational intercourse, which is calculated to convey the impression of the most perfect cordiality, and mutual respect; and their very profligacy seldom fails to hide its deformity beneath the garb of a spurious and yet modest decorum. To one who does not look much beyond outward forms and ceremonies, and expressions of countenance, as indicative of religious feeling, there is also much among them, which must convey the idea of the most fervent and profound devotion. To the crude and short-sighted politician above all—to one, who is accustomed to speculate on the institutions of other countries, in order to be enabled to perceive and declaim on the alleged inferiority or injustice of those of his own—there is here much of what is attractive and imposing. There is an uniformity in the character and application of the laws, as they affect the various classes and members of the community, which it would certainly be difficult to attain in the same degree, without resolving the whole mass of society into its first elements; and, in contempt of all the complex interests and relations, which for ages have been more closely combining with the existing system, re-adjusting its component parts with all the regularity and accuracy of the law of definite proportions. In the affairs of morality and religion, so far as they fall under the cognizance of the law, there is manifested an attempt, and to a certain extent a successful attempt, to adapt the economy to the propensities and prejudices of human nature, rather than to raise human nature to one pure and authoritative standard; there is a freedom from all interference with habits and opinions, except so far as they may be deemed dangerous to the stability of the existing government, which must strike one, who cannot pursue these principles beyond their palpable and immediate bearing on the political condition of society, as exceedingly philosophical and profound."—pp. xi—xiii.

The political dissaffection, or restlessness, of what is vauntingly called "Young France," at this moment is no less happily characterized by Mr. Davies. Most of the young men in Paris, he is led to believe, are brought up without any principle whatever as the basis of character, or as the guide to virtuous conduct, which gives an insight into the real political condition of such a volatile people. Hence, there is "a species of foul air, which floats through almost every department of society, and is ready to explode with destructive violence, whenever the torch of open rebellion may come in contact with it." And the system of coercive administration which a government, itself the offspring of a revolution, has been obliged to adopt, whereby almost every element of real liberty has been crushed, is quoted as a proof.

Libertinism is also charged against the nation as prevailing to an alarming extent, or rather against Paris, which claims to be France;

but this is no new statement. Now, the existence of the various influences and evils that have been mentioned, with some others, produce a strange complexity of phenomena in that country, and a state of things that is melancholy in a high degree, though there be persons on both sides of the channel who view religion and morals as subordinate matters, in estimating the condition of a people. We are glad, however, to meet in our author's pages, notwithstanding his previous sombre colouring, a reiteration of an opinion previously expressed, viz., that there is much in the present aspect of France and other continental States, at once to excite admiration, to encourage hope, and to animate benevolent exertion.

"At no former period in the history of these countries, was there actually enjoyed through the indulgence of the government a larger measure of religious liberty. Popery, though still true to its character as an infallible, and therefore unchangeable system, and though animated by the same spirit, is no longer sustained in the same exclusive domination by the great, nor regarded with the same blind and superstitious veneration by the vulgar. Infidelity, though still walking to and fro through the length and breadth of the land, under the guise of a mild and tolerant scepticism, has been constrained by the experience of half a century of bloodshed and crime, to acknowledge the absolute necessity of religion, as that which alone can cement the social union and satisfy the restless cravings of the collective national mind. Education, literature, and science, though wanting much that is wholesome, and combined with much that is deleterious, are, notwithstanding, gradually breaking down the barriers of ignorance and prejudice, and thus opening new channels of communication, by which the streams of eternal truth may reach the domains of darkness. Above all, the Bible, which until very recently had in France been virtually a prohibited book, begins to be widely circulated. Disregarding the fictitious lines of demarcation, which bigotry leagued with indifference had thrown between the protestant and catholic population, the volume of inspiration now goes forth unshackled, and only requires additional means to travel over the whole extent of the land."—pp. xxxiv, xxxv.

At the present time, when the habits of friendship, mutual intercourse, and assimilation between Britain and France, appear daily to strengthen and extend, Mr. Davies remarks that there is a powerful radiation of religious influence, and still more of political, passing and repassing from one country to the other, as palpable as the ebb and flow of the intervening channel. A correct knowledge of the religious, moral, and social habits of our neighbours (with whose destinies we are so intimately connected), should eagerly be sought after therefore, and are the points to which he directs himself; and although he denominates his opinions as only amounting to first impressions, from the passages already quoted, our readers will anticipate that they are worthy of their second consideration.

Our author defends his own nation, even in respect of our social and domestic habits at entertainments, though it be often said that the French have an advantage over us, inasmuch as it is not the practice, with them, for the ladies to retire into the drawing-room

after a certain time and leave the gentlemen to converse over their wine. On this somewhat delicate point he is inclined to surmise, that a portion of the airy frivolity of the French gentlemen is to be laid to this habit of constant association with the other sex—that hence the men have become effeminate, and the women masculine. We certainly agree with him, that while nothing is more calculated to refine the character of a man, than the frequent society of sensible and enlightened females, one sex may become too deeply tinctured with the appropriate characteristics of the other.

Mr. Davies' account of the present state of literature in France is dark, but not more so than we have had reason previously to believe; nor on this point can we but congratulate ourselves in this country, on a comparison with our neighbours.

"I do not profess to have inquired very deeply into the prevailing character of the present literature of France, but from the little I have seen and read—I have seen and read enough to convince me that in general it is grievously impregnated with infidelity, impurity, and blasphemy. The two most remarkable poets of the present day are, I believe, Scribe and Victor Hugo. The first of these is described, by an able French critic, as a mere reflector of the corrupt egoisme of the age—the second as a vivid imaginist of all that is vile and debasing, in murder, treason, and incest. The intellectual and moral philosophy of France is described by the same discriminating pen as having undergone, in the course of the last thirty years, a variety of transformations, marked, however, by more of change than of solid improvement. Under the empire, or during the sway of Napoleon, it was the cold and artificial system of Condillac, originally transferred in a perverted state from Locke, and subsequently somewhat modified and advanced by Royer Collard. Under the restoration, abjuring the levity and gross profaneness of Diderot, Grimm, and Volney, it assumed what may be called a social form, consisting chiefly of the utilitarian speculations of Bentham, filtered through his disciple and admirer Dumont. Just at this time it is a mass of crude and incongruous theories, each professing to have discovered the great principle of social perfectionnement—numbering among its leading votaries—besides the heroes of St. Simonianism and the knights of the new order of Templars—Guizot, Thiers, Fourrier, Mignet, Chateaubriand, and numerous others.

"In a reading age, the number and character of its periodical journals and other fugitive publications afford a tolerably correct index of the taste and temper of the times. With these sybilline leaves France abounds. The whole atmosphere indeed seems to be afloat with them in some form or other. Of the newspapers I say nothing, as, with a few rare and creditable exceptions, they are in every country a mere echo of the passions and prejudices of the parties by whom they are respectively supported. In this respect France is a mere counterpart of England. Of publications designed to promote the cause of pure religion and sound morals, however, there is a deplorable dearth."—pp. 136—138.

Of religious journals in support of the Protestant faith, the author knows only of three in France, which have a very confined circulation compared with the other periodicals. Other sound Protestant publications are proportionably rare, the larger number being little

else than translations of English treatises. Mr. Davies passes on to the consideration of the law for the equal distribution of property among children upon the death of their parents. He admits that with numerous inconveniences it has its advantages, such as inspiring the mass of the people with an interest in the welfare of their country. But to come to the relative state of comfort between the lower orders in England and France, he declares that at least in those parts of the two countries with which he is acquainted, the rate of wages, as compared with the price of the necessaries of life, is decidedly higher in the former than in the latter. How then comes it to pass, that the poor of England suffer more than the poor of France? This is a question of unusual importance at a time when a new poor law bill is upon its trial in our own country; and the manner in which the author speaks, tends to convince us of the wisdom of the measure. He thinks that the fact is to be explained on two grounds.

"First—that the people of France, in general conscious as they are that they have no legal resources beyond the produce of their own exertions exercise a much larger share of prudence and foresight in all their relative, domestic, and economical arrangements; and secondly—that from habit, as well as necessity, they are satisfied and consequently can easily supply themselves, with much inferior articles in food, clothing, and furniture. Another important feature in the case, is, that they usually exercise a most wise and salutary precaution in the most important of all domestic arrangements, that of entering into the marriage relation. It is a very rare occurrence, in this part of the country—an occurrence which takes place only among the most reckless and inconsiderate of the species—for a couple to be married until, on both sides, there is a considerable sum of money, the produce of a series of years of laborious and active industry, provided not only to meet the immediate exigencies of the occasion, but to be laid up against the dark days of future suffering and multiplied demands, and no prudent female thinks of marrying until, (besides the fading finery of a bridal dress) she has treasured up a stock of clothing of various kinds, sufficient in many cases to sustain the wear and tear of a long life. Hence the very rare phenomenon, among the poor of this country, of the want of warm and comfortable bedding, and I have heard a medical man assert, that in the whole of his experience, he had never known a case, in which there appeared to be an urgent deficiency on the score of this essential requisite to health and comfort. The other advantages, affecting the adjustment of the difficult question of the correspondent demand and supply of labour, arising from this habit of prudential calculation, it is needless to point out. When you connect with these most important and influential considerations the palpable fact, that in every thing which ministers to luxury or even sober enjoyment in the various departments of social life, the French are content with a much lower grade in the economical scale, there can be no difficulty in understanding how with a scantier relative rate of remuneration, they are far less liable to be harassed by still recurring seasons of overwhelming embarrassment and distress. It is but fair to add, that this system of prudent economy seems to rise through all the gradations of society. Perhaps, indeed, as the result of the uncertain tenure of property during a long period of anarchy and

convulsion, the habit of hoarding money prevails to a greater extent amongst those who possess it, than is quite compatible with those liberal and generous notions of expenditure, which prevail among ourselves, and which within due limitations, are unquestionably favourable to the general welfare of the community. It is a well-known fact, that a few years ago, there were few houses in this country without a cachét, or secret hiding-place, for depositing hoarded wealth, in case any sudden revolutionary movement should take place; and I am credibly informed, that of the men in easy circumstances, at this moment, residing in this town, few expend more than half their income."—pp. 145—148.

Mr. Davies does not enter very deeply into the political matters connected with France; and as we have previously stated, his disquisitions on religious topics, in so far as the merits of creeds may be tested, we are unwilling to introduce. But even as respects religion, there is a matter for immediate consideration with all who desire an answer as to its practical influence upon the bulk of the people, whether they be Catholics or Protestants. And here the author says, he fears that in the country alluded to, religion may be reduced to a narrow scale, yet, he desires that it may not be misunderstood, that with either party there is a total want of religious feeling. We have introduced this subject here, that we may have an opportunity of presenting our readers with some particular account of matters which travellers seldom care about, and therefore can seldom speak of with any degree of certainty. We shall quote part of what Mr. Davies says of Catholic preaching, and also of Protestantism.

"I am bound to acknowledge that from the comparatively few opportunities I have enjoyed of attending the Catholic preaching of this country, it is superior in almost every point of view, to what I had anticipated. With respect to the matter and doctrinal sentiments of the sermons I heard, I have no hesitation in saying that with the exception of a few peculiarities, principally bearing on the point of auricular confession, and an occasional superstitious appeal to the wooden cross, suspended below the ceiling, many of them were sound and practical, and some truly excellent, such in fact as I should be glad to hear from any pulpit in our own church. In style, they were generally popular and familiar, full of short sentences and personal appeals. In manner, as they were always delivered without notes, but for the most part, I believe, memoriter, they were marked by great earnestness, and occasionally, the most impassioned gesture, but from the rapidity of the preacher's utterance, sometimes a little intricate and involved. But with all the inconveniences of this method, if it be a legitimate object of preaching, to touch the heart as well as to inform the judgment, there can be no question that it has infinitely the advantage over the more correct, indeed, but withal the more phlegmatic and inanimate system, which is usually adopted among ourselves.

"Of the state of Protestantism generally in this country, all the information which I have been able to obtain, compels me to say, that until very recently it has been awfully and deplorably low. Numbers who were outwardly distinguished by that profession, were totally ignorant of all the leading articles of the reformed faith, and in many districts they differed in nothing from their Catholic neighbours except that they did not attend

mass, and would on no account change what they called their religion. This state of things is indeed no more than might have been expected from the deficiency already specified, both of churches and ministers, and still more, I fear in many cases, from the heterodoxy, apathy, and secularity of many of the teachers whom they had. In the course of the last few years, however, a better spirit has arisen among this important and interesting community. They have now Bibles, for their right to the perusal of which their fathers perished at the stake or pined away in the dungeon, widely circulated among them. They have ministers full of zeal and energy, combined with wisdom and discretion, and from these promising circumstances it may be expected, in dependence on the divine blessing, that France, which, in escaping from the grasp of the 'false prophet' of popery, fell into the foul embrace of the monster of infidelity, will ere long renounce the alliance of both, and attach herself under the banner of pure and scriptural Protestantism, to the majesty of celestial truth." — pp. 152 —154.

On the subject of French politics we have an amusing application of the word *march*. In England it is the march of intellect, in France it is the march of revolution that are talked of. But leaving a play upon terms, one thing is confirmed by our author's testimony, that the government of Louis Philippe is insecure, and that it has hitherto maintained its ground, not through the attachment of the people so much as by the dread of each other. We go on to Geneva, where, of course, the subject of religion and morals is the principal subjects of discussion in these pages. The former of these is represented at this moment as a medal, the two sides of which are respectively marked with unequivocal characters. It has in common with the reformed Church of France, throughout the earlier part of the present century, retained nothing more than the form of a barren orthodoxy, and next a compound of English Arianism, German Rationalism, and French Scepticism. But on the other hand, within the course of a few years it has experienced a most gratifying revival. And as to morals, according to the test which Mr. Davies says he has never known to deceive him—the observance of the Sabbath—Geneva had the advantage of any continental town of similar magnitude, which he had yet seen.

Our author visited some of the villages in the neighbourhood of Geneva, and among other spots, the house formerly occupied by Lord Byron, whose genius he admires, whatever may be his opinion of the poet's profligacy. We are pleased with such kinds of testimony to literary talent, as the following passage expresses, as also with the notice of certain celebrated reformers, that have been canonized in that theological region.

"After regaling our eyes with this fine panorama, we hastened to visit the house formerly occupied by Lord Byron, whom my companion remembered well. This elegant villa rests on the slope of the hill, separated from the verge of the beautiful and romantic Leman by a narrow slip of ground planted with the vine. Viewed in connection with the varied physical scenery, and the rich intellectual associations which cluster so

thickly around, it is hardly possible to conceive a place better calculated for poetic musing, or calm contemplation. The northern balcony presents to the eye, at one glance, the lake of Geneva in all the loveliness and tranquillity of its blue expanse, and beyond it, skirting the horizon, the lofty and snow-capped majesty of the Jura, sheltering beneath its awful form, spots which have gained a lasting, though for the most part, indeed, melancholy celebrity, as the retreats of Madame de Stäel, of Voltaire, and of the philosophic Charles Bonnet. It was in all probability from the floor of this balcony that Byron contemplated with such intense and commingling emotions, the midnight storm, which was so much in unison with the existing condition of his own spirit—a condition which, in all its elements of thought and feeling, he so bitterly laments—to use his own language —that he could not 'wreak upon expression'—in some one word of adequate significancy and energy.

"The house at this time was under a process of repair. It belongs to a Mons. Diodati, one of the pastorsof Geneva, and a descendant, I believe, of the celebrated and excellent Italian Biblical Commentator of that name. There was nothing in it particularly to attract attention, except a most nauseating exhibition of a series of portraits of the female favourites of different profligate monarchs, but principally of Henry IV. the apostate king of France. How a Christian minister could allow the walls of his house to be polluted by the pictures of such abandoned wretches—however endowed with the fascinations of natural beauty—is to me utterly unaccountable. It is no wonder that the reformation made so little progress in France, when such men as Henry IV. were among its most prominent public champions. But who can be surprised or offended that Henry the Great—great he unquestionably was in genius and military prowess—should be ranked among reformers, when it was gravely announced in a French journal, which a few days since I happened to take up, that *Luther and Robespierre* were the two greatest reformers the world has ever seen." pp. 242—244.

Of Savoy, which is divided into eight provinces, containing a population of somewhat more than half a million, we learn that although the monarchical form of government with most of its attendant institutions, prevails, still that the hurricane of the French Revolution and the iron sway of Napoleon have left an indelible impression not only on the political, but still more on the ecclesiastical condition of the mountainous region. Education seems however to be more general than might have been expected. The duchy contains a great number of literary and philosophical institutions. The College Royal is fixed at Chambery, the capital of the duchy, and is principally directed by the Jesuits. Chambery suggests the name of Rousseau, and our author's observations regarding what he saw in the house which was once the residence of the celebrated sentimentalist are too good, and too characteristic of the author, to be passed over.

"The most interesting, though not agreeably interesting associations connected with the neighbourhood of Chambery, arise perhaps, from the fact that for a considerable period the celebrated Jean Jacques Rousseau sojourned in its immediate vicinity. In the course of the morning after

our arrival there, I visited the little village of Charmette, situated in a woody elevation about half a mile above the town—remarkable as the scene of the residence of the philosopher and his patroness and paramour, Madame de Warens. The house is beautifully situated on the breast of the hill, and commands a fine prospect of the vale beneath, and the lofty range, of mountains on the other side. The cottage is now uninhabited, but is preserved, with a few old articles of furniture, for the purpose of being shewn to strangers. In the first room is a portrait of the philosopher himself—apparently somewhat advanced in age—with the volume of the 'Contract Social' resting on one side, bearing the inscription so monstrously false as applied to this writer—'Vitam impendere vero.' On the other side are his 'Emilie' and other works. The expression of his countenance is totally different from that of his great associate in the work of disorganization—Voltaire. That of the latter is a kind of malignant grin —that of the former is one of deep and pensive wretchedness. On the opposite side of the room is a picture of the woman, who first employed him as her gardener, and afterwards admitted him to an intimacy, which the philosopher has taken care should not be a secret. In the next room is Rousseau's sofa, on which I did myself the honour of reposing for a few seconds. Up stairs we were shown the Oratory and bed-room of Madame de W.—The former is a small closet containing various images of our blessed Saviour on the cross. In front there is a large picture of the Virgin, headed with this inscription, *Sub tuum præsidium confugimus, O Dei genitrix.'*

"The strange combination of the confused and incongruous elements of profligacy and superstition, displayed in this congeries of moral associations, affords a curious illustration of the manner in which the human mind sometimes contrives to bring into union the most irreconcileable principles and habits, as embodied in practical conduct. In the room below there is a book kept, in which visitors write their names and add any remarks they may think proper. This register of opinions presents one of the most remarkable medleys of moral criticism which ever fell under my notice. The observations, penned for the most part by Frenchmen, are in general, extravagantly eulogistic. The name of Rousseau is simply written by some, followed by a long series of notes of admiration, deeming this expressive silence, doubtless, as alone capable of adequately speaking his praise. Two English records however, particularly struck me—the first apparently of a young lady, who, after much fulsome frippery, states her having visited this 'Holy shrine' in happier times. Some gentleman, a little more gifted with common sense, immediately after records the following good wish on her behalf:—'Mayest thou be as happy as sentimentalism will permit thee, poor girl!'—The temptation thus to immortalise one's self was irresistable. I also left my record. I do not recollect the exact words. They were probably somewhat more strongly expressive of detestation at the abuse of perverted talent, and all the awful consequences of that perversion, than I should choose deliberately to adopt. They implied, I believe, that, in such a view of the case, with all the splendour of his unquestioned genius, and in spite of the far-beaming halo of celebrity which encircles his name, I would rather have animated one of the lowest reptiles of creation, than be identified with the spirit of Rousseau. You, who can sympathize with my feelings, will excuse the warmth of these expressions. But I must check my pen. The disastrous effects of what

are called the aberrations of genius, in this and other similar cases, are however, too awful to be left on such an occasion altogether unnoticed. On such a theme—*si natura negat, facit indignatio versum.*"—pp. 292—295.

Lyons, which has always been considered one of the strong holds of Protestantism in France, is said, by Mr. Davies, to have experienced a revival within these three or four years. But when he visited that city, it presented a sickening sight. It had, in fact, all the appearance of a place which had just been sacked by the enemy, and abandoned for a considerable time to the desolation of fire, the cannon, and the sword—arising from the state of civil war which had been raging for six successive days. In accounting for such deplorable defects, three causes are assigned. We shall quote them in the anthor's precise words.

"(1). *Moral.* In illustration of this head of causation, I have no hesitation in saying that I never visited any town in England or France which appeared to be so utterly abandoned to every species of irreligion and vice. Out of the immense population of Lyons, the only persons in fact who appear to have any clear and correct notions of the principles and doctrines of christianity, are the small community belonging to the church of Monod already mentioned. It is almost needless to say that the Sabbath had hardly any appearance of a day devoted to holy purposes. The shops were open as on other days, and the streets were echoing with profane and ribald songs. The merchants, who constitute nearly the whole body of the wealth and property of the place, are entirely given up to the pursuit of gain. The workmen, who were the immediate authors of this bloody catastrophe, and the remnant of whom are eagerly awaiting the opportunity of engaging in another with better success, are, as I have been assured, and as I can easily believe, the most reckless and unprincipled race of men on the face of the earth. Covetousness, impurity, pride and ambition, seem, in reality, to be the demons which rule the place. This, I have not the least doubt, is a correct description of the prevailing and predominating habits of the community—with a reserve in favour of a small band who, like Lot in the midst of Sodom, have ever been preserved as faithful witnesses for God. (2). *Political.* Under this head must be prominently placed the attempt of the French government, to put down by means of the recent law of associations and other strong measures, the numerous popular combinations with which the whole country, but more especially the large manufacturing towns swarm, and which unquestionably threaten the very existence of social and civilized society. The two most powerful and best organized of these confederacies are the 'Societé des droits des Hommes,' owning Robespierre for its founder and patron, and that 'Des amis du Peuple.' Dangerous to the peace of the community as is the permanent existence of all such combinations, though it is not to be denied that emergencies may arise which may justify such concentration of strength—it is enough to stamp the real character of the first of these unions, that it should recognize as its tutelary saint, a man who cannot be more accurately described than as the most ferocious of cannibals—the most savage of the revolutionary purveyors for the lantern and the guillotine—the quintessence, in short, of the most infernal malignity, barbarity, and impiety.

(3). The *occasional* cause of these tumults was the trial of some workmen belonging to the Society of the Mutuellites, or the Trades' Union, which produced a complete riot in the court of justice, and ended in the horrible and sanguinary devastations already noticed. Independently of the almost utter annihilation of the trade of Lyons, and the improbability of its ever being able to recover its former commercial greatness, this event is estimated to have been attended with an immediate loss of at least twelve or fifteen hundred lives, and of property amounting to no less than sixty millions of francs. Who can contemplate such a catastrophe without feeling with emphatic force the declaration of the inspired writer, even in reference to the affairs of this life and the security and welfare of the social system, that righteousness exalteth a nation, while sin is a reproach to any people."—pp. 310—312.

Enough has been given in these pages to show the spirit and talent of the author. Whether we approve of the former or not in all its expressions, there is no question as to his integrity, piety, and earnestness. He has no doubt glanced at a variety of subjects which require investigation and deliberation. But these he has evidently bestowed, at the same time that he approached such topics with a matured judgment and established principles. Upon these grounds we have great reliance upon his statements respecting the most important of all national or personal features of character—those of religion and morality. In short he writes and thinks as becomes a minister of the Church of England, and a native of her soil. He grieves over the condition of France, and is solicitous that his countrymen should know, in order to guard against whatever is seductive and injurious in the prevailing principles of those who are separated from us only by a narrow frith. But he is far from indulging in a jealous or unsocial antipathy. His desire indeed is worthy of a Christian, for he prays that the two great divisions of the human family, which are separated merely by a narrow channel may proceed in a career of cordial and generous emulation in the pursuit of all that is noble, enlightened, and philanthropic. We are at the same time sure, that England is far in advance of her rival, and worthy above all other countries of France's imitation.

"It is impossible, indeed, on an impartial survey of the past history and the present condition of both countries, not to feel the superiority of our own in almost evety thing which is most conducive to the honour, the dignity, and the happiness of man. In commerce, in arts, and in arms, we stand confessedly pre-eminent. Our science, while equally bold and vigorous in its researches, is more cautious in its inductions, more guarded in its speculations, and above all, more reverential in its acknowledgments to a system of revelation incomparably brighter than human sagacity could have ever disclosed to the view. Our literature, while equally imaginative and discursive, is less tainted by impurity. Our liberties, while more stable and extended, are less stained with blood. Our religion is at once more pure and more tolerant—our morality more solid and uniform in its operations. Our domestic virtues—the ornament of one sex and the pledge of the purest happiness to the other, and forming by their combination the

well-spring of all the endearing charities of life—are too palpably and avowedly superior to admit of a comparison. With such advantages in our favour, let us claim, and claiming, let us wisely exercise the privileges of the just and salutary ascendency, which they establish. Instead of yielding ourselves to the seductive influence of a lax and baseless system of conventional principles and habits, let us aim to stamp on surrounding nations the impress of all that is wise, and great, and good in our own character and institutions; and not confining these inestimable benefits within the narrow circle of our own shores, be it ours to render them co-extensive with the range of our authority, our alliance, and our example. Conscious at once of their value, and of the responsibilty which they involve, to us it belongs—

> "———to spread them wide,
> And let them circulate through every vein
> Of our vast empire, that where Britian's power
> Is felt, mankind may feel her *blessings* too"—pp. 329, 330.

ART. XI.—*Reminiscences of an Intercourse with George Berthold Niebuhr.* By FRANCIS LIEBER. London: Bentley. 1835.

THOUGH these Reminiscences regard a historian whose celebrity is high all over Europe, they are rather affectionate than very striking or brilliant. They are too meagre and disjointed to amount to a Life, and are just what they pretend to be, a personal record, such as an admirer would be likely to keep of the habits and character of a great man, with whom he was on the most intimate and friendly terms. Neither do they amount to an anxious collection of table-talk, but rather to a sight of Niebuhr in the capacity of a friend and a relative, or rather, as he appeared in private and social life.

Now, although this great scholar, does not in these pages stand out as a prodigy, or keep the reader in a state of constant excitement and expectancy on account of his sudden bursts of genius, there attaches to this picture of him, much of amiable nature, and dignified bearing, so as to make us love to think of his memory, and to declare, as it has been declared to Sir Isaac Newton's honour and superior humanity, that his fame consisted not in going out of the beaten path, but in outstripping those that started with him in the same direction.

The subject of these Reminiscences, the celebrated historian of Rome, was born in Copenhagen in 1776, but before he was two years old his father, who was a German, and had been much in Eastern countries, received an appointment in Germany, whither he took his son. From Niebuhr's account, his father appears to have been in some respects a singular man, but one of an original and powerful cast of mind. He taught his son English and French, and other branches of knowledge. An intercourse with several distinguished scholars, early inspired the future historian with a love for the classics. At one time he studied law at a foreign

University, and afterwards he went to Edinburgh in order to become acquainted with the natural sciences, where he remained eighteen months. In his own country he afterwards held responsible situations, and performed important offices successively under Government; in the meanwhile he pursued his favourite studies with ardour and singular success. In 1816, he was appointed Prussian minister at the Papal See, and hence in a great measure must have been derived the extraordinary amount of his antiquarian knowledge of the eternal city. The author says, that to walk with him over the ancient Forum was like passing along with a guide from classic times, so clear was the whole scene before his eye. Niebuhr died in 1831, at a period of his life when much was expected from him.

This historian "was small in stature and thin; his voice of a very high pitch. He could not see well at a distance, and made sometimes strange mistakes." The author goes on to say, that he lived very frugally, wine and water being his usual beverage. He frequently shaved while walking up and down the room, and would even talk during this dangerous operation. He disliked smoking, but took snuff to excess. He did not write, as the ancient scholar, a whole book with one pen; but he used a pen a very long time before he mended it, turning it all round so as to use always its sharp point. Yet he wrote a neat hand. His rare memory enabled him to study frequently without a pen; and he would sometimes be found in a lying posture on a sofa, holding the work of an ancient writer over his head; not works which he read by way of relaxation, but, it might be, those he studied with the keenest attention. He remembered almost every thing he had read, at any period of his life, resembling in this respect, what we have understood Sir Walter Scott once said of himself—"I hardly ever forget any thing that has at any time made an impression on my memory." Niebuhr said that without a strong memory he never should have been able to write his history, for notes and extracts would have formed an inaccessible mass, had he not possessed the index in his mind. He was also able to study and write when there was a great noise around him. Neither the playing of his children in the same room, nor the loud conversation of others, would disturb him when he had once taken the pen. Yet with the whole range of classics present in his mind, he hardly ever quoted for ornament, not even in his letters. Besides being above the vanity, it is alledged that quotations of the kind would not have been congenial to his cast of mind, which looked too much at the real state of things in antiquity, to indulge much in these ornamental illustrations. He liked the simplest style of writing.

As to disposition he cannot be said to have been decidedly gay; yet he loved hilarity and relished a joke. His feelings were altogether refined, and those of a finely organized mind. He repeatedly rolled on the ground with his children. His simplicity was

very great; he could forgive where others would have long remembered. Frankness was a peculiarly striking feature in his character. "I found him one day pale," says the author, "and asked him whether he did not feel well. 'I feel sad,' said he, 'and have not slept well. I have punished my Marcus last night, for I felt convinced that he had not told me the truth; proofs appeared to be convincing; and yet I found afterwards that he was innocent.' He asked the child's pardon several times." Mr. Niebuhr was twice married; and his second wife died a few days after himself. Yet he must have been a loving and tender husband to both; for the author says, "I have seen him and his second wife, a relative of the first, standing before her portrait in silent contemplation." These are points that require no commentary, for they speak volumes of themselves.

The author from whose narrative, of course, we are gathering these notices, farther states, that Niebuhr's physical courage was not great, though his conviction and feeling of duty would have prompted him to expose himself to any danger. "His mind was formed to observe man in his various relations, such as commerce, agriculture, and politics. He took delight in applying the knowledge thus gathered to times long gone by, but familiar to him by persevering study, extensive knowledge of languages, and a vivid memory. He was a politician in history, and an historical philogist. His power of combination was remarkable, as the reader may know from his works. This formed the strength of his mind. Though he loved the fine arts, and was delighted by master-work, still, I believe, he had no eye for them; nor was his love of the fine arts a matter of the inmost soul. They did not form a sphere in which his mind moved with independence. With regard to politics, Mr. Niebuhr must be classed with those who look back rather than forward. His heart was with the people, but he disliked modern political principles. No scholar was ever more impartial than he was; he loved science wherever it appeared." In temper he was quick, and at times impatient.

Such is a summary of the sketch which Mr. Lieber gives of his deceased friend. The remainder of the volume contains an Introduction, which is by far the most interesting part of the work, giving a narrative of the manner in which the two friends became acquainted, and from which we learn not a little of them both; and also a collection of aphorisms as they fell from the historian's mouth. The Introduction, however, shall chiefly serve us in what follows, and in order to understand the relation in which the author stood to the other, he informs us—

"I went in the year 1821 to Greece, led by youthful ardour to assist the oppressed and struggling descendants of that people whom all civilized nations love and admire. After having suffered many hardships and bitter disappointments, and finding it impossible either to fight or to procure the means for a bare subsistence, however small, I resolved in

1822 to return, as so many other Philhellenes were obliged to do. The small sum which I had obtained by selling nearly every article I possessed, was rapidly dwindling away: I should have died of hunger had I remained longer. Before, therefore, my money was entirely exhausted, I took passage at Messalunghi in a small vessel bound for Ancona. One scudo and a half was all that remained in my purse after I had paid the commander of the tartan—a price which was very high for the poor accommodation, or rather absence of all accommodation, but only natural considering my helpless state, and that the commander of the vessel was a Greek. We had a rough passage, during which we were obliged to seek shelter in the bay of Gorzola, on the coast of Dalmatia; and on Easter-eve we entered the port of Ancona. I remembered having heard from a fellow-student of mine in Germany, that he intended to abandon the pandects and follow the fine arts: if he had done so, I concluded he would be by this time in Rome. In a letter, therefore, to one of the first artists in that city, whom I knew only by reputation, I enclosed another to my friend, hoping that the former might have happened to hear of him. In this letter I asked for money to enable me to defray the expenses of the quarantine: should I be unable to do this, the captain who had brought me would have been bound to pay my expenses, and I should have been obliged to pay him by serving on board his vessel. This regulaton is fair enough. Caution prohibits any thing being touched which comes from persons in quarantine; the establishment, therefore, must furnish articles of comfort and sustenance on credit, which would be often abused if the quarantine establishment had not the right to look to the captain, and the captain to the passenger.

"There was then a fair chance that I should have to work for some time as a sailor on board a Greek vessel, until we should go to anchor in some large port, where I might find a consul of my own nation, to whom I could disclose my situation, and who would feel disposed to assist me until I could obtain from home the means of returning. But my friend happened to be at Rome and to have money, and with the promptness of a German student sent me all he possessed at the time."—pp. 7—10.

Unfortunately an old woman who had come from Greece in the same ship, died shortly after they entered into quarantine, which caused another most harrassing extension of their quarantine confinement, and when set at liberty the author's passport was in such disorder, that he was denied another to conduct him to Rome, which he was so anxious to visit. A Danish gentleman, who had gone to Greece for the same purpose with Mr. Lieber, was now his companion, and in much the same condition. A stratagem was fallen upon; they hired a vetturino, and after a time, bribed the coachman to drive towards Rome. When near the city they jumped out of the carriage, directed the vetturino to retain their knapsacks until called for, and entered the Porta del Populo on foot, as if quite familiar with the place. Our author found his friend, and shared his room with him. But he could not reside at Rome for any length of time without having permission from the police, nor could he obtain this without a certificate from the minister of his country, that his passport was in order; but so contrary was the case, that he

was ashamed to show it at the Prussian legation. Mr. Niebuhr was the minister, and hoping that the historian of Rome would not drive him from the city without allowing time to see it, he proceeded to the legation, but not without fear.

"The Prussian minister resided at the Palazzo Orsini, or, as it is equally often called, Teatro di Marcello; for the palace is on and within the remains of the theatre which Augustus built and dedicated to his nephew Marcellus. My heart grew heavier the nearer I approached this venerable pile, to which a whole history is attached, from the times of antiquity, through the middle ages, when it served as a castle to its proud inmates, and down to the most recent times. The idea that I might be disbelieved, prevented me for a moment from proceeding any farther to that building, under an engraving of which in my possession, I now find that I afterwards wrote the words, '*In questa rovina retrovai la vita.*'

"I did not see the minister; he was busily engaged; but the secretary of the legation received me with a humanity which made my heart thrill, heightened as was its effect by the contrast with all I had lately experienced. I told my story plainly: he went to the minister, and returned with a paper written in his own hand, on showing which the Papal police were to give me the necessary permission to reside in Rome:—'for,' said he, 'it is clear that without means you cannot proceed; and as you are probably in want of funds necessary for the moment, the minister has directed me to hand you this as a loan. You can take it without any unpleasant feeling, as it is part of a sum which Prince Henry (brother to the reigning king, then residing in Rome) has placed at the disposal of Mr. Niebuhr for the assistance of gentlemen who might return from Greece. Prince Henry of course does not wish to know the names of those who have been assisted by his means; so you need feel no scruples.'"—pp. 18—20.

Niebuhr had expressed a wish to see our author at a certain hour on the following day.

"When I went next morning at the appointed time, as I thought, Mr. Niebuhr met me on the stairs, being on the point of going out. He received me with kindness and affability, returned with me to his room, made me relate my whole story, and appeared much pleased that I could give him some information respecting Greece, which seemed to be not void of interest to him. Our conversation lasted several hours, when he broke off, asking me to return to dinner. I hesitated in accepting the invitation, which he seemed unable to understand. He probably thought that a person in my situation ought to be glad to receive an invitation of this kind; and, in fact, any one might feel gratified in being asked to dine with him, especially in Rome. When I saw that my motive for declining so flattering an invitation was not understood, I said, throwing a glance at my dress, 'Really sir, I am not in a state to dine with an excellency.' He stamped with his foot and said with some animation, 'are diplomatists always believed to be so cold-hearted! I am the same that I was in Berlin when I delivered my lectures: your remark was wrong.' No argument could be urged against such reasons.

"I recollect that dinner with delight. His conversation, abounding in rich and various knowledge and striking observations; his great kind-

ness; the acquaintance I made with Mr. Niebuhr; his lovely children, who were so beautiful, that when, at a later period, I used to walk with them, the women would exclaim, '*Ma guardate, guardate, che angeli!*'—a good dinner (which I had not enjoyed for a long time) in a high vaulted room, the ceiling of which was painted in the style of Italian palaces; a picture by the mild Francia close by; the sound of the murmuring fountain in the garden, and the refreshing beverages in coolers, which I had seen, but the day before, represented in some of the most masterly pictures in the Italian schools;—in short, my consciousness of being at dinner with Niebuhr in his house at Rome—and all this in so bold relief to my late and not unfrequently disgusting sufferings, would have rendered the moment one of almost perfect enjoyment and happiness, had it not been for an annoyance which, I have no doubt will appear here a mere trifle. However, reality often widely differs from its description on paper. Objects of great effect for the moment become light as air, and others, shadows and vapours in reality, swell into matters of weighty consideration when subjected to the recording pen—a truth, by the way, which applies to our daily life, as well as to transactions of powerful effect—and it is, therefore, the sifting tact which constitutes one of the most necessary, yet difficult, requisites for a sound historian.

"My dress consisted as yet of nothing better than a pair of unblacked shoes, such as are not unfrequently worn in the Levant; a pair of socks of coarse Greek wool; the brownish pantaloons frequently worn by sea-captains in the Mediterranean; and a blue frock-coat, through which two balls had passed—a fate to which the blue cloth cap had likewise been exposed. The socks were exceedingly short, hardly covering my ankles, and so indeed were the pantaloons; so that, when I was in a sitting position, they refused me the charity of meeting, with an obstinacy which reminded me of the irreconcilable temper of the two brothers in Schiller's Bride of Messina. There happened to dine with Mr. Niebuhr another lady besides Mrs. Niebuhr; and my embarrassment was not small when, towards the conclusion of the dinner, the children rose and played about on the ground, and I saw my poor extremities exposed to all the frank remarks of quick-sighted childhood; fearing as I did, at the same time, the still more trying moments after dinner, when I should be obliged to take coffee near the ladies, unprotected by the kindly shelter of the table. Mr. Niebuhr observed perhaps that something embarrassed me, and he redoubled, if possible, his kindness.

"After dinner he proposed a walk, and asked the ladies to accompany us. I pitied them; but as a gentleman of their acquaintance had dropped in by this time, who gladly accepted the offer to walk with us, they were spared the mortification of taking my arm. Mr. Niebuhr, probably remembering what I had said of my own appearance in the morning, put his arm under mine, and thus walked with me for a long time. After our return, when I intended to take leave, he asked me whether I wished for anything. I said I should like to borrow his History. He had but one copy, to which he had added notes, and which he did not wish, therefore, to lend out of his house; but he said he would get a copy for me. As to his other books, he gave me the key of his library to take whatever I liked. He laughed when I returned laden with books, and dismissed me in the kindest manner."—pp. 21—26.

After this the author became tutor to the historian's son, lived

with him, was the constant companion of his daily walks, after dinner, and during meals. At Niebuhr's suggestion and urgency, Mr. Lieber wrote an account of his journey in Greece, which was published in 1823. "During the summer," continues our author, "I accompanied Mr. Niebuhr and his family to Albano, where we resided for some time, and in March, 1823, when we quitted the embassy at Rome, he took me to Naples; whence he returned in the month of May to Rome, which weleft in about a week. By way of Florence, Piza, and Bologna, we went to the Tyrol; and in Inspruck I took my leave of that family, with whom alone I then considered my existence tolerable." The historian, however, continued to honour the author with his correspondence; and when, after the latter's return to Berlin, where he was imprisoned for an alleged political offence, the former continued a stedfast friend, not only visiting Mr. Lieber, but he has reason to believe, procuring his liberation.

When our author afterwards resided in London, the University of that city was in course of organization, and he intended to apply for the chair of the German and Northern languages. He wrote to Germany for testimonials by which he might prove his fitness for the desired professorship, and from Mr. Niebuhr obtained a recommendation, that contains the following passage, which we must copy, not merely because it throws light upon the character of the two friends, but as coming from a profound mind, and bearing upon matters and personages nearer our own firesides.

"'The enclosed contains the recommendation, which I send you with great pleasure, as it agrees with my conscience as much as my wishes for your success agree with my heart; may it be useful to you in some way or other! Competition will be great; and gentlemen will not be wanting who have the support of present and influential friends. In general, I trust to your good star, which has so far never abandoned you; though in this special case you may be unsuccessful.

"'As I understand, two very different elements are active in the erection of the London University—the Whigs and Radicals. Both belong to a time that has passed. The first do not know precisely what they want, except power and independence upon government, in the sense of the old barons, only reduced and applied to our own time:* their property is their idol. * * * * * *

* * * * * * *

* The reader will remember when Mr. Niebuhr wrote the letter; at present, the name Whig signifies something different. Besides, it must not be forgotten, that Mr. Niebuhr, though an attentive observer of his own time as it passed on, had received many impressions when the Whigs stood in a still different position from what they occupied in 1827. In general, I can only say, that many readers, though far from subscribing to the *modern* political inconsistencies, (each period has its own,) will think that Mr. Niebuhr, in some cases, looked back upon past times with too much fondness, thus undervaluing the present time, as is not unfrequently the case with historians.

They have as miserable a contempt towards foreigners, especially towards us Germans, as the Tories. This I say in general; yet there are many exceptions, and most of my friends in England are Whigs. By this time you will know the Radicals; free of many prejudices of the two other parties, less insolent towards foreign countries, yet they show less justice towards us, in particular, than to other foreign nations. Their political economy is no deep wisdom; yet they feel at least some interest in the welfare of the million, though they restrict this interest to their physical welfare. This, however, is much in these times of egotism—the cancer of which England is dying. Mr. ——, who will be an influential person in the university matters, belongs, to speak honestly, to this party; so does Mr. —— (whom you will find in the counting-house of his company, No. —, —— street.) Go to both with my most pressing recommendations: both are violent political economists, so take a little care what you say. My name may also perhaps be of use with Mr. Brougham; try to become acquainted with him; I know you will make him soon feel interested in you. Endeavour to become acquainted with Mr. Grote, who is engaged on a Greek History; he, too, will receive you well if you take him my regards. If you become better acquainted with him, it is worth your while to obtain the proof-sheets of his work, in order to translate it: I expect a great deal from this production, and will get you here a publisher. If the Marquis of Lansdown has it in his power to be useful to you, go by all means to him: my name, I feel sure, will be of use with him. You ought to look around for other works besides that of Mr. Grote; for instance, the Journey to Cyrenaica will probably find no other translator. Journeys of this kind, which contain inscriptions, &c. would meet with publishers in Germany, especially if a philologer—for instance myself—would add some notes and a preface; but for this it would be necessary to have the original. If you will send the inscriptions of the Journey in Cyrenaica, but copied in the most careful possible way, with what the author says, written on the thinnest letter paper, and husbanding the room, directed to Mr. Weber, in Bonn, and inside to the Privy-counsellor Niebuhr, for the Rhenish Museum, I can offer you two frederics-d'or for each sheet which the inscriptions and translations with my notes may occupy. But they must be most carefully copied! You would no doubt find some one with whose aid you might compare them. Give always the titles with great accuracy. I wish to know how the undertaking of Messrs. Hare and Thirlwood proceeds. Room is wanting to write more: indeed, my time, too, is limited. For five quarters of a year I have worked at my History with an effort which has nearly exhausted my strength: I find it difficult now to continue,'" &c.—pp. 31—35.

Mr. Lieber, without having occasion to present this recommendation, embarked for America, where he has since greatly distinguished himself as an author, and a professor, the historian's friendship and confidence continuing stedfast. The last sentence in one of his letters received by the author in America, runs thus—"My wife's health is but middling: that of the children excellent; my own declining."

There can be no question after learning all this, about Niebuhr's excellence as a man, as a husband, father, and friend. He who has an American, as well as an European reputation, requires no-

thing at our hand regarding his historical renown. We therefore proceed to quote a few of the aphorisms here collected, though not grouped under general heads, for the author wishes them to appear in that desultory character and natural order, in which he declares that they were gathered by him. He disclaims anything like a complete record of every interesting or important sentiment that fell from his patron's lips, but he feels assured, and we find it to be so, that a psychological interest attaches to what we here see of Niebuhr, both as a man, and a scholar. We are also told, that all the sentiments in these aphorisms, which are given without farther remark by the author, are to be taken as the literal expressions of Niebuhr himself, although a disttinction is to be made between those that express his settled opinion, from others which shew an occasional view he may have taken.

"My early residence in England gave me one important key to Roman history. It is necessary to know civil life by personal observation, in order to understand such states as those of antiquity. I never could have understood a number of things in the history of Rome without having observed England. Not that the idea of writing the history of Rome was then clear within me; but when, at a later period, this idea became more and more distinct in my mind, all the observation and experience I had gained in England came to my aid, and the resolution was taken.

"The great misfortune has been, that, with one or two exceptions, those who have written on Roman history either had not the stuff for it, or they were no statesmen. Yet no one can write a history of this great people without being a statesman, and a practical one too.

"No wonder that so little has been done in Roman history; for a Roman historian ought to be a sound and well-read philologer, and a practical statesman.

"[I asked whether some periods of Roman history did not require also military knowledge. Mr. Niebuhr answered]

"Roman history can be understood by a statesman who is not a general, but not by a general who is no statesman; for it is the growth of the law which constitutes the essential part of Roman History. Military knowledge, in a considerable degree, is always necessary, I admit; but then this may be obtained without one's being necessarily a soldier.

"If God will only grant me a life so long that I may end where Gibbon begins, it is all I pray for.

"'[After a pause he added:—] Yes; if I should be spared longer, I would do yet something more. There is still much to be done. Your generation has a great deal to do, my friend.'"—pp. 65—68.

We may note a sentiment or two in several of his sayings, without quoting them at length, by which something may be seen of the man. For example, he says, that for Carnot he had great respect—that in some points he was the greatest man of the century—that however he differed from his political views, there was a republican greatness in him which commands respect. "Had I nothing in the wide world but a piece of bread left, I would be proud of sharing it with Carnot."

"What wisdom is there in Homer! With a few omissions, it is the very book for children. I know of no story, except Robinson Crusoe, which fascinates a child so much as Homer. It is all natural, simple, and capable of being understood by a child. And then, how well does he not prepare for all the knowledge of antiquity, without which we cannot now get along! How many thousand things and sayings does the child not understand at once by knowing that great poem! The whole Odyssey is the finest story for a child.

"Have you ever read Pope's Odyssey? [I answered in the negative.]

"Well, he replied, you must read some parts of it at least; it is a ridiculous thing, as bad as the French heroes of Greece in periwigs. There is not a breath of antiquity in Pope's translation. He might have changed as much as he liked, and called it a reproduction; but to strip it of its spirit of antiquity, was giving us a corpse instead of a living being. It is a small thing. How totally different is the manner in which the German Voss has handled the subject. He shows at once that he knows and feels the poem is antique, and he means to leave it so. Voss's translation might certainly be improved in various parts, but he has made Homer a German work, now read by every one: he has done a great thing. You do not imagine it, yet it is a fact, that Voss's translation of Homer has had a great influence upon your own education. I say it, well considering what I say, that the influence of the labours of Voss on the whole German nation will be so great, that other nations will feel and acknowledge it." —pp. 73—75.

We often are astonished at the knowledge of languages which the Germans possess. It is here given as a sentiment by Niebuhr himself, that he could write Latin not only pretty fluently, but as if it had been his own mother tongue, but that on being asked, on finding a Russian Grammar and some Russian books in his library, if he had ever studied that language—his answer was, "Oh yes, I would not leave the whole Slavonic stock of languages untouched; and I wished to understand all the *European* languages at least. Every one may learn them; it is easy enough if we once know three. I now understand all the languages of Europe pretty well." "Do you speak most of the languages you know?" asked the author. "Yes, nearly all he replied; except the Slavonic idioms, as I told you.

"Whoever has power abuses it; every page of history proves the fact —individual, body, the people, it is all the same; power is abused: and yet some one or somebody must have it. The great problem seems to be to vest it in such a manner that as little mischief can be done as possible. But to effect this, something very different is necessary from merely clipping the wings of power. Injudicious restraint of power leads us to as many evil consequences as unlimited power.

"A bad handwriting ought never to be forgiven; it is a shameful indolence: indeed, sending a badly written letter to a fellow-creature is as impudent an act as I know of. Can there be any thing more unpleasant than to open a letter which at once shows that it will require long deciphering? Besides, the effect of the letter is gone if we must spell it. Strange,

we carefully avoid troubling other people even with trifles, or to appear before them in dress which shows negligence or carelessness, and yet nothing is thought of giving the disagreeable trouble of reading a badly written letter. In England, good-breeding requires writing well and legibly; with us (the Germans) it seems as if the contrary principle was acknowledged. Although many people may not have made a brilliant career by their fine handwriting, yet I know that not a few have spoiled theirs by a bad one. The most important petitions are frequently read with no favourable disposition, or entirely thrown aside, merely because they are written so badly.

"Endeavour never to strike out any thing of what you have once written down. Punish yourself by allowing once or twice something to pass, though you see you might give it better; it will accustom you to be more careful in future; and you will not only save much time, but also think more correctly and distinctly. I hardly ever strike out or correct my writing, even in my dispatches to the king. Persons who have never tried to write at once correctly, do not know how easy it is, after all, provided your thoughts are clear and well arranged; and they ought to be so before you put pen to paper."—pp. 82—86.

Our author with Mr. Niebuhr and his son Marcus, on one occasion visited a convent, but the monks appeared greatly alarmed from suspecting the little boy to be a girl, owing, probably, to his long and blond ringlets. The historian, when they hesitated to give permission to enter—"Pray, how do your consciences get over the female fleas, which, I dare say, are in goodly abundance in your convent?" Of Thorwaldsen—he said that he had not that plastic certainty or firmness which distinguishes the ancients in so high a degree. He worked from without, they looked as if they had grown from within.

Niebuhr seems to have been steeped in the knowledge of antiquity, as most of these aphorisms shew. Our last extract is taken at perfect random.

"[On my question, which of the different ways of pronouncing Latin he thought best, he said that he had adopted the Italian pronunciation. On my farther question, why? he said:]

"I have a number of reasons; but in fact the counter question, Why should we not adopt the Italian pronunciation? would be a perfectly good answer. As to the pronunciation of the *c*, it is clear that the Romans did not pronounce it in the German way, *Tsitsero*; this is altogether an uncouth northern sound. To pronounce it like *Sisero*, (with hard *s*), is equally wrong: no inscription or other trace induces us to believe that the Romans used *c* as equivalent to *s*. Besides, if we see that each nation pronounces Latin according to the pronunciation of the vernacular tongue, it is preposterous to maintain that one or the other is the correct pronunciation, except the pronunciation of the Italian itself. That the *g* was not pronounced hard as the German *, seems clear from the fact that most nations pronounce it soft. On the whole, Latin reads much better in the Italian way; and I think many passages of the poets require this

* The German *g* is pronounced like the English in *give*.

pronunciation, to receive their full value. People ought to agree to adopt this pronunciation; for it is too ridiculous to find the same language pronounced differently in every country, and subjected to all the caprices of the various idioms. The Spaniards sometimes claim to be, by way of tradition, in possession of the true Roman pronunciation. It is equally preposterous that they whose language is so much more mixed, and whose country was never more than a province, should have retained a better pronunciation than the people of the mother country! Italian is still, in a degree, a Latin dialect."—pp. 163—165.

"[We were on our way home from the cathedral of Assisi, the chief church of the Franciscans—for in Assisi their saint was born, and on the spot where now stands that beautiful minster he experienced his first impulse to devotion—when Mr. Niebuhr said:]

"St. Francis was a great man. St. Benedict had just laboured for the moral elevation of the higher classes. It was a necessary consequence of his system. The intention of St. Francis was to labour for the poorest and meanest. Much that now appears extravagant may not have been so in his time; much may have been exaggerated afterwards, and some points in his character may have been actually extravagant. Where is the great man that has not his monomania? Some of his miracles are invented, many may be true. I think they can be accounted for by implicit faith, which he commanded and required. That he could find, when but a young man, so many and such ardent followers, and draw up the rules of his order, so judicious for his age and his particular object, sufficiently shows that he was an extraordinary man. The *Evangelium sine glossa* is remarkable indeed, and, more than that, is great, far in advance of his age. When dialectics surrounded him everywhere, and the interpretations of the Bible were held far superior to the book itself, he penetrated all these mazes, and required the plain Gospel. He wanted no property but such as the brethren could cultivate. This, however, changed immediately after his death. At the same time rose the order of the Dominicans—an order which received even from its very founder the stamp of persecution, and has gone on with blood and murder through the succeeding centuries. It has frequently happened, indeed, that the Franciscans protected where the Dominicans persecuted.

[I was glad to hear this opinion from his lips, and told him how much I admired the Morning Hymn of St. Francis. I was only sorry that the followers of these great men should immediately exceed the bounds of their veneration, and warp it by superstition, sometimes of repulsive grossness; for, said I, a monk, with whom I walked over the convent of St. Francis on the Capitoline Hill, spoke of his patron saint as if he were at least equal to Christ, telling me some of the most absurd miracles. And this, I continued, reminds me of the nurse in the family of Mr. ——, (then chaplain of the Prussian legation), who one day said: 'It is a great pity the Virgin Mary is not God; it would be much better for us, poor sinners, than it is now when God is God.'

"St. Francis, said Mr. Niebuhr, was, about a hundred years after his death, actually believed by many to have been the Paracletus, or Comforter. No saint was ever more universally honoured."—pp. 167—170

ART. XII.—*The History and Description of Fossil Fuel, and the Collieries and Coal Trade of Great Britain.* By the Author of the "Treatise on Manufactures in Metal," in Lardner's Cabinet Cyclopædia. London: Whittaker and Co. 1835.

WE have in the volume now before us, nothing less than a comprehensive, compendious, and popular work on the various kinds of fuel, most abundant in civilized countries, especially on the natural history and geological relations of coal—the means by which it is obtained—its economical uses—and the extent of its sale, as well as the regulation of its vend in this country. It is impossible to glance at the table of contents without being convinced that the research, industry, and talent required in this performance were great, and that it is one eminently calculated to interest the geologist, the collier, the coal-merchant, and the consumer. Indeed, nothing short of holding all these characters at once, or extensive study and observation, could have enabled the author to compile, arrange, digest, and reason upon the very numerous subjects in science, art, economy, and commerce, as he has done in this volume. He gives a summary of geological theories respecting the earth, besides a chapter on fire and fuel; peat and coal come to be treated of, as the principal agents or supporters of combustion, the latter engaging the author, in a scientific point of view, at great, and to us at present unnecessary length.

We pass on to a less theoretical branch, and to the consideration of the means by which coal, the principal species of fuel, in this country, is obtained for consumption. For however interesting to scientific inquirers this fossil may be, it is in the character of fuel that this country will ever most eagerly regard it; and, indeed, had it not been for this practical benefit, geologists would never have known much about the wonderful character of its formation. In an economical view, then, what would this country have been without its coal? what our manufactures? where our steam? We go on, however, to the manner in which it is obtained; for in words similar to those of a writer who treated of the mineral kingdom near fifty years ago, as quoted by the present author, we say, "We are really concerned for the honour of coal;" and the abundant information collected in his work, will enable us to lay before our readers a pretty extensive account of this species of fuel, under various heads.

It was at one time a prevalent opinion that coal might be found any where in this island, by only going deep enough. But the knowledge of the coal districts is now so complete, that scientific men can pretty accurately describe its localities. There are frequently superficial indications, but the usual and most certain method of ascertaining the mineral contents of any given spot, is by boring. This is done by means of rods and other apparatus, so that at a compa-

ratively cheap rate, and without defacing the superficial ground, the order, thickness, and nature of the different substances to any depth are determined. The lowermost rod is at one time like a chisel that cuts the stratum, or at proper intervals it is changed for another which brings up portions of the detritus produced by the action of the former. The diameter of these borings is commonly from 2½ to five inches. It is a very interesting process, inasmuch as you watch with the utmost eagerness the indications from below as they alter or advance nearer your desire—as our own experience can bear witness. If workable coal has been found, the next business is to sink the shaft. This is done by digging, and securing the walls of the pit by wood or brick-work as it descends. In the course of this process, springs of water may have to be kept under, and solid rocks blasted by means of powder. The expense attendant on sinking a shaft, depends, of course, upon the depth and nature of the strata requiring to be penetrated. They sometimes cost upwards of 70,000*l.* previously to being worked, including the machinery requisite for sinking the pit, such as a steam-engine and all its apparatus.

"The shaft at present sinking at Monkwearmouth Colliery, near Sunderland, has attained a considerably greater depth than any mine in Great Britain, (or estimating its depth from the level of the sea, than any mine in the world). It was commenced in May, 1826. The upper part of the pit is sunk through the lower magnesian limestone strata, which overlap the south-eastern district of the Great Newcastle Coalfield, and which, including a stratum of 'freestone sand' at the bottom of the limestone, extended at Monkwearmouth, to the thickness of 330 feet, and discharged towards the bottom of the strata the prodigious quantity of 3000 gallons of water per minute—for the raising of which into an off-take drift, a double-acting steam-engine, working with a power of from 180 to 200 horses, was found necessary. The first unequivocal stratum of the coal formation, viz., a bed of coal 1½ inches thick, was not reached till August, 1831, (being about 344 feet below the surface), after which the tremendous influx of water which had so long impeded the sinking operations was 'stopped back' by the metal tubbing which extended from the above bed of coal to within twenty-six yards of the surface. The sinking now proceeded with spirit—still, no valuable bed of coal was reached, although the shaft had passed considerably above 600 feet into the coal measures, and much deeper than had hitherto been found requisite for reaching some of the known seams. It became evident that the miners were in unknown ground. A new 'feeder' of water was encountered at the great depth of 1000 feet, requiring fresh pumps and a fresh outlay of money. The prospects of the owners became unpromising in the eyes of most men, and were denounced as hopeless by many of the coal-viewers! Coal-viewing, however, had as yet been limited to some 200 or 220 fathoms; and the views of the Messrs. Pemberton (the enterprising owners of this colliery) were not to be bounded by such ordinary depths; they considered that the thickness of the coal formation might be vastly greater where protected by the super-incumbent limestone, than where exposed to those

denudations which, in the neighbourhood of the 'rise' collieries, had probably swept away the strata through which their own shaft had hitherto been sunk; that they were, therefore, justified in anticipating the larger and known seams at greater depths; and that, in case these larger seams had (as was intimated) been split into smaller strata, the same causes which in other places had produced their subdivision might, at Monkwearmouth, have effected their junction. They continued, therefore, their sinking, and in October, 1834, reached a seam of considerable value and thickness, at the depth of 1578 feet below the surface; and presuming that this newly discovered seam was identified with the Bensham seam of the Tyne, (or Maudlin seam of the Wear), they are rapidly deepening their shaft, in anticipation of reaching the Hutton or most valuable seam, at no distant period, but which (if their anticipations are well founded) will be found at a depth approaching 300 fathoms from the surface!! In the mean time, however, workings have been commenced in the supposed Bensham seam, though not as yet carried to any great extent: and when only a few days before this sheet went to press (April, 1835) the writer paid a visit to the pit, he found the sinking still going on, the depth reached being about 265 fathoms. The outlay of capital in this spirited undertaking has been immense—it is said not less than between 80,000l. and 100,000l."—pp. 117—119.

For the taking away of water, the ancient course was the driving or forming of adits or levels. Few operations can be more dangerous to the workmen than the execution of these, especially when, as is sometimes the case, they are barely wide enough to allow the sinker to creep along. And when we think of blasting the rocks with gunpowder in such confined spaces, it will easily be conceived how much that danger is increased, and how awful in the stillness of night, must be the report of such explosions. The author says he recollects to have heard the wife of an intrepid sinker describe the feelings with which she used to hear, when in bed, the reverberation of every shot fired by her husband in his subterranean toil, at the distance of two miles at least. Since the application of steam power a natural outlet to these levels or adits has not become absolutely necessary; for by one shaft a number of branching levels may be made to empty the neighbouring pits to a great extent around. The Cornish adit drains about fifty mines, extending its ramifications nearly thirty miles. The adit of the Duke of Bridgewater's collieries at Worsley is about thirty miles long, and navigable for barges used in the extraction and transit of coals. Connected with the lead mines there are others of great extent. These are prodigious undertakings and works, and the cause of enormous expense.

As to the drainage and keeping of pits in right order, many other contrivances are necessary. One of the most important considerations belongs to the circulation of the air in the underground regions. The shaft for this purpose must either be divided down the middle by wood, or else another pit must be sunk to be connected with the former by means of a subterraneous drift.

"The most important particular in the economy of our mines, and

upon which the health and lives of the colliers so much depend—namely, Ventilation—has been the theme of a great deal of discussion—not always temperately conducted. The philanthropist has sometimes upbraided the coal-viewer with murder, for neglecting the trial of some theory of injecting or circulating air; while the viewer, in turn, has occasionally scouted, with perhaps too little ceremony, schemes which appeared ingenious and plausible enough on paper, but which might be to him obviously unavailable in practice. It will at once be apparent, that the mere existence of two or more pits at any given distance from each other, would do little, if any thing, towards cooling the interior of the mine, and changing the respirable air: the pits would simply stand, full of air, as in two vessels, under similar circumstances, water would stand at one level. Air must, therefore, be either artificialy forced down one of the vents, or it must be made to descend by altering the quality of the sub-incumbent portion: both these methods have been resorted to—the latter with most success. As the natural tendeney of the atmosphere to restore its equilibrium, causes the general volume to travel by the nearest direct channel towards any place where a partial vacuum is formed; and as the object of the minor is to counteract, or rather to take advantage of, this law, stoppages are so arranged in the workings, by trap-doors or other means, that the current brought down the working pit, instead of being allowed to rush to the air-pit directly, is first made to circulate as deviously and as extensively as possible. We shall have occasion to advert to this arrangement again, and more particularly. The draught is created or a sort of vacuum formed in the air-pit, sometimes simply by the suspension of a pan of burning coals, but more perfectly by closing the pit overhead, with the exception of a chimney, and keeping up a fire therein, either near the top or at the bottom, as most convenient: thus, by rarifying the air at this extremity, that portion of it which has been rendered foul by breathing rushes to the heat, while, to supply its place a new and unvitiated volume is forced down the open pit."—pp. 199—193.

After the coal has been got at, the colliers do not begin to hack and hew down at random as large a quantity as they can at once reach. Economy, profit, and the safety of the pitmen must be attended to. Plans are therefore laid down for underground work, with as much accuracy as in the case of a complicated building, or rather of a town about to be erected on terra firma. The author enters into a description of some of these plans, which exhibit such a degree of precision, as could only be the result of that long practice and incessant attention which our collieries have introduced. There are roads, walls, gates, and pillars; and in collieries of immense depth, and containing many miles in extent of excavation thus arranged, subterranean ventilation becomes a matter of the last importance—the securing of it a matter of the greatest difficulty. It often happens that *fire-damps* accumulate in places where, from want of care or skill, these have been deprived of the atmospheric current of air, "and continue to train their dreadful artillery, and grow strong in danger, till the *wastemen*, or ventilators, of the mine discover them, and wash them off, or they ignite at the workmen's candles. Blasts occurring in stagnations, as in the

face of one or two *boards*, though they generally scorch the persons in their way, seldom kill them; but when air has proceeded lazily for several days through a colliery, and an extensive magazine of fire-damp is ignited in the wastes, then the whole mine is instantly illuminated with the most brilliant lightning. The expanded fluid drives before it a roaring whirlwind of flaming air, which tears up every thing in its progress, scorching some of the miners to a cinder, burying others under enormous heaps of ruins shaken from the roof; and, thundering to the shaft, wastes its volcanic fury in a discharge of thick clouds of coal, dust, stones, timber, and not unfrequently limbs of horses," or fragments of men. But this is not all, nor the most destructive of these underground convulsions. All the stoppings and trap-doors of the mine being blown down by the explosion, and the atmospheric current being for a short time excluded, those persons that survive the discharge of the fire-damp are often instantly suffocated by what is called the *after-damp*, which immediately fills up the vacuum that has been caused. It is the carbonic acid of chemists. Many contrivances were made use of to neutralize these most appalling dangers, and to secure life as well as property against them. These however, we shall not farther refer to, since all know that the introduction of the Davy-lamp has mostly superseded all other remedies, nor have we space to enter upon the author's history of this extraordinary invention.

Few strangers like to descend to inspect the underground workings of a coal-mine; and yet the sight must be highly interesting. The author has noticed these facts and feelings very happily, and we shall extract a few of his observations and descriptions therewith connected.

"But if courage be required to enter a coal mine at ordinary depths, it is in descending the frightfully deep pits in the neighbourhood of Newcastle that sensations bordering on the awful are inevitably experienced; and in traversing at such profound depths the endless galleries into which the shafts ramify, the visitor is struck by the perfection of plans adapted to lessen, as much as possible, the risk which the pitmen run in situations where the great value of the coal induces them to get it as completely as possible. On the other hand, the vast caverns formed in getting the thick Staffordshire coal, exhibit on a much more striking scale the combined operations of the miners, from the space which, when artificially illuminated, the eye commands at once; at the same time that persons may move about more commodiously, and also with fewer apprehensions of danger from explosions or foul air.

"Horses, as intimated in the last Chapter, and in some places asses, on account of their size, are employed in the workings to draw the trams, when loaded with the corves—or *skips*, as they are called in Staffordshire—by the putters or hurriers: in some collieries, the number of horses kept in stables underground is very considerable; and as they are rarely or never drawn out, and are, therefore, constantly deprived of the advantages of daylight and fresh air, they soon lose their sight. A misunderstanding of some statement which had probably been made to him concerning the destiny of cattle thus employed, once led Mr. Cobbett to

commit a ludicrous blunder: this gentleman had been lecturing at Newcastle and adjacent towns in the autumn of 1832; in the interval of a week or two, the inhabitants of the neighbourhood were not a little surprised to read, in the 'Political Register,' the following paragraph:—'Here is the most surprising thing in the whole world; thousands of men and thousands of horses continually living under ground; *children born there, and who sometimes never see the surface at all, though they live to a considerable age*'!! Cobbett seems to have applied to the colliers circumstances which might have been related to him concerning the horses. To the credit of the directors of collieries on the Tyne and the Wear, there are no females employed on the workings: this, however, cannot be affirmed concerning the Staffordshire, Shropshire, and other coal mines: indeed, only within a few weeks of the writing of this notice, three young women, sisters, were killed by an explosion of fire damp; and another, in consequence of accidentally getting her foot entangled in the ascending corfe. In Scotland, the employment of the weaker sex in this laborious and disgraceful manner is very common—as, indeed, it formerly was in this country, women and children bearing forth the coals on their backs, or at least carrying them from the workings to the bottom of the shaft.

The working tools of the collier are few and simple, consisting chiefly of different forms of that very efficient implement the *pick*, being a sort of small mattock with both ends of the head pointed, and perhaps derived from a somewhat similar tool of great antiquity, figured among the Egyptian hieroglyphics. To the pick may be added small crowbars, iron hammers, mandrils, and wedges."—pp. 41—43.

The collier is exposed to many dangers, besides those already alluded to. One of those we now speak of, is the *irruption* of water, in consequence of which they may be drowned before they can reach either the shaft or any elevated level. Such a catastrophe may occur, either in consequence of the miner unwarily tapping some concealed reservoir, or, as is more commonly the case, from the descent of a body of water through the intervening stratum, as in the case of the tunnel under the Thames. The author has collected several such instances, from which we take the following:—

"It will readily be conceived that the sound and appearance of an instantaneous rushing of a large body of water into the workings, must be awful indeed to those engulphed therein—particularly when the lights are mostly or entirely extinguished! One of the earliest boyish impressions which the writer retains is connected with an event of this nature, which occurred in a Yorkshire colliery in the beginning of the year 1805. The bottom of a large dam suddenly gave way, and poured its contents into the mine beneath: one of the colliers, recording the deliverance of himself and his fellows in verse, the mediocrity of which was relieved by the real impressiveness of the occurrence, thus sang:—

'It early in the morning was, our troubles did begin;
Near two o'clock, we understand, the waters rushed in:
Then many waded in the deep in such a wretched plight,
Their case, it dreary was indeed—they had no kind of light!
To hear the cries, and see the tears on this occasion shed,
The tragic scene, it was enough to cause the heart to bleed:
But the all-seeing eye of God, from whom we draw our breath,
Beheld, and by his Providence, preserved us all from death,' &c.

" In July, 1833, the Scotch newspapers contained a striking account of an accident of this nature; happily resembling the above also, in the fact of its being unattended by loss of life. On the 20th of June, in the forenoon, while Mr. Montgomery, banker, in Irving, and another gentleman, were engaged in fishing on the river Garnock, nearly opposite to where they were standing, a slight eruption took place in the current of the river, which they at first supposed to be occasioned by the leap of a salmon; but the gurgling motion which succeeded, led them to suppose that something serious had occurred, and that the river had broken into the coal mines which surrounded the place on which they stood. They immediately hastened to the nearest pit-mouth, and stated their suspicions, which the pit headman at first was slow to believe, and it was only after Mr. Montgomery had strongly remonstrated with him, that he at length prepared to avert the danger. By this time, however, the men below had heard the rushing forward of the water, and were making the best of their way to the bottom of the shaft; but before they reached it, several were up to their necks in water, and in two minutes more, it was believed, every one of them would have been drowned. Immediately on the whole of the men being got out of the pits, Mr. Dodds, the active manager of the works, assembled all his men at the cavity in the bed of the river, over which they placed a coal-lighter, laden with such things as they thought calculated to stop the rush of the water, as straw, whins, clay, &c.; all their efforts, however, proved unavailing, for the water continued to pour into the mines without obstruction, producing comparatively very little agitation on the surface of the river until the following afternoon, when a tremendous large space broke down, which in a short time engulphed the whole body of the stream, leaving the bed of the river quite dry for more than a mile on each side of the aperture, where there had previously been a depth of fully six feet. At this time, the fishes in the channel were seen leaping about in every direction. On the flowing of the tide the depth of the water betwixt the chasm and the sea increased to about nine feet; then the desolation was awful! The long sweep, and prodigious quantity of water rushing into the chasm at this time, made the sight impressive beyond description. Three men, who were in a boat near the spot, had a very narrow escape from being sucked into the vortex, for no sooner had the men got out, than the boat was drawn down with fearful rapidity. The great body of water continued to pour down the chasm, until the whole workings of the pits, which extend for many miles, were completely filled; after which the river gradually assumed its natural appearance, and the water attained its ordinary level. At this time, the pressure in the pits became so great, from the immense weight of water impelled into them, that the confined air, which had been forced back into the high workings, burst through the surface of the earth in a thousand places, and many acres of ground were to be seen all at once bubbling up like the boiling of a cauldron. In some places the current was so impetuous as to form cavities four or five feet in diameter, and produced a roaring noise, like the escape of steam from an overcharged boiler. Immense quantities of sand and water were thrown up like showers of rain during five hours, and in the course of a short time, the whole of Bartonholme, Longford, Snodgrass, and Nethermains, were laid under water, by which calamity, from five to six hundred persons, men, women, and children, were entirely

deprived of employment. By this unfortunate occurrence, the extensive colliery works in question were injured to an extent which almost precludes the hope of their ever being restored to their former state."—pp. 251—253.

We now proceed to the consideration of the characteristics that belong to the colliers, as a class—for assuredly these are very distinguishable. They are, or, as our author puts it, they were hardly less distinct in character and habits than sailors themselves. Their employment, the Cimmerian region they for a great part of their lives inhabit, their removal from the broad day-light realities of general society, and the kinds of dangers to which they are exposed, are circumstances that cannot but affect manners, habits, and modes of thinking. We believe that even the physical exterior of the pitmen is descriptive of their course of life. The Staffordshire colliers are said to be tall and robust in an ordinary degree, but their faces pale and furrowed, even at an early age. But as to their peculiarities and moral character, the change which the "Schoolmaster" is producing throughout society at large, has reached these sons of darkness, and from among them men have frequently risen to distinction in the world, so that one associates naturally the ultimate fame of an individual with his original calling.

"It is on this principle that one feels a certain description of interest in knowing that the late celebrated Doctor Hutton was originally a hewer employed in Old Long Benton Colliery; that Mr. Stephenson, the intelligent engineer of the Liverpool and Manchester Railway, was originally a coal miner; that the late Rev. W. Huntingdon, an eccentric but talented preacher in the metropolis, was a coal-heaver; and even that the late 'king of the conjurers,' as the ingenious Ingelby was called, was a pitman, who first practised slight of hand among his companions on the banks of the Tyne. Thomas Bewick too, 'the celebrated xylographer and illustrator of nature,' may be mentioned as another instance. His father was a collier in the neighbourhood of Hexham; and Thomas with his brothers—one of whom died, after giving promise of high excellency in the beautiful art of wood engraving—'was early immured in that subterranean, laborious, and loathsome employment. I have heard him say,' remarks his friend Mr. Dovaston, 'that the remotest recollection of his powerful and tenacious memory was that of lying for hours on his side between dismal strata of coal, by a glimmering and dirty candle, plying the pick with his little hands—those hands afterwards destined to elevate the arts, illustrate nature, and promulgate her truths, to the delight and instruction of the moral and intellectual world.'

"At a period when the nation generally was in a state of apparent apathy as regarded the doctrines and duties of our holy religion, it was not to be expected that

"'The few—faithful among the faithless found,'

would be colliers; indeed it should not have been surprising to any one that among men so circumstanced, morality, or at all events piety, was at the lowest ebb. Such was the fact: and those persons only who are acquainted with the labours of the late Rev. John Wesley and his zealous coadjutors, in preaching at the risk of their lives among the colliers of

Kingswood and elsewhere, can have any just notion of the state of ignorance and brutality which prevailed. Their sports and pastimes were mostly of that barbarous description of which happily few traces at present remain, such as bull-baiting, cock-fighting, boxing, &c. On the other hand, a taste for music largely prevailed, there being found among the pitmen not only those who could play upon the more common instruments, but in some of the hamlets entire bands were made up. It may be added that some of these grimy men are considerable readers of works not always found in the hands of workmen, such as metaphysical treatises, &c. On religious subjects, many of them are exceedingly well informed; and instances of remarkable piety have repeatedly been furnished by the pitmen."—pp. 289—291.

Our author mentions in a note a striking and affecting instance of the prevalence of pious sentiments under fearful circumstances, and indeed no class of persons, sailors excepted, it is truly said, have greater reason to live in constant readiness to encounter death. The instance mentioned is this—in one of the Newcastle collieries, thirty-four men and forty-one boys died of suffocation, or were starved to death. One of the boys was found dead with a Bible by his side, and a tin box, such as colliers use, within the lid of which he had contrived to engrave with the point of a nail this last message to his mother: "Fret not, my dear mother, for we are singing the praises of God, while we have time. Mother, follow God more than ever I did. Joseph, think of God, and be kind to poor mother."

The dwellings of the colliers are generally in clusters, and forming small colonies, where population more than cleanliness prevails. The old generation of them had a taste for expensive furniture; and the dress of the fraternity on holidays is generally gaudy. They have or had a general practice of designating each other, as well as strangers, by some cognomen derived from the most striking personal peculiarity of the individual; a custom not at all unfrequent amongst other classes, but certainly very descriptive of feebleness of humour, and want of good feeling. Our author says that such appellations as Nosey, Red Face, Bull-head, Pig-tail, Spindle-shanks, Cowskin, &c., are current among them, applied with a constancy which frequently causes the baptismal and surname entirely to sink in the *soubriquet*, to the no small inconvenience of persons concerned in obtaining the real name of individuals.

As to the wages of the collier, many distinctions may be made, not merely as regards times and places, but according to the situation he holds, for from the *viewer*, who is not only a person of education, but one presumed to have the best experience as to all matters connected with mining, down to the *trappers*, who are the youngest class of boys employed to close the doors, there are many gradations. In recent times, colliers have come to understand and practice the "sticking" or striking system.

"Of late years, the ancient relations, so long subsisting between the pitmen and their employers, have been sadly broken down by the opera-

tion of circumstances over which, as to their origin, perhaps, neither party had much direct control. According to the old order of things, immemorial usages were tacitly allowed to have the force of law: the men were regularly hired, spent their money and their lives, with little consideration of what the world was doing around them; sometimes they acted despotically; but their masters grew rich: and this harmony was only broken by occasional riots resulting from accidental causes. The old proverb, setting forth the folly of 'carrying coals *to* Newcastle,' was duly reverenced; and the practicability of carrying them *from* various other places to London and elsewhere, appeared to excite but little attention. But when the spirit of mercantile speculation was once turned towards the collieries, and new sources of supply were opened up; when competition arose in the market, and the consequent diminution of individual profits, induced the masters to aim at making better terms with the men, the latter sought to strengthen themselves by the dangerous bond of combination; accordingly unions of the pitmen were formed, and from that moment, a series of conflicts, too painful to be dwelt upon, from being in every way disastrous in their consequences, ensued.

"As the masters in general no longer felt willing to give the usual bounty or hiring, the men declined to engage themselves, or indeed to work at all, except on their own terms; and hence resulted what, in the language of the north, is called a 'stick.' But, as always happens in contests of this nature, there were on the other hand, some masters anxious to be served at all events, and in some instances, it may be, actuated by other motives—these were ready to hire the pitmen on high terms: again, there were not a few of the pitmen desirous of labouring for the maintenance of themselves and their families, for such wages as they could obtain, or might think sufficient, who were prevented by intimidations from so doing. Thus it happened that in some of the little colonies above mentioned, ejectments of the tenents, *vi et armis*, were going on, while in another place personal injuries were dealt out to the unfortunate individual who might be disposed to resume work without leave of the 'Committee.'"—pp. 298—302.

Our readers may all remember many of the particulars of the "stick" in 1832, which was disgraced by various foul acts, and rendered memorable by the murder of a magistrate.

But we pass on to some notices of the introduction of pit-coal into common use, which, it is understood, has no claims to very high antiquity, either in this or any other country. Unequivocal proof exists, that this species of fuel was in use in this country during the reign of Henry III. where it is called *carbo maris*—sea-coal—a term still retained. When it was first shipped to London, seems also to be unknown, though its use in the metropolis was prohibited in 1306, by royal proclamation. But towards the close of Elizabeth's reign, the trade in coal flourished greatly, and continued to be an important source, not only of local, but of government revenue. Indeed, the waste of wood increased so rapidly, especially when the British iron-trade assumed a new and national character, and when wood, charred or green, was thought indispensable for the smelting of the native ores, that men's minds were forced to

look for some substitute for that which was about to be extinguished. Our old quaint writers, however, inveigh in no measured terms, and with marvellous inconsistency, not only against the increase of those arts and occupations which led to the large consumption of wood, but against that very coal which was to save the remaining wood, and supply our housekeepers as well as manufacturers.

There are many varieties of coal, which the author clearly distinguishes and describes, but which we need not refer to here. The next matter taken up by him, is the conveyance of coal; and with this is closely connected the fact, that the coal-trade is Great Britain's best nursery for seamen. Next comes the London coal-trade, which well deserves a chapter, were it for nothing but the waggons and horses of the coal-dealers, to be seen on the streets at all hours of the day, carrying to all parts of the metropolis huge granaries of sackfulls of the indispensable article in question.

"Gay, in his 'Trivia,' alludes to the bulk and number of those teams, which in his time blocked up the streets:

"'Where the fair columns of St. Clement stand,
Whose straitened bounds encroach upon the Strand;
Forth issuing from steep lanes, the collier steeds
Drag the black load; another cart succeeds;
Team follows team, crowds heaped on crowds appear,
And wait impatient till the roads grow clear.'

"'The horses of the colliers,' says Leigh Hunt, 'are worth notice at all times, from the magnificence of their build.' Southey has noticed the men: 'The most singular figures in the streets of the metropolis,' says he, 'are the men who are employed in carrying the earth-coal, which they remove from the barge to the waggon, and again from the waggon to the house upon their backs. The back of the coat, therefore, is as well quilted as the cotton breast-plate of our soldiers in America in old times; and to protect it still more, the broad flap of the hat lies flat upon the shoulders. The head consequently seems to bend unusually forward, and the whole figure has the appearance of having been bowed beneath habitual burdens.'"—pp. 377, 378.

"Some idea of the extent of this trade may be derived from the following statement:—In 1826, the amount of coal, culm, and cinders, imported into the port of London, was 1,600,229 chaldrons, equal to 2,040,291 tons, 25½ cwt. being reckoned a chaldron, as required by the late Act. At that time, the duty paid upon the coal and cinders, was six shillings per chaldron, and upon the culm sixpence;—the entire importation produced £467,852. In 1830, the importation was so nearly on a par with that of 1826, that there was only the difference of about £100 in the amount of duty paid. From the 1st of March, 1831, these duties were repealed; and in the following year (1832), the total quantity of the above descriptions of fuel imported at London, was 1,677,708 chaldrons, or 2,139,078 tons, the amount of the preceding twelve months. In 1833, the quantity of coals stated to have been sold in the London coal market, was 2,006,653 tons, of which the proportion of Stewart's Hetton, and Lambton's Wallsend—the sorts considered best for ordinary purposes—was about 504,695 tons. The price of delivering these sorts at the cellar of the consumer, seems to have been 26s. per ton."—pp. 387, 388.

Many are the articles into which coal may be manufactured, such as toys and trinkets, tar, gas, &c.—the last one the most beautiful and useful discovery of modern times, assuredly, and which so many of us can well estimate, inasmuch, as we remember its introduction and extension, as well as its present brilliancy and universality. Nay, as to the value of coal, its very refuse, in various shapes, is converted or applied to useful purposes. But we shall have still a larger idea of the services which this one article confers on the United Kingdom, if we consider some other of its uses as applied to our manufactures directly or indirectly. Reference has been made to the enormous quantity of coals consumed at the various iron-works of the kingdom. But what would our earthenware and glass manufactories be, were it not that our coals are abundant and cheap?

"Mr. Pellatt, a celebrated metropolitan glass manufacturer, informs us, that about twelve pounds weight of Newcastle coal is required to manufacture one pound of flint glass; and that when coals sold in London at about 38 shillings the chaldron, and the glass at fourteen pence per pound, the advantages of a manufacturer at the pit mouth might be about three farthings a pound over those of the London manufacturer. Contrary to what might perhaps have been expected, coal is found to be the best fuel for making the finer descriptions of glass, as wood is for the commoner kinds. The latter description of firing, which is commonly used by the French and Germans, is not known in the British glass-houses; although Mr. Pellatt says, that some years ago, when the prices of coals were very high, the terms upon which Beech logs could then have been obtained from Henley, Uxbridge, and other places, led him seriously to think about adopting the Continental method, the greatest objection to the experiment being the capital already laid out in the furnaces adapted to the consumption of coal, and which would have required considerable alteration previous to the trial of wood fuel. It was stated three or four years since, that in the town of Leith, the glass-houses alone consumed 40,000 tons of coal annually! Bearing in mind the statement of Mr. Pellatt above-mentioned, some conception of the immense expenditure of coals for fuel in the manufacture of glass, may be formed, when it is known, on the authority of official returns, that during the year 1832, one hundred glass-houses in the United Kingdom, produced upwards of 24,453 tons of glass, including the different sorts."—pp. 421, 422.

But the expenditure of coal in the generation of power, by the conversion of water into vapour, perhaps leads us to the most stupendous ideas on this subject. It has enabled us to undersell the world; and if the steam projects now in operation be not contemplated with over-sanguine expectations, who can imagine the distance to which this fossil may carry England's manufactures at the same time that it seconds her growing enterprize?

Without following our author into a number of other discussions, important in themselves, and necessarily forming branches for detail in these pages, we come to a serious matter for inquiry, viz. what is to be the probable duration of our coal? We may presume

that the demand for fuel will not diminish, and it must be physically true that coal is not inexhaustible. Nay, great progress has already been made towards the working out of some of the most valuable northern coal-fields, as has been ascertained with considerable certainty. Mr. Taylor, agent to the Duke of Northumberland, and himself a coal owner, has estimated the coal that still remains in Durham and Northumberland, to be adequate to supply the present vend from Newcastle, Sunderland, Hartley, Blythe, and Stockton, for a period of 1,727 years. Professor Sedgwick, however, thinks this amount must be exaggerated about one half, in consequence of the existence of certain sterile tracts, which the calculation assumes to contain the average deposit of coal. Indeed he is inclined to think, that with the present increased and increasing demand, four hundred years will leave little more than the name of our best seams; and that when they are gone, those who are living will find London supplied from the great Welsh and Scotch coal-fields at a cheaper rate. Upon this our author remarks—

"The learned Professor, in reducing the estimated supply of coal from 1700 to 400 years, must be understood as speaking of those good beds mostly worked for the metropolis and for exportation, and the exhaustion of which, he assumes, will transfer the London trade to South Wales, where the coal is not of so good a quality as that of Newcastle, neither can it be at present so cheaply conveyed to the metropolis. The coals in the northern districts may last as long, or even longer than Mr. Taylor supposes, if we take in all those impure beds that may hereafter be excavated by persons resident on the spot for the use of their own households: and of course, the thin coal—all the little beds of six or seven inches would be got out, before the workings were finally given up. Professor Buckland agrees in the main with Mr Sedgwick, and thinks the result of Mr. Taylor's calculation 'egregiously exaggerated.' Mr. Buddle, an individual probably better acquainted with the coal district on the Tyne, than any other person—but a decided advocate for an unlimited foreign vend—declined, when examined before the Committee of the House of Commons, to commit himself by any loose answer to the question as to how long, according to the present rate of consumption, the coal fields in Durham and Northumberland would last? 'because,' said he, 'it may be ascertained.' Indeed, this intelligent viewer expressed himself as confident of being able to reduce the whole to actual measurement and calculation in a month: and this, he observed, might be done with reference to certain districts, so as to avoid the obvious objections which the coal owners would have to the publication of details relative to their particular sections.

"Dr. Thomson, of Edinburgh, published some years ago, a series of calculations on this subject; and still later, Mr. Bakewell, in his popular work on Geology, discusses the question of coal, and the period when the coal mines of England will probably be exhausted. This competent and ingenious observer says, 'We cannot but regard the exhaustion of our coal beds as involving the destruction of a great portion of our private comfort and national prosperity. Nor is the period very remote when the coal districts, which at present supply the metropolis with fuel, will cease to yield any more. The number and extent of the principal coal beds in Northumberland and Durham is known; and from these data it has been

calculated that the coal in these counties will last 360 years.' Mr. Bailey, in his survey of Durham, states, that one-third of the coal being already got, the coal districts will be exhausted in 200 years. It is probable, that many beds of inferior coal which are now neglected, may in future be worked, but the consumption of coal being greatly increased since Mr. Bailey published his survey, we may admit his calculation to be an approximation to the truth, and that the coal of Northumberland and Durham will be exhausted in a period not greatly exceeding 200 years. Dr. Thomson, in the Annals of Philosophy, has calculated, that the coal of these districts, at the present rate of consumption, will last 1000 years; but his calculations are founded on data manifestly erroneous, and at variance with his own statements. Dr. Thomson has also greatly over-rated the quantity of coal in these districts, as he has calculated the extent of the principal beds from that of the lowest, which is erroneous; for many of the principal beds crop out before they reach the western termination of the coal fields. With due allowance for these errors, and for the quantity of coal already worked out (say one-third) the 1000 years of Dr. Thomson will not greatly exceed the period assigned by Mr. Bailey for the complete exhaustion of coal in these counties, and may be stated at 350 years."—pp. 459—461.

These are curious, and not uninteresting inquiries to those who look forward to distant, or rather not very distant, futurity. There are coal-fields, however, in Derbyshire, but not of great extent, it is believed. There are also many valuable beds in the western parts of the West Riding of Yorkshire. But Mr. Bakewell, after naming besides these some other coal districts, adds, that we may anticipate a period not very remote, when all the English mines of coal and iron-stone will be exhausted. Without allusion, however, to Scotland, and her fields, the same gentleman consoles us with the following calculation.

"'We have in South Wales, adjoining the British Channel, an almost exhaustless supply of coal and ironstone, which are yet nearly unwrought. It has been stated that this coal-field extends over about 1200 square miles, and that there are twenty-three beds of workable coal, the total average thickness of which is ninety-five feet, and the quantity contained in each acre is 100,000 tons, or 65,000,000 tons per square mile. If from this we deduct one half for waste, and for the minor extent of the upper beds, we shall have a clear supply of coal equal to 32,000,000 tons per square mile. Now if we admit that 5,000,000 tons of coal, from the Northumberland and Durham mines, is equal to nearly one third of the total consumption of coal in England, each square mile of the Welsh coal-field would yield coal for two years' consumption; and as there are from 1000 to 1,200 square miles in this coal-field, it would supply England with fuel for 2,000 years after all our English coal mines are worked out. It is true, that a considerable part of the coal in South Wales is of an inferior quality, and is not at present burned for domestic use; but in proportion as coal becomes scarce, improved methods of burning it will assuredly be discovered, to prevent any sulphureous fumes from entering apartments, and also to economise the consumption of fuel in all our manufacturing processes.'"—pp. 462, 463.

And with this solacing statement, which our readers, we have no doubt, were, from what went before, standing not a little in need

of, especially those whose offspring is numerous, or promising to be so, we close our extracts, assured that all will be satisfied of the attractive and valuable nature of the work from which we have gathered so much. It is really excellent in every way.

ART. XIII.—*A Dictionary of the Architecture and Archæology of the Middle Ages.* Part III. By JOHN BRITTON. 1835.

IT gives us pleasure to find that this laborious and valuable work, though delay has occurred since the publication of the last number, is neither relinquished, nor intended to be so. But we can easily conceive, from the parts already published, that the research and care necessary for such a work are immense, without seeking for any other excuse of delay, which the author may reasonably offer. It would, indeed, be a loss, which perhaps no other person of the present day could make up, were this Dictionary to fail for want of health on the part of Mr. Britton, or encouragement on the part of the public. At the same time, we must not forget that the hand of decay is daily, though invisibly, proceeding with its sure work of destruction; and that the period will come, that oblivion, heavy and dark, will shroud all the monuments of man's invention and labour, unless rescued by a competent authority, and imperishably recorded for posterity, in a literary shape. The present work is thus, on account of its own merits, and other circumstances, one of great moment.

The number before us, containing two sheets of letter-press, and thirteen engravings, includes the latter portion of the article on the word Castle, and goes forward to Chapter-House, part of which is also introduced. Of course, some of the most important architectural terms that can refer to the middle ages are here explained and elucidated. Besides Castle and Chapter-House, we have Cathedral, Chair, Chancel, Chauntry, Chapel, and many others that go to the very soul of religious houses, in so far as the art and the phraseology of by-gone Catholic times are concerned. We shall prove, to a certain extent, the opinion we have expressed of the work, by small portions of the present number; previously observing that some of the terms most familiar to our tongues, are generally but indifferently, or very defectively understood; as many will confess, after reading the following extract.

"A castle may be said to consist of valla and fossæ, or banks and ditches, with walls occupying the tops of the former, and crowned by battlements, additionally guarded also by bastion towers, usually placed at the angles, or at bends of the walls. In the last were entrance gate-towers, with bridges, either permanent, or made to lift up, and guarded by portcullises and doors of great thickness. Windows and other apertures were very small; and the former were seldom in the outer walls, but opened into inner courts. Within-side the walls, and immediately behind the parapets, were terraces for soldiers. The parts of a castle were, the *ditch*, *foss*, *graff*, or *mote*, over which was a *bridge*; the *barbican*, an advanced work, either a raised mound, or a tower; the *outer walls* flanked by semicircular, polygonal, or square towers, and with a terrace walk behind a breastwork, which was embattled, embrasured, or crenellated; the entrance *gate-house*, which was flanked by towers, with projections and apertures over the archway, called ma-

chicolations, through which scalding water, melted lead, stones, or other destructive materials, were thrown on assailants. The *outer ballium*, or bailey, was generally separated from the inner by a strong embattled wall and a towered gate-house, and was usually occupied by stables, offices, &c. The *inner ballium* was appropriated to the baron, monarch, or governor, with the respective families and immediate retinue of either; and at one corner, or near the middle, was the keep-tower, donjon, or strong-hold of the fortress, having a state-apartment or hall: (as at Hedingham, Rochester, &c.) There were sometimes a *well* and a *chapel* in this tower. At Rochester, the well is formed in the wall which divides the interior of the keep into two apartments; and at Coningsborough, the chapel is in the substance of the wall of one of the angular turrets. The white tower of London has a very large chapel, with aisles, and a semicircular east end."—pp. 115, 116.

We shall quote a fragment of what is said of cathedrals.

"There are twenty-one old cathedrals, and one of modern erection, in England, and four in Wales; there were thirteen in Scotland, and twenty-two in Ireland; but some of those of the two latter divisions of the kingdom are much reduced in size, some in ruins, and others extinct. The cathedrals vary from each other in extent, arrangement, and parts; and also in their architectural styles and features. It is evident that some of them are of Saxon foundation; and it is contended by a few antiquaries that parts of those of Ely, Oxford, Canterbury, and Winchester, exhibit specimens of genuine Anglo-Saxon architecture. Every other variety of date and style, from the Norman conquest to the revival and establishment of the Italian architecture, is to be seen in these cathedrals; and it may be said, that these varieties are not only numerous, but exhibit almost a countless succession of inventions, improvements in form, arrangement, combination, and decoration. Intended by their religious and superstitious architects to surprise, delight, and awe the spectator, they were raised on a large scale; adorned internally and externally with a profusion of architectural members and sculptural enrichments; provided with grand western facades, with enclosed porticoes, towers, spires, and pinnacles, and also with cloisters, chapter-rooms, chapels, chantries, and altars. A description of one will serve to explain the general arrangement of all."—pp. 123, 124.

There is an accompanying ground plan of Durham Cathedral, which displays the various parts and subdivisions of a fine Anglo-Norman cathedral church, although it has some additions and alterations made at subsequent times. There are also two engravings, representing varieties of design in the cathedrals of Durham, Canterbury, Salisbury, and Exeter, which give a very complete idea of many successive changes of style in Christian architecture. We have also a list of the twenty-two English cathedrals, and of the Abbey Church of Westminster, which was a cathedral for a short time, with the measurements of all their principal parts; which must be valuable to architects and antiquarians.

Chairs were often a splendid article of furniture in cathedrals. We need only refer to the famous coronation chair in Westminster Abbey Church, which is formed of carved oak, and contains beneath its seat the celebrated stone on which the ancient kings of Scotland were crowned. In Winchester Cathedral, there is a very curious specimen of one made of iron, covered with leather, velvet, &c. which was formerly used for the enthronement of the Bishop. It resembles some of the *Curule* chairs

of the Romans, which when opened, were not unlike the letter X. This leads us to the observation which has often occurred to us, that amongst all the fashions and improvements of modern times, there seems yet to be room for simplicity and elegance in the style of chairs that has never been arrived at; or, if it should be said that we ought to name some specific defect, or point out some manifest improvement before expressing such a sweeping sentence, we would answer, that for comfort, ornate workmanship, and massive grandeur, some of the old-fashioned chairs greatly surpass any of the modern inventions that we have ever seen.

Chantry, or chauntry, from the Latin word *cano*, is an apartment in, or an appendage to a cathedral, or other church, and is considered as a sepulchral chapel endowed by a person of property for a chauntry priest or priests, to offer up masses, by chanting or singing to release the deceased from purgatory. The following list of certain celebrated persons, and some of them no less celebrated sinners, who were at great pains and expense in behalf of their own souls, or those of others, is not a little curious; yet were it the prevalent faith in England, now-a-days, that such provisions should be expiatory, we have no doubt that many of the rich would become munificent founders of chantries.

"The importance long attached to these posthumous rites is apparent in the circumstance that King Henry VIII., by his last will, revised a month before his demise, made provision for 'a multitude of masses to be offered up, for ever, for his soul;' the effect of which, however, was frustrated by the progress and triumph of that reformation which the monarch had confirmed. Chantries had their origin in the prohibition of private masses, by the bishops and abbots, at the high altars of cathedrals and abbatial churches, as incompatible with the dignity of their respective solemnities. There were forty-seven chantries in St. Paul's Cathedral, London, as appears from the returns made by the royal commissioners in the second year of King Edward VI. Fuller has given an account of the 'odde seven,' as 'enough to acquaint us with the nature of all the rest,' viz.—1. Sir John Beauchamp's chantry, founded by himself, for one chaplain, to pray for the souls of himself and the progenitors of the Earl of Warwick. 2. Sir John Poultney, founded by his last testament, for three priests, to pray for his own and all Christian souls. 3. John, Duke of Lancaster, founded by his executors, for two chaplains, to pray for King Henry IV., then living, and the soul of himself. 4. Walter Sherington, founded by his executors, for two chaplains, both Englishmen and graduates, to pray for the good estate of King Henry VI., and his own soul. 5. Thomas More, Dean of St. Paul's, founded by his executors, for three priests, to pray for his soul and others. 6. Walter Thorpe, founded by his executors, for one chaplain, to pray for his soul. 7. Richard Fitz-James, Bishop of London, founded by Henry Hill, citizen and haberdasher, in the thirteenth year of Henry VIII., for one chaplain, to pray. Besides the chantry-masses thus provided for, there were cathedral-masses in daily course of celebration by the dean and chapter of St. Paul's cathedral. The stipends of the chantry-priests were varied in proportion to the piety and property of the founder, from forty marks for 2000 masses, to four-pence for a single mass; and chantry-priests were not allowed to receive more than seven marks per annum, or three marks, with their board; but they contrived to increase their resources by performing 'general and special obits for other men,' besides their founders, and by 'procession-pence.'"—pp, 135, 136.

NOTICES.

ART. XIV.—*The New Year's Token; or, Christmas Present.* London: Darton. 1836.

THIS is one of the best of what may be called the Minor Annuals. We have favourite names as writers, and a variety of embellishments from drawings on stone, that are happy specimens in that department. We like the tone of sentiment and literature that pervades the volume. Without being very weighty or artificially fine, it is healthy and suited to the youth of both sexes, for whom the work is intended. Without giving a list of the pieces that please us most, our readers may be assured, when we say that Mary Howitt is a contributor, and yet not disgraced by the company in which she is here found—no mean praise is bestowed on our part. When the favourite writer we have now named, gives us poetry, we are never weary of it; it is fresh, simple, and original, like nature itself. Take one of her pieces, in what she calls, "Sketches of Natural History."

THE WILD SWAN.

"Fair flows the river,
Smoothly gliding on,
Green grow the Bulrushes
Around the stately Swan.
What an isle of beauty
The noble bird hath found!
The greatest trees and stateliest
Grow all the island round!

"Low bend the Bulrushes
In the water bright;
Up the Swan comes sailing,
Plumy all and white!
Like a ship at anchor,
Now he lies at rest,
And little waves seem daintily
To play about his breast.

"Wild bird of beauty,
Strong, and glad, and free—
Dwelling in the waters,
How pleasant it must be!
Like a gleam of sunshine
In shadow passing on—
Like a wreath of snow thou art,
Wild and graceful Swan!

"Thick grow the flowers,
'Neath the Chesnut shade,
Green grow the river-reeds,
Where thy nest is made!

Lovely ye, and loving too,
The mother-bird and thee,
Watching o'er your cygnet brood,
Beneath the river-tree!

"Kings made laws a-many,
Laws both stern and strong,
In the days of olden-time,
You to keep from wrong:
And o'er their palace-waters
Ye went, a gallant show,
And Surrey and his Geraldine
Beheld ye sailing slow.

"Tell me, Swan, I pry'thee,
Ar't of that high race,
Or a sylvan creature,
Of some wild lone place?
Saw ye in wooded Athelnay,
True Alfred's care and pain;
Or, riding out among his men,
Good king Canute, the Dane?

"No, from desert icebergs,
Splintered, hoar and old,
Sometimes were ye driven,
By the winter cold;
From where the ermine-hunters
On their lonesome journey go;
From where the rein-deer sledges speed,
Over the wastes of snow.

"From northern wildernesses,
Wild, and lone, and drear,
Ice-lakes cold and gleaming,
Ye have hastened here,
And the pleasant streams of England,
Your homeward flight have stayed;
And here among the Bulrushes,
Your English nest is made!"—pp. 85—87.

ART. XV.—*Memoir of Mary M. Ellis, wife of the Rev William Ellis, Missionary to the South Seas, &c.* By W. ELLIS. London: Fisher. 1835.

To the religious community, to all who take an affectionate interest in Christian Missions, and even to all who are curious in respect of heathen society, this volume has attractions; while to missionaries it offers extraordinary means of instruction. The subject of the memoir, it appears, was not more exemplary for her heroic piety, than for the humility of her character and the tenderness of her conscience. When we think of a woman like her, of delicate health, and high accomplishments, encountering along with a husband the dangers, the toils, and privations, which

Mrs. Ellis often did, we must admit that there is a heroism, of which females are capable, never surpassed by man, but never so nobly evinced as it has been by female missionaries.

ART. XVI.—*Xenophon's Expedition of Cyrus, in Seven Books, with various Readings, Notes, and Index.* By ALEXANDER NEGRIS. Edinburgh: Clark. 1835.

MR. NEGRIS, who is a Greek, and extensively known as a scholar, has here given us another of his remarkably correct, and carefully printed editions of one of the purest and most engaging specimens to be found in the language of his native country, as it existed in ancient times. The volume is in every respect neat and valuable. The various readings especially mark the editor's industry, and satisfy us, that besides his profound knowledge of the literature of his country, he possesses the enthusiasm of a son, that seeks to diffuse its pre-eminently classical taste.

ART. XVII.—*Missionary Remains; or Sketches of the Lives of Evarts; Cornelius, and Wisner, successively Secretaries of the American Board of Commissioners for Foreign Missions.* By S. H. Cox, D. D. London: Fisher and Son. 1835.

THE title of this little work sufficiently indicates what its character and value are. But let it be observed that neither are the authors nor were the subjects of these sketches, the weak or illiterate persons which many are apt or have reason to characterise as such, amongst the numbers who have devoted themselves to the missionary cause. We should say indeed that the deceased triumvirate whose lives are here recorded, were eminent and extraordinary characters, as respected natural and acquired parts, independent of their religious zeal.

ART. XVIII.—*The Historical Keepsake; a series of Original Tales, chiefly illustrative of important and interesting events in British History. Second Series.* Edited by J. W. DALBY. London: Hurst. 1835.

THIS is a poor affair. The cuts are miserable things; and the letter-press not much better, either as tales or a specimen of typography. The Preface affords an instructive example of assurance in praising one's own wares. It is there said "the success which attended the first volume of the Historical Keepsake, and the very flattering commendations bestowed upon it by the periodical writers, encourage the proprietor to offer the present volume to the public, with a feeling of confidence heightened by the knowledge that he has spared neither expense nor trouble in procuring additional contributions." We do not remember what was said of the first volume, but we shall take care not to forget the second, if it should be our lot to find prefixed to a third, any flattering commendations, upon the score of such a specimen.

ART. XIX.—*Hints to Parents on the Religious Education of Children.* By GARDINER SPRING, D. D. London: Fisher and Son. 1835.

DR. SPRING, who is pastor of a Presbyterian Church in the city of New York, has here performed a duty which we wish should always fall into such competent and considerate hands. A part of his Preface will convey, better than anything short of the whole volume itself, its tone, and value. "I speak," says he, "of a religious education. And yet there are so many things that ultimately go to the account of a religious education, and exert a powerful though indirect influence in forming the moral character, that to confine my remarks to that course of education which is purely religious, would be to take a very limited view of the subject. The inquiry we present to your consideration is—'What is the nature to which the Word of God and sound experience direct us, that is most likely to result in the salvation of your children?" And on this important matter he offers a few strikingly sensible hints, where piety not more than a knowledge of the opening mind, and an acquaintance with the real world around us, are conspicuous.

ART. XX.—*An Examination of the Ancient Orthography of the Jews. Part I. Containing an Inquiry into the Origin of Alphabetic Writing, and an Essay on Egyptian Hieroglyphics.* By the Rev. C. W. WALL, D. D. &c. London: Whittaker. 1835.

DR. WALL, Professor of Hebrew in the University of Dublin, has in this volume given us the first part of a contemplated work, in which he trusts he shall be able to satisfy the learned, that most of the discrepancies between the Hebrew text of the Bible and the Greek version of it, are only apparent; and also to account for such appearances having arisen; and to show how they can be removed. In this part he has lit upon what he believes to be the true key to the decyphering of the Rossets hieruglyphs, and has thought such a discovery worthy of a separate and immediate publication, the other portions of the work not being yet ready for the press.

We think, that the professor has fairly overturned some of Champollion's theories on the subject of hieroglyphic expression, and has also successfully shown that the writings of Moses, as well as other parts of the Old Testament, partake much of this system. The volume abounds with deep learning, and forcible arguments; nor without a laborious study, can its merits or even its amount of doctrine be comprehended. We may state, that he divides written signs into *ideagraphic*, which immediately express or represent ideas; and *phonetic*, which solely express sounds, or the elements of such sounds. Ideagraphic writing employed three kinds of signs, pictural, metaphorical, and arbitrary. But if words or signs so formed should be for a time divested of their meaning, and used merely as syllables in the composition of other words, they would be during that use of them, phonetic. A most cumbersome alphabet might be thus formed. A prodigious improvement however over any of these systems consists in the reduction of an alphabet to the simple and distinct sounds which the voice usually utters, and which are found to be few. The invention of an alphabet, Dr Wall maintains, was a divine communi-

cation; yet we confess that we have not found his arguments conclusive on this head. But that his investigations and views seem to lead to most important and novel discoveries respecting the structure of the Hebrew of the Old Testament, cannot be questioned, and to establish that the language is ideagraphic, though its alphabet be syllabic and literary.

ART. XXI. *The English Annual.* London: Churton. 1835.

OUR readers will at once believe us, after stating that this volume contains the choicest parts of the Court Magazine, and a collection of its sentimental and lofty beauties, that it is amongst the loveliest of the lovely books for presents that has ever appeared. We find ourselves not only in a gallery where England's unrivalled dames dazzle the sense, and melt or command the heart, and where landscape, tower, and mansion proclaim her taste, riches, and antiquity, but we have of literary matter a selection of the finest, gayest, and grandest things that have found acceptance in the well-conducted and ably supported periodical mentioned.

ART. XXII.—*The Wasps of Aristophanes, with Notes Critical and Explanatory, adapted to the Use of Schools and Universities.* By T. MITCHELL. London: Murray. 1835.

MR. MITCHELL has afforded another proof, in the present volume, were that necessary, of his scholarship, industry, and taste. He most successfully vindicates "The Wasps" from a disparaging criticism of W. Schlegel, and maintains that instead of being the feeblest, it is amongst the most dexterous of the Aristophanic comedies, "and that as a means of looking into the inmost recesses of that singular constitution (Athenian), which has so much attracted the attention of all ages, it is beyond all question the most important of all the documents which antiquity has bequeathed us." Nor are the editor's notes, learned, various, multitudinous, and entertaining as they are, unworthy of the text. We have no hesitation in saying, that for the purposes contemplated by this edition, and even much higher ones than the convenience of youthful students, the work is unrivalled.

ART. XXIII.—*The Land of Vision; or Glimpses of the Past, the Present, and the Future.* London: Hatchard. 1835.

THE author says of this work, that its subject is novel; we rather call it a story that is extravagant, absurd, and profane. A certain Father Paul is supposed to have lived in a monastery near Mount Carmel, in the sixteenth century. On his death he ascends to the mansions of the blessed, where a happy spirit, called Ithuriel, instructs him regarding a vast number of heavenly things, where instead, of course, of having such discoveries as never entered into the mind of mortal man to conceive, we have a string of the author's fancies, which he no doubt thinks beautiful, sublime, and original, but which we feel not unfrequently to be ridiculous. Father Paul was a Roman Catholic, and "I expected," said he to his exalted attendant, "that the mother of Christ, in the courts of

heaven, would be superior to the Son." "Do you not suspect," replied Ithuriel, "that you held, while you were on earth, many absurd opinions?" And Father Paul is soon made to see and to confess that he did so. He also takes a fancy to behold the earth, after having been about half a century in heaven, and Ithuriel is so good as to accompany him, saying that a spirit may visit his native place, yea, and behold representations of events in long past ages and in future times. Father Paul had been an Englishman, and accordingly they pay London a visit first. They afterwards make a grand tour, taking a peep of old Paul's earthly grave, as also his dormitory in the monastery at Mount Carmel. After returning to heaven, a great deal of good company is introduced, such as Adam, Noah, Moses, the apostles, Luther and many others, who make long speeches. If any one wishes to learn how all this came to be known and written he may read the book: but we have found so little instruction or entertainment in it, and so much matter of offence, that we think he will do more wisely to peruse what contains something with which he can sympathize.

ART. XXIV.—*Le Nouveau Testament de Notre Seigneur Jesus Christ.* Edition stereotype, revue et corrigée avec soin. Glasgow: Reid and Co.; London: Whittaker. 1835.

THIS is one of the handsomest and smallest New Testaments we ever saw. It is in truth a gem. In shape and type it is beautiful; while the paper is so fine, and the entire form so compact, that it will occupy but a small part of a waistcoat pocket. To young persons, who wish to acquire a knowledge of the New Testament, the reading of it in a foreign language is an impressive medium; while to those who are desirous of becoming acquainted with the French language, the use of the Scriptures in that language at church, for instance, has its obvious advantages. The present edition we recommend to such, for its clear type, its tasteful and portable form.

ART. XXV.—*Practical Anatomy of the Nerves and Vessels supplying the Head, Neck, and Chest; intended for the use of Students in the Dissection of those Structures.* By E. COCK. London: Schloss. 1835.

THIS manual is intended to fill up a deficiency, and supply a desideratum to the dissector, by commencing with the vessels and nerves of the parts named in the title, according as they present themselves to him from the subcutaneous structures, proceeding regularly to those that are more deeply seated. In works of descriptive anatomy, it is necessary to begin, as they all do, with the original trunks, for the sake of tabular classifications, and other methods of technical memory, and thus to speak of parts that are the last to be laid open by the knife. But when the student sits down to verify the knowledge thus acquired, on the dead body itself, it is clear, as stated by the author, that he must begin with the more superficial parts, containing the smaller vessels and nerves, till he is guided to the roots from which those branches emanate. The anatomical arrange-

ment on the subject is the reverse of that system which he has studied in his book, and in order to accomodate the one to the other, he must begin at the end of each chapter, and read backwards. This little work is intended to obviate such an inconsistency. All we can say, in addition to this intention is, that to an unprofessional person, the plan is strikingly simple, natural, and good, and that in executing it, there is the most perfect practical sound sense and familiarity, which are evidently the result of long experience. Mr. Cock is demonstrator of anatomy at Guy's Hospital, a sufficient recommendation, we presume, to all of the same profession, whether in prospect or in practice.

ART. XXVI.—*The English Boy at the Cape:* an Anglo-African Story. By the Author of Keeper's Travels. In 3 vols. London: Whittaker. 1835.

THIS is a good story for the young, and an effective one for people much more advanced in years. The scenes and incidents are well conceived and described; the situations are natural, and the sentiments elevating and pure. We have scenes in England before little Charles and his father leaves for the Cape, that are remarkably touching, on account of their truth, and the individuality of the characters introduced. But the father being drowned, and little Charles falling into other hands in that distant colony, like an orphan, and helpless, though his mother, and brothers, and sister, were alive in England, scope is thus afforded for a great deal of such description, as makes us believe the author is well acquainted with the scenes and society at the colony named. "The English Boy at the Cape," is a great deal better worth reading than the generality of new year books for the benefit or amusement of both sexes, and than very many of our formal novels.

ART. XXVII.—*The Oratorical Class-Book, with the Principles of Elocution, intended for the Use of Public and Private Seminaries.* By A. M. HARTLEY. Sixth edition. Glasglow: Blackie. 1835.

THIS edition of a standard school-book surpasses any of the former ones in its typography, while it is reduced in price. We need not say more of a work that is so well known, and which has so long maintained its ground among compilations of the same description. Indeed it is surpassed by few or none, in respect of the end for which it has been compiled. The lessons are exceedingly well chosen, whether we regard their literary or moral character, while the variety of pieces is immense.

ART.—XX. *Friendship's Offering and Winter's Wreath; A Christmas and New Year's Present. for* 1836. London: Smith, Elder and Co.

HERE we have an old favourite under the guidiance of a new Editor. The affectionate and gentle Thomas Pringle, who so long presided over the Friendship's Offering, and Henry David Inglis, who assisted him in the last year of his editorship, have gone to their rest, and another labourer has been called into their stead, who we are happy to say, is not an un-

worthy successor even to persons so gifted and experienced as they were. Perhaps our readers never saw a sweeter and more tasteful volume. Its embellishments one and all are enchanting, and the literary matter elegant, varied, and sentimental. Were we to select, where all is perfect of its kind, The Countess, by the Hon. Mrs. Erskine Norton, perhaps would be our choice among the tales. It is a truthful and finely finished sketch. We extract the following, "On my Grey Hairs," by W. Jerdan, not only on account of the pathos of the lesson the verses teach, but because they speak somewhat to our experience, and therefore are fully appreciated.

"Ten years agone, ye monitors.
How I abhorred your hue,
And plucked you singly from your hold,
As if I'd conquer you!
And so I did, like knight of old
Who hundreds overthrew;
And fancied immortality
More sure, the more he slew!
Those years are fled, I greet you now
The dearest guests to me;—
Why should the stem live when the bough
Falls withered from the tree?—
When keen affliction's piercing blast
Hath nipt the foliage free;
And when the storm hath torn the hopes
Of blossomings to be?
I greet you now ye clustering come,
And tell me of the past;
Of drear misfortune's saddening time,
With bitterness o'ercast;
Of friends—oh friends! —who shunned that time
As fate were on the blast—
Poor worldlings, linked unto the world
As 'twould for ever last!
Of pleasures, whose fresh-springing wealth
Bode an eternal round;
Of jocund health, wherein no space
For lapse, or wreck, was found;
Those pleasures now all viewless, spent,
Like an unearthly sound;
That health, to pain and sorrow bent,
Which craves the silent mound.
Of these ye speak, and I, Grey Hairs,
Rejoice in what is o'er;
Rejoice, because what hath been felt,
Again can touch no more.
But more rejoice, because ye point
To that untroubled shore,
Where, thinly shed on my cold brow
We'll rest—though oceans roar.
My own Grey Hairs, I grateful hail
The promise ye impart;

Strength is it to the weary soul,
Balm to the aching heart.
The sunny locks of youth will fail
When joys unnumbered start;
But ye are certain as the wings
That plume Death's certain dart.
I therefore hail you as above
Thought's sore-vexed throne ye wave;
Throw gentle shade upon the false,
And the tyrannous brave;
Bid Care's dull tide, and Passion's flood
No longer roll or wave;
But loves, and fears, and griefs, and tears,
All centre in the grave."

ART. XXIX.—*Scripture History; comprehending all the Names mentioned in the Old and New Testaments.* By ESTHER COPLEY. London: Fisher. 1835.

THE design of this work is to present to the mind of the reader all the leading characters of the sacred volume, and to point out such hints of instruction as they appear calculated to suggest. It is quite true that there are peculiar advantages in studying sacred history, whether contemplated in a combined form, or in those detached notices which we have of individuals. In the latter case, these notices receive or throw out a light by which scenes, events, and characters, are most forcibly exhibited, so that we obtain a general and effective survey of the whole scheme developed in Scripture. But when the lives of celebrated personages are taken each in a combined form, we have completed and distinct characters, and clearly trace their development, thereby obtaining more forcible impressions of the human mind, and thence can more directly apply the lessons afforded by each life to our own individual experience.

The present work is chiefly valuable to the young, and to the unlearned. If not vigorously written, or rather if not compiled in the most condensed and descriptive manner, it is sensible, sound, and pleasantly detailed. Each name is first translated into its literal meaning, and then the whole that is known of the individual, from Scripture and other authentic sources, is given biographically.

ART. XXX.—*Scotland.* By WM. BEATTIE, M.D. Illustrated by a Series of Views taken expressly for this Work. 4to. Lond: Virtue. 1835.

HERE we have the first Quarterly part, containing twenty views, of a new work on Scotland, and if it proceeds as it has commenced (which we cannot doubt, seeing who the author of the literary matter, and who the publisher are), there cannot be a question as to its containing one of the best accounts of Scotland that has yet appeared, and certainly the most abundantly and beautifully illustrated of all. The introductory sketch of Scotland, and the statistical, descriptive, and biographical history of Berwickshire, which immediately follows, are such as we should expect from the earnest and poetic author of Switzerland

Illustrated, brought out by the same publisher. Of most of the illustrations introduced into this part, we can speak with confidence, not merely as highly finished, and admirably drawn pictures, but as faithful representations of the ancient and wonderfully romantic objects and scenes delineated.

According to the style in which this great undertaking (we may well call it so, in respect of magnitude, and expensiveness) commences, the price is unusually small, even in these days of economy and reduction. Certainly nothing but an immense sale of the work can ever remunerate the proprietor; but of course he is assured of this, and indeed, whether assured beforehand or not, the present portion will, we are sure, command a great sale. Its best recommendation must be an inspection of its typography, literature, and pictorial art, and then no Scotchman, and no one belonging to the empire, can but desire to be possessed of such an accurate, comprehensive, and splendid description of one of its most interesting nations.

Art. XXXI.—*Sonnets by Edward Moxon.* Part 2nd. Lond: 1835.

These are fine little bursts of sentiment, in the true sonnet-spirit; the versification is sweet and finished, while the presiding image in the poet's mind by every line, and by every additional fancy, receives a new and understood touch, till it meets the eye as a complete and lovely object. Take as a specimen:—

"And what was Stella but a haughty dame?
Or Geraldine, whom noble Surrey sought?
Or Sacharissa, she who proudly taught
The courtly Waller statelier verse to frame?
Or Beatrice, whom Dante deified?
Or she of whom all Italy once rung,
Compar'd with thee, who art our age's pride,
And the sweet theme of many a Poet's tongue?
There is a nobleness that dwells within,
Fairer by far than any outward feature;
A grace, a wit to gentleness akin,
That would subdue the most unloving creature.
These beauties rare are thine, most matchless Maid,
Compar'd with which, theirs were but beauty's shade."

These sonnets are dedicated to William Wordsworth, which, to say the least, brings Mr. Moxon within the sphere of trying associations. He even addresses a sonnet to that first-rate poet; but yet he acquits himself in a manner that meets our desires, on such a theme.

THE

MONTHLY REVIEW.

DECEMBER, 1835.

ART. I.—*The Philosophy of History; in a Course of Lectures, delivered at Vienna, by Frederick Von Schlegel. Translated from the German, with a Memoir of the Author.* By JAMES BURTON ROBERTSON, Esq. 2 vols. London: Saunders & Otley.

THE memoir prefixed to these volumes, traces with no small mastery of language and display of learning, especially of knowledge of German literature and German philosophy, Frederick Von Schlegel's principal works, their origin and their influence. Mr. Robertson also gives an analysis of the political and metaphysical systems maintained by the subject of his memoir, which we have found of great service in enabling us to arrive at a satisfactory conception of the doctrines contained in the present publication—a performance in which, though there be not a few disputable opinions, proceeds, as we think, on certain great principles of a simple and most intelligible character, that go to the very foundation of the science or true philosophy of history. At the same time these principles evince an originality of conception, a power and pregnancy of illustration, of the rarest description. Perhaps sagacity is the most illustrious quality of mind that is displayed in this work, which keeps within the bounds of sobriety, and turns to the advantage of sacred truth, the most extensive learning and the profoundest ingenuity.

A very rapid glance at the life of the celebrated author of the present work, as here given, and a summary of the views it enforces, are all that we propose to ourselves; but even these may afford sufficient supply for the mind to speculate regarding certain psychological and natural peculiarities of the author, as well as the great lessons to be derived from a philosophic study of history.

Frederick Schlegel was born at Hanover in 1772, and although destined for commerce, received a highly classical education, and was allowed to devote himself to belles lettres; nor need we be astonished at his father's yielding to this choice on the part of the youth, when we learn that the family had been and still continued to be highly favoured by the Muses. He says himself, that from the age of seventeen and upwards, Plato's writings, the Greek tragedians, and Winklemann's enthusiastic works, formed the intellec-

tual world in which he lived, where he often strove in a youthful manner to represent to his soul the ideas and images of ancient gods and heroes. He commenced his literary career in 1794, with an essay on the different schools of Greek poetry, which the biographer characterises as the labour of an infant Hercules, and as showing an acquaintance not merely with the more celebrated of the ancient Greek authors, but also with the Alexandrian poets. Other profound works devoted to Greek and Roman literature and history rapidly followed. But the oriental learning of Sir William Jones and others, and the impulse given by the merchant princes of Britain, who extorted from the Brahmin the key which has opened so many wonders of the primitive world, awakened in Schlegel's mind a new desire. He betook himself to the study of the Sanscrit tongue, and for this purpose repaired in 1802 to Paris, where he consumed years in its toilsome acquisition, at the same time giving birth to other beautiful and important works.

But we ought especially to be pleased that this great scholar and original thinker thus betook himself to the study of oriental languages. It is quite clear from a list of his productions, and from the present one in an eminent degree, that this new branch of his inquiries opened up to him an immense and till then but partially explored field, which he and others after him have brought to the support of the Bible and Christianity, in a manner which no contempt or ignorance can bring into discredit where great learning and sound philosophy are understood. At the period when Schlegel resolved on gathering of the treasures of India, Sir William Jones was no more; his researches were likely to fall to pieces, and all the mighty results anticipated by Christian philosophers, and since realized from these and similar inquiries, as the biographer says, were about to be frustrated or at least indefinitely postponed—a wild, uncritical, and extravagant fancifulness on the one hand, or a dull and dogged rationalism on the other hand, which are equally adverse to the cause of historic truth, would have made sad havoc of the researches in question. But in the year 1808, Schlegel appeared as another champion in oriental literature, and published a celebrated work, entitled "The Language and Wisdom of the Indians," which went to a critical examination of the etymology and grammatical construction of the Sanscrit, Persian, Greek, Roman, and German languages; and, in its second part, traced the filiation and connection of the different religious and philosophical systems of the ancient Eastern world. The subject of this second part is fully discussed in the work before us, and to us in a most satisfactory manner.

But it is necessary to take notice of an important passage in the life of Schlegel, that probably colours the current of a portion of his Philosophy of History, nearly as much as his oriental learning does; we allude to his departure from the Protestant to the Catholic church, which took place in 1805. Without in the slightest degree

impugning the purity of his motives in this step, which all the circumstances of his life, as unfolded in the memoir before us, forbid us to do, or without exulting at the triumph with which the party to which he became a convert might hail such an accession, it seems to us, from this work, that its metaphysical and political sentiments have been the offspring, in no small measure, of his second creed. At least his reasonings and illustrations regarding the rise and progress of Protestantism, appear to us to be such as will find acceptance or rejection according to the religious faith of individuals, and therefore that his work labours under a defect, in so far as the mighty revolution referred to is concerned, that must mar the general value of his system. Still, a liberal application of this system may with safety be made by the believers in either creed, though they may interpret certain events differently; for the author's object is to point out historically, in reference to the whole human race, and in the outward conduct and experience of life, the progress of the restoration in man, of the lost image of God, according to the gradation of grace in the various periods of the world, from the revelation of the beginning, down to the middle revelation of redemption and love, and from the latter to the last consummation. Christians of both churches see a fulfilment of the great designs of Providence in every new revolution, and if Schlegel discovered in the history of Protestantism another development of the Almighty's design, as laid down in this Philosophy of History, we know that the opposite party (and it must be allowed the progress of Protestant intellect long favoured the doctrine), flattered themselves upon the same data. Of late years, however, Catholic Europe has successfully vied with their religious opponents in science, literature, and the arts; and to few more deservedly can this favourable and splendid regeneration be attributed than to Frederick Schlegel.

Many and great have been the literary monuments which he bequeathed the world of his learning, his genius, and his piety. We shall not follow the biographer in particularly enumerating or characterizing these. His "History of Ancient and Modern Literature" is too well known to require a word from us. The "Philosophy of Life," the "Philosophy of History," now before us, and the "Philosophy of Language," are some of his most celebrated performances. Schlegel died in 1829, a Catholic, and a friend to religious liberty—if we are to judge from the present work—and attached to a sober and popular freedom. His integrity, consistency, and talent gained him many and distinguished friends. He was by Austria, which he had eminently served by diplomacy as well as literature, raised to dignity, title, and independence, without forfeiting his honour or his consistency, and altogether he appears to have been a wise and good as well as a great man. Mr. Robertson, the translator of the present work, and whose biography of the author, from which we have now been culling, is highly eulogistic and not a little grandiloquous, thus sums up

the obligations which literature and science owe to Frederick Schlegel.

"To have, in common with his illustrious brother, established a system of broad, comprehensive, synthetic criticism, by which the principles of ancient and modern art were unfolded to view—by which we were introduced into the intellectual laboratories of genius, made to assist at the birth of her mighty conceptions, and by whose plastic touch the great works of ancient and modern poetry were in a manner created anew:—to have unlocked the fountains of the old Germanic minstrelsy, and refreshed the poetry of his age with a new stream of fictions:—to have been among the first to do for philology what the Stagyrite had done for natural history; by classifying languages not according to their outward form, but their internal organization, not according to a specious, though often delusive, etymology, but according to grammatical structure: to have deciphered the mysterious wisdom of old days, and with admirable tact to have caught the spirit of the primitive world, as disclosed in its sagas and its symbols, its poetry and its philosophy: next to have evoked from the dust the better philosophy of ancient Greece, and presented her venerable form to the renewed love and respect of mankind, partly by an admirable translation of portions of Plato, partly by luminous critiques, and partly again by the example of his own philosophy, in form as well as spirit so eminently Platonic: then, in the field of modern history, to have traced the rise and progress of the European states, the genius of their civil and political institutions, the causes and effects of their moral and social revolutions, with an extent of learning, a spirit of impartiality, and a depth and comprehensiveness of understanding, unsurpassed by preceding writers, and in his own age rivalled only by his illustrious countryman—Goerres: lastly, to have put the crowning glory to a life so full of glorious achievement by his last philosophical works, where a strong and broad light is thrown upon the mysteries of psychology, where the most important questions of ontology are treated with equal boldness and sublimity of thought, and magnificence of fancy, while even on physics many bright hints are thrown out, which a deeper science will know one day how to turn to account: such are the services which this illustrious man has rendered to the cause of literature and philosophy. Living in an age which is only an epoch of momentous transition from the adolescence to the virility of the human mind, he was evidently, together with some other chosen spirits of his time, the precursor of an era of Christian philosophy, when, to use the language of a young, but very distinguished French writer*, 'the sterile dust of futile abstractions will be swept away, and the antique faith will appear crowned with all the rays of science.' 'Already,' continues the writer just quoted, 'even infidel science, astonished at her own discoveries, which disconcert alike ideology and materialism, begins to suspect

'There are more things in heaven and earth
Than are dreamt of in that philosophy.'"

vol. i, pp. lxxv—lxxvii.

The object of the present work, as stated by the author himself, we have already shortly given. After declaring in his preface, that the progress of the restoration in man of the lost image of God,

* The Abbé Gerbet.

can be clearly described and pointed out only by a vivid sketch of the different nations and particular periods of the world, which opinion is in various parts of the work maintained, he confesses himself much indebted to the discoveries lately before made in the primitive world, by several eminent travellers and scholars. As to the later periods of history, he says we are not so much concerned about new researches on certain special points, as about a right comparison of things already known, and a just conception of the whole. He then gives a sketch of the plan of the work, which must be so much more full and correct than any we could so summarily accomplish, that we shall transcribe it, and afterwards refer to some details in the system propounded.

"The first two Lectures embrace, along with the Introduction, the question of man's relation towards the earth, the division of mankind into several nations, and the two-fold condition of humanity in the primitive world.

"The subjects discussed in the seven succeeding Lectures are as follow:—the antiquity of China, and the general system of her empire—the mental culture, moral and political institutions, and philosophy of the Hindoos—the science and corruption of Egypt—the selection of the Hebrew people for the maintenance of Divine revelation in its purity—the destinies and special guidance of that nation—next an account of those nations of classical antiquity, to whom were assigned a mighty historical power, and a paramount influence over the world—such as the Persians, with their Nature-worship, their manners, and their conquests—the Greeks, with the spirit of their science, and dominion—and the Romans, together with the universal empire which they were the first to establish in Europe. The next five Lectures treat of Christianity, its consolidation and wider diffusion throughout the world—of the emigration of the German tribes, and its consequences—and of the Saracenic empire in the brilliant age of the first Caliphs. Then follows an account of the various epochs and the various stages of the progress which the modern European nations have made in science and civil polity, according to their use and application of the light of truth vouchsafed to them. So the subjects here treated are—the establishment of a Christian imperial dignity in the old German empire—the great schism of the West, and the struggles of the middle age and the period of the Crusades, down to the discovery of the New World, and the new awakening of science. The three following Lectures are devoted to the Religious Wars, the period of Illuminism, and the time of the French Revolution.

"The eighteenth and concluding Lecture turns on the prevailing spirit of the age, and on the universal regeneration of society."—vol. i, pp. lxxxii, lxxxiii.

In this attempt to lay the foundations of what the author calls a new general philosophy, his work entitled the "Philosophy of Life,"—which is intended to unfold the first awakening and excitement of human consciousness to the true perception and knowledge of truth—forms a part; as also does his "Philosophy of Language," which treats of the science of thought in the department of faith and nature—a production which we can readily believe, from the

title of it, to be more metaphysical than any of the others. But we have more than enough in the portion of Schlegel's system now before us, to secure our attention and admiration; nor need we go farther than his introductory lecture to discover a commanding breadth of views, from which he takes a powerful onward flight.

He begins by laying down certain rules that should invariably guide him who would seize and comprehend the general outline of history. His first fundamental direction is to keep the attention fixed on the main subject, and not to let it be abstracted or dissipated by a number of minute details; and his second amounts to this, that we should not wish to explain every thing, for historical tradition must not be abandoned in the philosophy of history, to be supplied by any hypothesis. The author exemplifies his meaning with remarkable force. He supposes certain navigators to have touched at some island inhabited by wild savages, in the midst of the great ocean, between America and Eastern Asia, at a very great distance from either continent. In accounting for the manner in which this race came hither, a Pagan, and even a modern philosopher, would speak of them springing from the pap of the earth, and see no need for an intelligent Creator. But ancient history and tradition say otherwise.

"If, for example, the language and traditions of this rude, savage, or at least degraded, tribe, are minutely studied and investigated, then so striking a resemblance and affinity will be found with the languages and traditions of the races in either of the remotely situated continents, that the most sceptical mind will hardly entertain a doubt respecting the common origin of both; for this community in language and traditions is too strong, too strikingly evident, to be ascribed with any degree of probability to the sport of accident. This truth now once firmly established, (for a community of language, tradition and race among all the nations of the earth is a truth almost unanimously received and acknowledged by those historical inquirers most versed in nature, and most learned in philology of the present age), it becomes a mere matter of indifference, or one at least of minor importance, how and in what way this original savage, or at least barbarized tribe first arrived hither; and it were a mere waste of labour to select, among the hundred conceivable or inconceivable accidents and possibilities which may have occasioned or led to this arrival, any particular one as the best explanation, and to found thereon some ingenious hypothesis, how the land on both sides may have been differently situated, before a closer connexion with this little island was broken off by the destructive floods; or in which of the last great catastrophes of the earth that disjunction may have taken place. We may leave such conjectures to themselves, and, satisfied with the main result, proceed further in the historical investigation and survey of the earth. For, in truth, the earth's surface more narrowly and carefully examined, furnishes in reference to man and his primitive history, far other and weightier problems than those involved in the example first selected."—vol. i, pp. 15—17.

Schlegel has made it an invariable maxim constantly to follow historical tradition, even when many things in its testimony appear almost unaccountable; for, he says, so soon as in the investigations

of ancient history we let slip that thread of Ariadne, we can find no outlet from the labyrinth of fanciful theories, and the chaos of clashing opinions. Taking this guide with him, he surveys, in a general way, the most remarkable and best attested facts and discoveries of geology, and with much ingenuity and force, brings all to the support of the primitive and sacred records. But getting free of such physical discussions, he comes to the main question—What relation hath man to this his habitation—earth; what place doth he occupy therein; and what is it which really constitutes him man? His general answer, we may be sure, is not to rank man with the ape, but to hold him to be the vice-gerent of God in nature, and the lord of terrestrial creation; his distinguishing feature not consisting in reason, or the faculty of speech, for, on the one hand—

"Reason is a mere abstract faculty, which to be judged, requires a psychological investigation or analysis; and that on the other hand, the faculty of speech is a mere potentiality, or a germ which must be unfolded before it can become a real entity. We should therefore give a much more correct and comprehensive definition, if, instead of this, we said: The peculiar pre-eminence of man consists in this—that to him alone among all other of earth's creatures, the word has been imparted and communicated. The word actually delivered and really communicated is not a mere dead faculty, but an historical reality and occurrence; and for that very reason, the definition we have given stands much more fitly at the head of history, than the other more abstract one.

"In the idea of the word, considered as the basis of man's dignity and peculiar destination, the internal light of consciousness and of our own understanding, is undoubtedly first included—this word is not a mere faculty of speech, but the fertile root whence the stately trunk of all language has sprung. But the word is not confined to this only—it next includes a living, working power—it is not merely an object and organ of knowledge—an instrument of teaching and learning; but the medium of affectionate union and conciliatory accommodation, judicial arbitrement and efficacious command, or even creative productiveness, as our own experience and life itself manifest each of those significations of the words; and thus it embraces the whole plenitude of the excellencies and qualities which characterise man.

"Nature too, has her mute language and her symbolical writing; but she requires a discerning intellect to gain the key to her secrets, to unravel her profound enigmas; and, piercing through her mysteries, interpret the hidden sense of her word, and thus reveal the fulness of her glory. But he, to whom alone among all earth's creatures, the word has been imparted has been for that reason constituted the lord and ruler of the earth. As soon, however, as he abandons that divine principle implanted in his breast; as soon as he loses that word of life which had been communicated and confided to him; he sinks down to a level with nature, and from her lord, becomes her vassal; and here commences the history of man."—vol. i, pp. 38, 39.

It cannot be expected that we, having now only got to the beginning of the author's dissertation, should do more than point

out a few passages in its course. And in doing so, it is scarcely necessary, after the sketch which he himself has given of his work, as already quoted from the preface, to travel beyond one chapter, for specimens of his power, originality, and eloquence. We are inclined, indeed, still to linger on the threshold of the subject with him, for he there with such mastery clears the way for a firm and satisfactory foundation to his philosophic theory, as proves his genius and the extent of his researches most happily. Upon the text—"In the beginning man had the word, and that word was from God," he says that in history, as in all science, and in life itself, the principal point on which every thing turns, is whether all things should be deduced from God, or whether the precedency should be given to nature, whereby the Deity is in fact indirectly set aside, or remains unknown. But the question, he declares, cannot be answered by mere dialectic strife; for it is the will which here mostly decides, and, according to the nature and learning of his character, the individual is led to choose between the opposite paths. As to the science of history, however, he is bold to maintain, that the mere naturalist will never comprehend its breadth and reality, nor exhibit an intelligible representation of its phenomena.

The author lays it down as an incontrovertible proof, that when man had once fallen from virtue, no determinable limit could be assigned to his degradation; and that though in his origin he be no savage, he may even in the present state become one by a slow and gradual declension. The division of the human race into a plurality of nations, and the chaotic diversity of tongues, appears to him upon this principle, to have become general at an advanced stage of human history, for in the beginning, the most ancient history and tradition make mention but of one separation; and here Schlegel brings his oriental learning to his aid.

"In entering on this subject we must observe that, in the Mosaic account, primitive and, what we call, universal history, does not properly commence with the first man, his creation or ulterior destiny, but with Cain—the fratricide and curse of Cain. The preceding part of the sacred narrative regards, if we may so speak, only the private life of Adam, which however will always retain a deep significancy for all the descendants of the first progenitor.

"The origin of discord in man, and the transmission of that mischief to all ages and all generations, is indeed the first historical fact; but on account of its universality, it forms, at the same time, as I have before observed, a psychological phenomenon; and while, in this first section of sacred history, every thing points and refers to the mysteries of religion; the fratricide of Cain on the other hand, and the flight of that restless criminal to Eastern Asia, are the first events and circumstances which properly belong to the province of history. In this account we see first the foundation of the most ancient city, by which undoubtedly we must understand a great, or at least an old and celebrated city of Eastern Asia; and secondly, the origin of various hereditary classes, trades, and arts; especially

of those connected with the first knowledge and use of metals, and which doubtless hold the first place in the history of human arts and discoveries.

"The music, which is attributed to those primitive ages, consisted probably rather in a medicinal or even magical use of that art, than in the beautiful system of later melody. Among the various works and instruments of smithcraft, and productions of art which the knowledge of mines and metals led to, the momentous discovery of the sword is particularly mentioned: by the brief enigmatic words which relate this discovery, it is difficult to know whether we are to understand them as the expression of a spirit of warlike enthusiasm, or of a renewed curse and dire wailing over all the succeeding centuries of hereditary murder, and progressive evil, under the divine permission. In all probability, these words refer to the origin of human sacrifices, emanating as they did from an infernal design, which we must consider as one of the strongest characteristics of this race; and those bloody sacrifices of the primitive world seem to have stamped on the rites and customs, as well as on the traditions and sentiments, of many nations a peculiar character of gloom and sadness. From this race were descended not only the inhabitants of cities, but nomade tribes, whereof many led, several thousand years ago, the same wandering life which they follow at the present day in the central parts of Eastern Asia; where vast remains of primitive mining operations are frequently found.

"It is worthy of remark that, among one of these nations, the Ishudes, who inhabit a metallic mountain, we find, if we may so speak, an inverted history of Cain; mention is made of the enmity between the first two brothers of mankind, but all the circumstances are set forth in a party-spirit favourable to Cain. It is said that the elder brother acquired wealth by gold and silver mines, but that the younger, becoming envious, drove him away, and forced him to take refuge in the East.

"So is the race of Cain and Cain's sons represented from its origin, as one attached to the arts, versed in the use of metals, disinclined to peace, and addicted to habits of warfare and violence, as again at a later period, it appears in Scripture as a haughty and wicked race of giants.

"On the other hand the peaceful race of Patriarchs, who lived in a docile reverence of God and with a holy simplicity of manners, were descended from Seth. This second progenitor of mankind occupies a very prominent place even in the traditions of other nations, which make particular mention of the columns of Seth, signifying no doubt, in the language of remote antiquity, very ancient monuments, and, as it were, the stony records of sacred tradition. In general, the first ten holy Progenitors or Patriarchs of the primitive world are mentioned under different names in the Sagas, not only of the Indians, but of several other Asiatic nations, though undoubtedly with important variations, and not without much poetical colouring. But as in these traditions we can clearly discern the same general traits of history, this diversity of representation serves only to corroborate the main truth, and to illustrate it more fully and forcibly. The views, therefore, of those modern theologians, who represent the concurrent testimony of Gentile nations to the truths of primitive history as derived solely from the Mosaic narrative, and as it were transcribed from a genuine copy of our Bible, are equally narrow-minded and erroneous."—vol. i, pp. 51—55.

In the general picture of the earliest development of the human mind, the author selects such nations only as are sufficiently well known, or respecting whom the sources of information are now at least of easier access. The Chinese, the Indians, and the Egyptians, besides the isolated people of the Hebrews, figure accordingly in the first period; for the nations that can properly be termed historical, are, as holds with individuals, but rare. Indeed, Schlegel maintains, that the whole globe has as yet furnished but fifteen historical and important civilized countries, which he enumerates and outlines according to a geographical survey, and which he endeavours steadily to keep in view; thus securing great clearness and precision in his narrative and argument, as he proceeds to explain "the principle laid down in this work respecting the internal word, as the essential characteristic of man."

But we pass over a number of chapters to come to the point from which the whole modern world of history was to spring—to that crisis between ancient and modern times, when "stood two powers opposed to each other; on one hand, we behold Tiberius, Caligula, and Nero, the earthly gods, and absolute masters of the world, in all the pomp and splendour of ancient paganism—standing, as it were, on the very summit and verge of the old world, now tottering to its ruin; and, on the other hand, we trace the obscure rise of an almost imperceptible point of light," by which, of course, the author means the Saviour of mankind. We must cite a passage or two from what is said regarding this great central point of the world's annals. The dignity, wisdom, and sentiment, with which he enters upon this branch of his subject is worthy of his talent and piety.

"A regular history of the life of our Saviour, recounted like any other historical occurrence, would in my opinion be out of place in a Philosophy of History. The subject is either too vast for profane history, or in its first beginnings too obscure, whether we consider its internal importance, or in a mere historical point of view, its outward appearance. A thinking, and in his way well-thinking Roman, when he had obtained a more accurate knowledge of the life of our Saviour from the accounts of the Roman Procurator, or other Roman dignitaries in Palestine, might have expressed himself respecting the whole transaction in the following terms: 'This is a very extraordinary man, endued with wonderful and divine power, [for such vague and general admiration might well be indulged in by a Heathen, who yet adhered to the fundamental doctrines of his ancestral faith]—a man, who, he would continue to say, has produced a great moral revolution in mind, and was, according to the most credible testimony, of the purest character and most rigid morals, who taught much that was sublime on the immortality of the soul and the secrets of futurity; but who was accused by his enemies, and delivered over to death by his own people.' Such, perhaps, would have been the judgment of a Tacitus, had he drawn his information from better and less polluted sources. So long however as all these transactions were confined to the small province of Judea, the soundest and best constituted Roman mind could have scarcely felt a more than

passing regret at the perpetration of so signal an act of private injustice; and would, in other respects, have not regarded it as an event which could, in a Roman point of view, be termed historical, or worthy to occupy a place in the more extended circle of his own world.

"It was only when Christianity had become a power in the world—the principle of a new life, and of a new form of life totally differing from all preceding forms of existence, that it began to attract the attention of the Romans, as a remarkable historical occurrence. How perfectly unintelligible, strange and mysterious this mighty event at its origin, and for a long time afterwards, appeared to the Romans; how erroneous and absurd were their opinions and conduct in regard to the Christian religion, we have already shown by some characteristic examples."—vol. ii, pp. 1—3.

The mysteries of our Saviour's life, death, and doctrines, Mr. Schlegel discusses not, but he presupposes a knowledge of them; he holds at the same time that the philosophy of history forms an essential part of the science of divine and human things, which in the mode of conceiving or treating of them, should be rarely or never separated; and yet care must be taken in viewing human things in connection with the divine principle which animates them, not to confound the one department with the other: "for as it is very prejudical to religion to make it merely a matter of learned historical research, so it is inconsistent with the object of historical philosophy to transform it into a mere series of religious meditations." But still, although the mystery of grace, in the divine redemption of mankind, transcends the sphere of profane history, still he says it must be assumed.

"The Christian philosophy of history must indeed tacitly presuppose the truth of that mystery, and assume it as known, and indeed as self-evident to all well-thinking persons—it must even, under the inspiration of this faith, refer to it very many, the greater part, indeed almost all, of the facts and phenomena of history—but it should forbear to introduce it into its own province, and should leave it to the sanctuary of religion. In the same way, whenever philosophy attempts to incorporate and rank this mystery with her own speculative conceptions, the consequence must ever be hurtful to religion; for, as philosophy thus attempts to explain, and, as it were, deduce this mystery from her own speculations, the mystery of Redemption ceases to be a divine fact, and it is only as such that it is and can be the true and eternal foundation of religion. I wish here expressly to do away with an opinion which is completely unhistorical, and even subversive of all history. I cannot more truly and succinctly designate this opinion, than by stating it as follows:—Christ, to say it in one word, was a Jewish Socrates; and this purest, noblest, and sublimest of all ethical teachers (according to the rationalists' interpretation of his history) met with a fate no less deplorable for mankind than that which befel the Athenian philosopher, and the wisest of all the Grecian sages. In reply to this, one observation only need be made—*If Christ were not more than a Socrates, then a Socrates He was not.* But this opinion is not only unhistorical, or, to speak more properly, *anti-historical*, because it is in utter opposition to all covenants, testimonies, authentic records, and even Christ's express declarations; but fully as much, and even still more on this account, that if we once remove this divine keystone in the arch of

universal history, the whole fabric of the world's history falls to ruin—for its only foundation is this new manifestation of God's power in the crisis of time—this hope in God abiding unto the end. For, although I do not consider a formal demonstration of the truth of the Christian religion as falling within the province of profane history; yet the belief of its truth —a faith in its dogmas, is the only clue in such investigations. Without this faith, the whole history of the world would be nought else than an insoluble enigma—an inextricable labyrinth—a huge pile of the blocks and fragments of an unfinished edifice—and the great tragedy of humanity would remain devoid of all proper result."—vol. ii, pp. 8—10.

After tracing the history of Christianity through many ages, with his usual masterly power of generalization and knowledge, the author arrives at the period when Protestantism took its rise, and discusses the character of the times of the Reformation, following the development and extension of its doctrines, in the manner which we should expect from a consistent and enlightened Catholic, possessed of his vast powers of mind and treasures of information. We shall merely select one passage from this part of the work, with little or no comment; for, without a sight or summary of the whole of his discussion as respects Protestantism, it is impossible to obtain a fair view of Schlegel's peculiar views as well as candour: at the same time, it will be found, that by those of a different creed, very opposite deductions would be drawn. One would be inclined to think, indeed, from the first part of the passage about to be cited, that the author himself laboured under an unusual incertitude on the subject.

"We must endeavour to view this great Revolution with the impartial eye of the historian, and labour duly to comprehend and judge it in all its manifold bearings, and in all its remote consequences; and if we should feel inclined to lament and deplore the long continuance of this unhappy division in the great European family, we should remember that such a feeling of regret, however innocent and natural in our own bosoms, and in our own conviction, can furnish no adequate criterion for an historical decision. At any rate, we should in no case immoderately repine at such an event, and murmur against destiny, that is to say, the ruling Providence which permits the occurrence of such evils. The permission by God of a mere human, unsanctioned enterprise, nay, of a mighty, general, protracted, and incurable division among mankind—a system of opposition with all its unhappy consequences, its moral impediments, and its political disasters; such a permission forms, as I have already observed, the great enigma of history—the wonderful secret of the divine decrees in the conduct of mankind, as well as in the conduct of individuals. Perhaps this great enigma will then only be perfectly unravelled, and the mystery which hangs over this subject, then only be perfectly dispelled, when this mighty Revolution shall have been terminated, and brought to a close. Even now, the experience we have acquired, however imperfect and limited it may be, makes one thing evident; namely, that the influence of Protestantism has not been confined to those states and countries where it became predominant, and where it received a public and legal establishment. Far greater was the danger, far more fatal were the consequences, when an open rupture,

a formal separation from the church did not take place, or had, if a temporary, at least no permanent existence—but where Protestantism, that is to say, the spirit of Protestantism, a like or a kindred set of opinions, was infused into the moral system of countries externally Catholic, and secretly instilled into the veins of the body politic, gradually corroded its vitals; till at last, amid a false and apparent repose, the long suppressed element of revolutionary innovation infected with its deadly virus, opinion, science, and lastly, government and society. The conscience, in its inquiries after religious truth, to whatever decision it may come, only looks to the determination of a point of faith as the sole clue of its investigations. But in historical inquiries, this rigid intersecting line of faith forms no adequate rule of judgment. The experience of our own times, or that of the last generation has proved, that innovations in faith, politics and philosophy ingrafted on a Catholic nation, are far more fatal to its repose, and that of its neighbours, than a system of Protestantism which has settled into a state of permanent peace and stability. Hence, for instance, the policy and political interests of England, which is a state more than any other essentially Protestant, have often been in perfect accordance with the political system of an old leading Catholic power."—vol. ii, pp. 230—232.

There is an observation on illuminism, a sytem that a few years ago produced such a ferment on the continent as to threaten the stability of thrones, and of the present state of things, which carries conviction by its simple utterance: Schlegel says, the very idea of an esoteric society for the propagation of any secret doctrines, is not compatible with the very principle of Christianity itself. The following passage will also accord with the sentiments of most Protestants.

"The Christian faith has the living God and his revelation for its object, and is itself that revelation; hence every doctrine taken from this source is something real and positive. The defence of truth against error will then only be attended with permanent success, when the divine doctrine, in whatever department it may be, is represented with intellectual energy as a living principle; and at the same time placed in its historical connection, with a due regard to every other historical reality. This calm, historical judgment of things—this acute insight into subjects, whether they be real facts or intellectual phenomena—is the invariable concomitant of truth, and the indispensable condition to the full knowledge of truth. This is the more so, indeed, as religion, which forms the basis of all truth, and of all knowledge, naturally traces with attentive eye the mysterious clue of Divine Providence and Divine permission through the long labyrinth of human errors and human follies, be they of a practical or a speculative nature. Error, on the other hand, is always unhistorical; the spirit of times almost always passionate; and both consequently untrue. The conflict against error cannot be brought to a prompter and more successful issue, than by separating in every system of moral and speculative error, and according to the standard of divine truth, the absolute, which is the basis of such systems, into its two component parts of truth and falsehood. For when we acknowledge and point out the truth to be found in those systems, there only remains error, whose inanity it requires little labour, little cost of talent, or time to expose and make evident to every eye. But in real life the struggle of parties often ceases

to be purely intellectual—their physical energy is displayed in violent commotions; and in proportion as all parties become absolute, so their struggle becomes one of violent and mutual destruction—a circumstance which most fatally impedes the great work of religious regeneration—the mighty problem of our age, which so far from being brought to a satisfactory termination, is not yet even solved. In this respect it is no doubt a critical fact, that in certain quarters of European life, nay even in some entire countries, parties and governments should be more and more carried away by the spirit of absolutism. For this is not a question of names, and it is very evident that not those parties, which are called, or call themselves absolute, are the most so in reality; since now, as in all periods of violent party struggles, a whimsical mistake in names, a great disorder of ideas, and a Babel confusion of tongues, occur even in those languages otherwise distinguished for their clearness and precision."—vol. ii, pp. 312—314.

Had Schlegel lived to the present day, we do not suppose that he would have changed his leading opinions on any subject, but we have no doubt that he would have found some more startling or at least decided movements in opinion and social order, than he ever anticipated in so short a space of time. As it is, his Philosophy of History is a noble monument of genius, learning, and piety, and whoever, like him, implicitly believes in the Holy Scriptures, will hope and confide as he did, in these concluding words:—

"It is only with sentiments of grateful admiration, of amazement, and awe, we trace in the special dispensations of providence, for the advancement of Christianity and the progress of modern society, the wonderful concurrence of events towards the single object of divine love, or the unexpected exercise of divine justice long delayed: such as I have in the proper places endeavoured to point out. With this faith in Primitive Revelation, and in the glorious consummation of Christian love, I cannot better conclude this 'Philosophy of History,' than with the religious hope I have more than once expressed, and which is more particularly applicable to these times—the dawn of an approaching era:—that by the thorough religious regeneration of the state, and of science, the cause of God and Christianity may obtain a complete triumph on the earth."—vol. ii, pp. 335, 336.

Art. II.—*The Air.* By Robert Mudie, Author of "The Heavens," "The Earth," "Natural History of Birds," &c. &c. &c. London: Ward and Co. 1835.

In the present treatise we do not find that Mr. Mudie has been so successful in rendering the Air a subject for popular discussion and illustration, as he did in his former volumes on the Heavens and the Earth. This defect, no doubt, arises in a great measure from the nature of the subject itself, which in many of its branches requires such a scientific precision of language, and such an intimate acquaintance with philosophic experiments, as few readers can be supposed to acquire, from the simple study of this volume. It must also be owing to the very extensive and difficult nature of the sub-

ject, that the author seems constantly to be labouring and forcing his way, rather than finding it natural, easy, and smooth; and that we have more of his characteristic diffuseness, rambling, and want of clear arrangement, than formerly. There is at the same time much ingenuity and great knowledge apparent throughout tho present work, which are the more to be praised, inasmuch as he has proceeded upon a novel plan, and united in one treatise, intended for the benefit of the general reader, according to a manner never before attempted, a variety of the scientific branches into which the properties of the atmospheric fluid have been divided.

The author is well aware of the arduous nature of the task he has here allotted to himself, and fully perceives the difficulty of conveying to the unlearned anything like a general view, which is calculated to exhibit at once the real character of the different parts and phenomena of the air, and their relations to one another. Many of these parts and classes of phenomena have become subjects of study and science. As Mr. Mudie states, we find the mechanical properties of air treated of as one science, under the name of pneumatics; we find the chemical properties forming an important branch of chemical science; we find the relative actions of the air, in different countries and seasons, discussed as portions of physical geography; we find its relations to moisture, heat, and motion, arranged under the science of meteorology; and we find its use in the economy of plants, and of animals, occupying a pretty large proportion in physiological investigations. Perhaps, in these circumstances, some may think it might have been as wise had the author chosen another theme than the invisible yet all-pervading air for his elucidation. Still, when we consider that he is producing a series of volumes within the range of natural science—that he has already treated of the Heavens and of the Earth—and that speedily we are to meet with him on the Sea—it would have been a flagrant defect had such an interesting and comprehensive subject as that which has called forth the present volume, been slightly glanced at. Besides, when we feel that every person who possesses one of these treatises, will, or should, make the whole series matter of study, there must, in that case, be comparatively little difficulty in comprehending the instruction contained in any particular volume. Even in such an extensive inquiry as the present, and taken by itself, Mr. Mudie has introduced much that will appear curious and rich to the most ordinary reader; nor do we look upon those parts as the least valuable where he starts off, as he often does, in some eloquent lesson on the manner in which nature should be studied, or on the advantages and delights thence to be derived. It is a writer's duty rather to make his readers better, than to make them learned or more knowing; and this preferable power and talent belongs to our author in no slight degree. The few passages which we are about to cite, will furnish instances either of curious and valuable information, or

of an ardent devotion to a mode of study that takes direct and natural principles for its guide.

Mr. Mudie defines the word *air* to mean, the state of that substance which we call the atmospheric fluid, and the word *atmosphere*, as distinguished from air, to mean the accumulation of that fluid, its position, and distribution around the earth. There is much said by him of the parts, properties, relations, and phenomena of this fluid, that would be much more obscure if partially glanced at in our pages, than even in the treatise before us; and therefore we confine ourselves entirely to what is plain and immediately perceived to be interesting. The following general answer to the inquiry, what it is we should know, or can know, concerning atmospheric air, is as striking as it is true.

"The air every where surrounds the earth to a height far exceeding that of the highest mountains, even if we were to suppose its weight the same at all elevations, which is not the case. But not only does it surround the entire globe, for it surrounds every detached piece of matter whenever that piece of matter is in any way moved, or made to change its place; and in the case of all bodies or pieces of matter, which we describe as being moveable, the air constantly surrounds them on every side. This is the case with loose stones and sand, with all animals, excepting such as grow rooted, of which there are no land species, and, in short, with every thing which merely lies supported on the surface of the earth.

"Loose substances, whatever may be their nature, may thus be regarded as supported by the air as by a sort of carriage, by the help of which they can be moved from place to place with far less labour than would otherwise be required. We find this to be the fact from many experiments, as well as from daily experience in ordinary matters; and it is worthy of remark, that if the air is by any means excluded from between one piece of matter and another, it instantly changes from being a means of separation to being a means of union between them. This holds true equally between any body and the earth considered as a general mass, and between two pieces of matter, both of which are detached from the earth by an interposed stratum of air. The method by which the fact is arrived at is a matter for subsequent inquiry; but we may mention, that if a substance is detached from the earth by means of a stratum of air, however thin, then there is no more weight to be moved than the simple weight of the substance—that is, the gravitation of the substance toward the earth is the only resistance to be overcome in removing that substance from the earth. Thus, for instance, when a man walks along the pavement or a firm footpath, he has no weight to lift but that of his own body; and if he has been taught to walk neatly, the height to which he requires to lift this at each step is hardly perceptible, and thus he can continue a long time without being fatigued. But make him walk only half shoe deep in tough mire, and he will feel as if each foot were loaded with a weight. This, however, is only a partial exclusion of the air from between the feet and the ground. If the air were entirely removed from below, the atmosphere would press the soles

of his feet to the ground with a weight of about fifteen pounds on every square inch of the soles; and, if we suppose the surface of each sole to come in contact with the ground to an extent of eighteen square inches, then each foot would be held to the ground by a weight of two hundred and seventy pounds, or, the man standing on both feet, by a weight of five hundred and forty, so that any motion with men of the present muscular strength would be out of the question. Even to press the palm of the hand against any substance, to the exclusion of the air between them, would be to fasten the hand to the substance by a force of one hundred and eighty-five pounds, supposing the palm to contain nine square inches. This, again, would be beyond the power of any single hand to overcome, or, if the substance were not in contact with the earth in the same way, and not heavier than the hand could lift, it would stick permanently to the palm; and, but for the separating film of the atmosphere, every part of the body which came in contact with any substance would stick to that substance in consequence of the atmospheric pressure. Indeed, if it were not for the power which the atmosphere has of insinuating itself into every pore and opening, however minute, all substances would be so firmly pressed against each other, that no motion of any kind could be effected; and thus the whole action of the earth would be limited to the two motions of that planet—on its axis, and in its orbit."—pp. 7—10.

The air also supports everything by its mutual pressure on all sides, without which nothing could resist falling to the earth, and to pieces. But besides this passive use, it has many others not less wonderful. It is not only the medium of all terrestrial motion and action, but of all our observations of what takes place. It is also an agent in the great system of nature's chemistry; for there is not one spot of the earth's surface—meaning by the word surface, the crust of the earth or the sea, to whatever depth there may be life, vegetable or animal—where it does not act. It is a provision by which is carried on all the varied operations of the world, in all its phenomena of change of growth and of life.

"Over the extent of one single horizon, as displayed to the eye any where upon this land, it is not too much to say, in growing and in living nature, in the transfer of heat and humidity, and in the artificial labours of man, there are millions of operations constantly going on, in all of which the atmosphere is an indispensable agent, and to all of which it adapts itself with the utmost precision. The very same air which works fatigueless in the minute lungs of the gnat or the mite, supplies the ox and the elephant with the stimulating breath of life: the same air which embraces the lofty tree, in all the ramifications of its branches, and all the expansion of its leaves, bringing health to every point, and removing impurity at every pore, is just as benignant and as beneficial to the smallest moss, a thousand of which can scarcely stain the most delicate finger as it is drawn along the bark. Indeed, it is impossible to imagine a more perfect emblem of infinite bounty—a portion of matter which more powerfully suggests and more strikingly shadows forth the Almighty Creator himself, than this same atmosphere; nor is there any doubt that this reverential feeling has been natural with man from the beginning; and that it mingled in the vaguely comprehended idea of rude men, when with almost one universal voice, in all the varieties of their tongues and

languages, they made the name of this most wonderful element a synonyme for that of spirit itself."—pp. 37, 38.

At the same time, the air is much more free and obedient to the action of any, and all agents, than any other constituent parts of our system. While powerfully affected, for instance, by the beams of the sun, it ascends, or otherwise moves away, thus eluding the full effect of the heating energy: or when cooled beyond the average degree, at any part of the earth, the whole sympathises, and comes to the assistance of the portion thus cooled. It, therefore, at the same time, contributes a resistance to the extremes both of heat and of cold. The air also uniformly adapts itself to the earth as a whole, as well as to all its productions, and minutest fragments, or creatures—its working, upon the great and the small scale, being equally perfect.

The atmospheric air or fluid is principally composed of two gases, oxygen and nitrogen—one hundred parts of the mixture containing about twenty-one parts of oxygen, and consequently seventy-nine of nitrogen. If, however, we take the quantities by weight, which is the true way of averaging them, the weight being the exact measure of the quantity of matter, while the bulk or volume is not, we have the proportion of oxygen a little greater than this. But we are not warranted to say that the particles of the portions into which this compound as one fluid is divided, are of any assignable magnitude, because no contrivance has been, or is ever likely to be, able to measure any one of these particles in a separate state.

"To us air seems perfectly limpid, and equally so in all the degrees of density, or quantity in equal bulks, in which we have the means of examining it. We can condense air by means of instruments, of which a common pair of bellows afford a familiar though very partial instance, which is much better exemplified in those powerful blasting cylinders that are used at our great manufactories of the metals, and of which we have direct evidence in air-guns and engines of that description, in which the air is condensed to such a degree, that the spring with which it reacts against the common pressure of the atmosphere, when set free so to act, propels a bullet or other missile with the same velocity and force as is imparted by the ignition of gunpowder. We have also the means of rarefying or expanding air to almost any number of times its natural volume that we may desire, by inclosing it in a small quantity in a close vessel, and applying the requisite degree of heat, and also by exhausting an air-tight vessel as far as we can, on the table of an air-pump, which is an instrument contrived for pumping air out of vessels, upon nearly the same principles as the common pump, used for domestic purposes, pumps water out of a pit. Between those extremes at which we arrive by experiment, though it is impossible to tell how far we may be from the ultimate extreme either way, we have an endless variety of degrees of density produced by the action of external causes. In each and all of these, however, we find the same uniformity of structure in the air, the same appearance of one simple substance, uniform in all its parts, in as far as our most accurate observation and experiment can extend; and, unless under different actions of external causes, or different distances from the earth's centre

of gravity sufficiently great to occasion differences of weight or gravitation toward the earth, in the same quantity of air in one place from what there is in another (and these do not come much within the limits of contemporaneous local observation,) we have the air distributed with so much uniformity through the space which it occupies, that we cannot say, from any result of observation, that there is any pore, interstice, or opening, any where within its volume, of large dimensions when it is expanded and thereby attenuated to the utmost degree which our experiments can reach, any more than when it is under the strongest pressure, and therefore condensed or thickened to the utmost that our ingenuity can effect.

"Thus, though we are perfectly sure that the atmosphere—that is, the air which forms the chief part of the atmosphere—is made up of two separate ingredients, having very different actions upon other substances, and varying in specific gravity, when we obtain them alone and weigh them under equal degrees of heat and pressure, yet we find that with the very nicest extent of our observation, this mechanically compounded air yields equally throughout all its volume to the action of any cause which exercises equal energy upon it, whether that cause tends to condense it into smaller space or to extend it into greater.

"But though this perfect uniformity of substance in all states be the only conclusion to which our observation leads us, yet we know that there must be, in reality, interstices or divisions without end in this atmospheric mass: and that, in consequence of the very fact of its existing in the state of a gas, there must not only be no cohesion, or active tendency to cohesion, between its ultimate and invisible particles, but that there must be the action of some repelling cause treasured up within its volume, which has a constant tendency to force those ultimate and invisible particles farther from each other, and would so force them, if not restrained by the operation of some opposing and counterbalancing cause. Farther, we can see that it is this cause which tends to operate separation of particle from particle, which has brought the substance of the air into the state of gas, and which keeps it in this state. Nor is it difficult, from the analogy of many other substances, or rather changes of the bulk or volume of substances, which are familiar to our every-day observation, to determine what this cause is."—pp. 49—51.

Of the uses and influences of the atmospheric fluid, the most wonderful is exhibited in the respiration of living creatures—a function without which life cannot exist, and the intensity and necessity of which are always in proportion to the energy of life and of living action, whatever may be the habit or element of the animal. Oxygen is here the great supporter, by which animals possessed of a back-bone or spine, that inhabit the land, and also the warm-blooded inhabitants of the waters, whatever be their several forms, size, or kind of food, all breathe and live by an apparatus to which we give the name of "lungs." These lungs consist of a vast number of little cells, the minute ones opening into little pipes in the body of the organ, and these again uniting into one principal trunk, which is called the wind-pipe. The partitions of the cell are ramified over with a network of very fine, and in the healthy state, almost invisible blood-vessels. Mr. Mudie's description of the organs, func-

tions, and elements belonging to respiration, is so correct, so striking, and so eloquent, that we must give it at length. It goes also to prove the enthusiasm with which he looks upon every operation in the wide domain of nature, and how clearly he beholds in nature, nature's God.

"The arteries which send the blood to the lungs originate in the pulmonic *ventricle*, or cavity of the heart, which, as situated in the human subject, is the right one; and this blood is received into the ventricle from the right *auricle*, ear, or appendage of the heart. The veins which are united at those arteries at their capillary, hair-like, very small, and, indeed, invisible extremities, carry the blood back again to the left auricle; from this it goes to the left, or systematic ventricle; and, by the collapsing of that ventricle, it is propelled into the systematic arteries, and, by their action, over the whole body of the animal. Thus, in man, and in all the warm-blooded animals which we are accustomed (though perhaps not very properly) to call the more perfect, there is a double pulsation of the heart —one which sends the blood to the lungs, or aerating apparatus; and another which sends the blood which has been in the lungs, and has undergone the necessary action of the air there, all over the body of the animal, to stimulate and nourish the whole of its system.

"The terminations of the arteries, and commencements of the veins in the lungs, are so exceedingly minute, that microscopic observation cannot perfectly trace them; and the globules of the blood, when they come to this most singular part of the animal system, are so small, that 8,000,000,000 of them would only make about one solid inch. This is an extremely fine division, but it is by no means an ultimate division, such as that which we speak of when we refer to the atom, or even to the first formation of a cloud in the atmosphere; for these globules of blood not only contain all the elementary principles necessary for repairing the animal structure, but, in addition to this, they contain that refuse of life, to clean the system of which is the purpose of breathing. It is right, however, that we should see how excessively delicate this operation is, and it is an operation without which no animal can live, no, not so much as a single moment; for unless the blood passes through this exquisite apparatus, it would be the tide of death, instead of that of life. The blood which arrives through the *venæ cavæ*, or great returning veins of the system, has not only taken up the matter of every part which is no longer fit for the purpose of life—and which, if not so taken up, would instantly cause putridity in the system, as speedily fatal as the most deadly plague—but, a little before it reaches the heart, it receives into its mass the chyle or new matter which has been prepared by the various operations of digestion, for the nourishment of the animal. This blood is, therefore, in what we may consider a rude state; so much of it is, no doubt, healthy blood, but with this healthy blood there are mingled, first the refuse of life, which is no longer fit for its functions; and, secondly, the new supply derived from the food, which has not yet undergone preparation. These three come to the lungs in a dark tide, and it is not until the life-giving air has done its office upon them in this singular apparatus, that they put on that hue of lively red which blossoms on the cheek, and blooms on the lip, when the human body is in the freshness of vigour and the glow of health.

"Here then is marvel, more than tongue can tell; and at every pulse

of the heart, and every breath of the nostril, we, as it were, trench upon the bourne of absolute nothingness. There is not a pore in those delicate vessels which would admit the millionth part of the thinnest hair. They themselves have their coats fine beyond all expression, so that, perhaps ten thousand of them would not probably amount to nearly the thickness of the finest tissue paper, but they are as impervious, as free from any opening, as if they were gateless walls of brass. And in this marvellous structure is the life of man, and of every breathing creature, kept and maintained throughout every moment of its existence, and not only kept, but kept in such safety and such power as that it is capable of performing the most energetic operations; and, by means of this inexpressibly fine tissue the horse and the hound course, the eagle drives through the sky, the lion and the tiger bound upon their prey, and man performs all those operations, and exercises that connection between the sensation of the body and the intellectual perception of the mind which makes him lord of the creation. When we contemplate this portion of the animal system, and it is common to every animal, how can we—how dare we refrain from thinking of the Maker? Here, on the very verge of nothing, as it were, and delicate, and, as we may say, tender, beyond the very dreamings of our philosophy, life stands—secure, stands as secure as if it were encased in walls of adamant, and the all but infinitisemal globules which we have mentioned, are here as safe, in the keeping of the Almighty, as are those voluminous masses which revolve in the sky, and constitute the glory and the wonder of material magnitude.

"But, delicate beyond all conception as this structure is, the blood is unfit for the purposes of life unless every particle of it passes through this most extraordinary filter—a filter so singular, that it is impossible for us to say whether the connection of artery and vein in the lungs be a continuation of the opening of the one little tube with that of the other, or whether there may not be some mysterious diaphragm, or partition, at the one side of which the blood is decomposed, so as to pass through in the state of gas, or gases, leaving its impurities behind, and being again reproduced as pure and wholesome blood at the other side of the partition. This we shall never be able to ascertain: for, though close observers have been enabled to watch the circulation passing from artery to vein, in some animals which have a sluggish circulation, such, for instance, as the common frog, yet the animals upon which those observations have been made are comparatively imperfect breathers, and their system can lie, and generally speaking, does lie, quiescent for several months of the year, without pulse and respiration. In animals of energetic life, this apparatus is much too delicate for our being able to approach it with the eye of science when it is in the working state; and, after death has passed upon it, one of the acts of this death may, for aught we know, be the dissolution of this mysterious connection between artery and vein, upon which life so immediately depends."—pp. 273—277.

It has already been stated that, speaking generally, the atmospheric air, taken in measure, consists of one part oxygen, and four parts nitrogen; and so far as observation has gone, there is no variation in the proportion of these two ingredients, under any circumstances; from this fact the author forcibly points out a wonderfully-accom-

modating power or tendency of this invisible and delicate fluid. The quantity of oxygen abstracted from the atmosphere in the city of London and its vicinity, is instanced by him, and we know it must be immense. A million and a half of human beings constantly depriving the atmospheric air of its oxygen, and other animals probably consuming as much, besides the enormous combustion which is going on by the devouring power of lamps, forges, and furnaces, might well be supposed to rob the store over the metropolis in a very short time. But were the fact as supposed, the breathing of every living creature would be stifled, and there would be a universal panting and death, in the course of a few minutes.

The wonderfully subtle and accommodating tendency of the atmospheric fluid, is thus most effectively demonstrated; but the author heightens the picture of such a marvellous provision, by comparing it with other productions and articles which London exhibits as contributing to its life and luxury. He alludes to its markets and houses being stored with every production of the sea and land, whether the places that yield such provisions be far away or near. China, Australia, America, and islands without number, are the granaries of London. Still, however wonderful may be the accumulation of such a multitude of provisions towards the health, or the fancy of man, there is no difficulty in accounting for the manner in which each article is produced, and conveyed to us. But the explanation cannot be so easily come at regarding the air we breathe.

"When we look to the constant and copious supply of the atmospheric fluid—the first and the most constant necessary of life, the suspension of which for ten minutes, or the half of that time, would consign the whole living congregation to death—we find in it something more wonderful than in all which the industry and ingenuity of men can supply, great as are their exertions and their success.

"And there is in this matter, in this constantly used necessary of life, something still more wonderful, and at the same time delightful in the contemplation. This is a matter in which the science of man would be at fault, and the hand of his workmanship altogether powerless. He can build palaces, he can furnish them with more than Oriental splendour, he can clothe himself in the most costly apparel, and he can indulge, or, which is the same, command the means of indulging in every luxury; but, not all his science could invent, not all his art could execute, and not all his wealth, were it multiplied till the line of figures extended round the earth, could bring to him one single inhalation of the breath of life; and, therefore, in the midst of all his possessions, all his power, and all his pride—even when that pride is honest, and leads him to honourable distinction, the distinction of demonstrating by his deeds that greatness is but another name for goodness—every throb of his pulse, every moment of his life, is dependent upon this property of the atmosphere, a property which he can no more control than he can command the sea in its tides, or the career of the earth in its orbit.

"No case could, perhaps, be selected, which shows in a more striking manner, the beautiful adaptation of the atmospheric fluid to every purpose in nature, and the ease with which it can be applied to all those pur-

poses, than this silent and immediate restoration of the proportion of its elements, so immediately consequent upon any part of one of them being withdrawn, that no observable time ever elapses between the destruction of the equilibrium and its restoration. It matters not to what action the air may be subjected, whether it remain breezeless or tranquil, whether it awaken the surface of the earth with refreshened zephyrs, whether it howl in storms, or whether it sweep in the desolation of hurricanes; for, in each and all of those states it is equally healthy, equally ready, and equally gentle and yielding to the lungs, or other breathing apparatus, of every creature; so that the gnat and mite breathe, with the utmost ease and the most perfect safety, of that violent current of the air which uproots the forests, and lays the habitations of man level with the dust." —pp. 96, 97.

The refuse of life, which is no longer fit for its functions, has been spoken of, and this the atmospheric air removes from the system of an animal in the operation of breathing; but unless the removal of this waste took place, the animal would die in a very short time. In thousands of operations in nature, there would be nothing but pestilence and death, if their products were allowed to remain at the place where they are formed. Over the field, over the forest, there would be no living thing. But the air divides and removes every poisonous substance which is in any way produced on the face of the earth, or in any physical process, scattering it far and wide. The author goes on to remark, that the attenuation of those substances by the atmosphere is so fine, that we are unable to bring them within the scope of observation; but in his peculiar way, he points out how to our mental perception the truth may appear, that upon the obedient wings of the viewless air, life and creative power are borne, following up the doctrine with one of those kinds of practical improvement which we have also said is characteristic of him, and which we must quote.

"We may mention, merely for the purpose of drawing the attention of the reader to this most important subject, which—as it is a subject of a purely mental character, standing in need of no apparatus, requiring no expense, and capable of being carried on contemporaneously with all the mechanical enjoyments of life—might and should afford to every one a means of escape from that vacancy of the mind which, if allowed to settle into a habit, turns round and paralyzes the hand. This is a point which we believe is not in general much attended to, and yet there are very few points which bear more directly or more largely upon the grand question of human enjoyment, and therefore it is desirable that no opportunity of impressing it upon the attention of mankind should be neglected. Indeed it will, upon examination, be found to be in those little incidental hints which do not carry with them the somewhat arrogant, and always apparently intrusive, character of direct schooling, that every one receives the most acceptable and therefore the most profitable instruction; and, consequently, he who ventures to address the public through the medium of a book, need not hesitate to notice any of those incidental hints, if they are at all apparently connected with his main subject. They are rests in that subject; and rests, judiciously placed, add to the melody and harmony of even the sweetest music. It is not necessary to say more

than two words on this point:—The mind is the master, the hand only the servant: thought is the business of man, as rational and immortal; labour, of whatever kind, and how usefully soever it may be directed, is the business of man as the mortal—the organized being of clay; therefore, if the master is neglected, is unskilful and incapable, how can the servant do well?"—pp. 113, 114.

Besides the oxygen and nitrogen gases, that form the principal parts of the air, there is carbonic acid, of which however the quantity is so small, that the proportion which it bears to the whole volume cannot be ascertained without the greatest nicety; and there also exists everywhere in the atmosphere the vapour of water, varying more at different times, and under different circumstances, than any of the other component parts. The influences and functions of these component parts are handled by Mr. Mudie under a great number of illustrations, a few of which we have only cited. But enough has been given to mark the volume as one containing the result of much observation and study, and to show that it is one not merely calculated by many of its reasonings, suggestions, and facts to instruct, but by its spirit and language to make the reader better and wiser. We might adduce many other passages as striking as any already quoted. The plastic nature of air, the manner in which it may be expanded and condensed, afford a splendid field for illustration. A few of his observations on evaporation must suffice.

"Evaporation is one of the most important considerations in the whole natural history of the air, but it is, at the same time, one of the most difficult, because we are not well acquainted with that particular property by means of which the atmospheric fluid is enabled to take up the moisture from the surface of the water, and of all humid substances, and again to deposit this moisture in rain or snow, for the refreshment of those very plants, and the replenishing of those very waters, from which this moisture is, in the first instance, taken.

"This power of taking up water in a state of so minute division as that it is perfectly invisible in the air, and does not communicate to us the least feeling of moistness, is not a peculiar property of the air, depending on the two gases of which the compound atmosphere is made up, or upon the proportions in which they are mixed together. It is a property of the aërial or gaseous state generally, apparently without any reference to the chemical or other properties of the substance which is in that state; for it is found that if they have equal heat and pressure, all gases whatever take up water in the form of vapour; and though it is impossible perfectly to establish the fact so as to connect it with what really takes place in nature, at the average elevation, and in the average state of the air, yet it has been ascertained by experiment, that the nearest approximation which we can make to a perfect vacuum or empty space, in exhausting a common receiver by the air pump, is still capable of taking up the vapour of water, and, in fact, takes it up much more rapidly than denser air. Whether this circumstance would take place under the common atmospheric pressure of about fifteen pounds on the square inch, is the point necessary to be settled, before we can say positively that the action of evaporating takes place in the water or substance evaporated, and has no farther connection with,

or dependence upon, any quality in the air, than as the tenuity of the aërial fluid affords it scope for dispersing itself. We have no means of applying pressure to the surface of water in any approximate vacuum that we can form, and therefore it is impossible for us to say, positively, whether evaporation would or would not go on under these circumstances. The probability is, however, that it would; for in proportion as air is rendered less dense, either naturally in the atmosphere, or artificially in our experiments, we always find evaporation more rapid.

"Still, however, it should seem that there is some connection between the atmosphere and water more than there is between it and some other, if not all other, evaporable matters—volatile oils, the fumes of metals, the aroma of plants, and all those substances which the atmosphere is capable of dissipating and dispersing. The quantity of those other substances which is evaporated must be very considerable, but they are spread far and wide, so that they never return to the earth in sensible quantities, or form anything like clouds in the sky. There seems, therefore, to be, between water and atmospheric air, a certain degree of that surface action of particle upon particle to which we alluded in a former section, and stated capillary attraction as being one particular case."—pp. 181—183.

ART. III.—*The History and Antiquities of the Cathedral Church of Worcester: illustrated by a Series of Engravings of Views, Elevations, Plans, and Details of that Edifice: including an Architectural Description of the Church, and Biographical Anecdotes of the Bishops, and of other Eminent Persons connected with the Cathedral.* By JOHN BRITTON, F. S. A. M. R. S. L. London: Longman and Co. 1835.

THE episcopal see of Worcester was founded, it would appear, towards the close of the seventh century, though the precise date is not certainly known. In the list of its prelates, the author, whose extensive antiquarian and cathedral information entitles his authority to the highest regard, states that it presents one pope, four saints in the Catholic calendar, six lords chancellors of England, three lord treasurers, one king's chancellor, eleven archbishops of Canterbury and of York, one Roman cardinal, and many other men of learning and celebrity. The first foundation of the present edifice, however, as well as the ages of those different parts, which are evidently of distinct, and even distant epochs of time from each other, according to Mr. Britton, are matters of doubt. Neither does it now externally exhibit much of architectural interest or beauty. It is said, indeed, that, "no English cathedral presents so heterogeneous an appearance in its external aspect, such a patched and threadbare coat of many colours, with so little to admire, and so much to deplore." And this condition is chiefly attributed to the tasteless manner in which the repairs have been carried on, almost ever since the time of Henry VIII.

This, like the preceding volumes of the "Cathedral Antiquities," by the same author, contains a number of engravings, by which

the architect and the architectural antiquary will easily understand the forms, sizes, proportions, and other features of the cathedral church of Worcester. But to the general reader, some description of these parts is given, by which any one may for himself study our ancient models of Christian architecture. Not the least interesting of these engravings are those of the monument of king John, "the fool, rogue, and hypocrite," who had ordered that his corpse should be interred in Worcester cathedral; and that of Arthur Tudor, prince of Wales, son of Henry VII., who had a splendid chantry-chapel erected for him here. But we need not do more in reference to the present volume, in so far as the cathedral of Worcester is concerned, than declare it worthy of Mr. Britton's previously published portions of his series of "Cathedral Antiquities," which, in plan and execution, form nothing less than a great national work, the chief drawback to it being, that the series is not yet, neither is it to be completed by him; the history and antiquities of fourteen only out of the twenty-one English cathedrals, having been finished by the present volume, which he announces in a prefatory essay, is to be the last of his labours on the same subject. Some statements in this prefatory essay claim our notice, and have in a particular manner called for a more lengthened reference to such a well known work than would otherwise have been thought necessary.

Mr. Britton's preface assuredly may well furnish anecdotes to a new edition of Mr. D'Israel's "Calamities of Authors." Some may deem it lachrymose, and others call it vituperative. But does it tell the truth? We believe it does so candidly. Indeed, were we merely to judge from this preface, we should say that the author's character is one in which plain-dealing, without fear of the consequences, prevails, and to a degree not over-prudent, in regard to his own interest. Perhaps, too, were all of our most industrious and talented authors of the present day to speak out as freely and fully as Mr. Britton does in this essay, his case neither would appear in any way singular, nor by many degrees so hard as that of several others. But, should we not therefore pay the more regard, and extend the greater indulgence to our author, seeing that he has unshrinkingly called the attention of the public to a state of things that might not have been otherwise so plainly or so opportunely disclosed as it is in this piece of autobiography?

Mr. Britton has been engaged in a very great number of literary works, especially those of an architectural class, and which from their embellishments, or rather their illustrations, are necessarily extremely expensive. Among these, "The Cathedral Antiquities" has been the most important, as respects money, labour, and value, of any that he has undertaken. It was commenced in 1814, and it was then promised that four numbers should appear annually, at quarterly intervals. But twenty years have since elapsed, and only fifty-three have been published, the chief delay occurring within the

last three years. It is here stated that more than twenty thousand pounds has been expended upon its execution, and therefore it is clear that the work was not calculated for the great mass of popular readers; but on the other hand, all know that it was on a national scale, and worthy of the nation; therefore it might have been expected that public institutions, men of wealth, whether given to literature, or to the collection of a fine library—and above all, that the clergy, were sufficiently numerous in this country to encourage and reward the author of "The Cathedral Antiquities of England," even although twenty thousand pounds had been expended on the work, or rather, because such a sum had been worthily so expended. But such an expectation has proved fallacious, for artists and amateurs have been the principal purchasers. We quote the following passages, and offer no comment upon them: the text is enough.

"The Cathedrals of Lichfield, Oxford, Canterbury, Wells, Exeter, Peterborough, Gloucester, Bristol, and Hereford, were successively and continuously published; and the author has little further to remark, at present, on these, and their concomitant events, but to lament that some of the governing members of Exeter, Hereford, and Wells Cathedrals, should have given him just cause to regret ever having visited their cities for the purpose of writing histories of their respective churches. Feeling that he was engaged in a public cause, and that many persons of influence and taste were desirous of possessing a continued series of "The Cathedral Antiquities of England," he fully expected that the temporary guardians and trustees of those national edifices would give him every facility, and indeed every encouragement to prosecute the work:—that they would feel a pride and pleasure in seeing the noble fabrics, which had been incidentally vested in their guardianship, for a short period of time, faithfully and skilfully illustrated, and their beauties and historical annals fully developed. Such however was not the feelings or conduct of the dignitary and residentiaries of Exeter Cathedral, when he visited that city with artists in the year 1824; nor could he find any thing of the kind in the Dean and some of his brethen, of Hereford, when there with artists in 1829. With apparently tardy reluctance leave was granted at both of those places, for the author and his draftsmen to have ingress to the Cathedrals, to make notes, sketches, &c.: but they were otherwise treated as impertinent intruders and suspicious personages. Among other consequences arising from such treatment, the author was obliged to commission a friend to visit Exeter, with two other artists, in 1825, and thus incur additional and indeed heavy expense. The outlay on those two Cathedrals have exceeded the receipts by at least five hundred pounds!!

"In the month of March 1833, the following printed address, and a respectful letter, was sent to forty-four prelates and deans and chapters; to which the author received only six replies. Two bishops offered to take in the work, two others were willing to subscribe for the Cathedrals over which they presided; only one chapter (Norwich) requested to possess the whole series; and another offered every assistance to the author, towards promoting a comple history and illustration of its own Church. Such a chilling, dreary prospect was not calculated to tempt

the author further in his Cathedral expedition. His address follows:—

'The architectural antiquary, and the lover of embellished works of this class, must be aware that extraordinary and eventful changes have recently taken place, and are in preparation, as respects the various stages of polished society—the patronage of embellished literature, and particularly the *ecclesiastical establishments of the country*. These circumstances and considerations have induced the author to pause—and to look anxiously for such a change as may be calculated to impel him onward to the completion of his proposed task, or require him to relinquish the Cathedral Antiquities.'

"'That it would afford him gratification to finish the work—embracing histories and illustrations of the whole of the *English Cathedrals*, it is hardly necessary to assert: for the love of the subject has grown, and even strengthened with his declining years. He would gladly devote the remainder of life, with all his experience and zeal, to accomplish a copious, elegant, elaborate, and impartial review of the histories, with accurate and tasteful illustrations of the architectural merits and beauties, of *all these important national edifices*.—In the historical, professional, and comprehensive library, such a publication would not merely be a distinguished ornament, but be eminently useful and interesting in its varied and extensive relations. And when the edifices themselves shall become ruins—or, like some of the famed temples of Greece and Italy, be blended with the earth whence they arose—the then antiquarian and historian would be highly delighted, and deeply interested to ascertain their peculiarities in design, construction, appropriation, and manifold characteristics. Had printing and engraving been known three thousand years ago, the vast temples and palaces of India, Egypt, and Greece, would have been familiar to us of the present age, as would also the origin and application of the Celtic temples at Avebury and Stonehenge, in Wiltshire; and also the Roman villas, stations, and fortresses—the domestic and religious edifices of the Anglo-Saxons and Anglo-Normans, of our country.—But all these, and many other subjects of more recent date, are involved in mystery and darkness, and the antiquary vainly explores archives and imperfect inscriptions, to ascertain some solitary guiding facts.

"'With *Worcester*, the author will have completed his historical and architectural elucidations of *fourteen Cathedrals:* and the following seven, for some of which he has collected drawings and materials, remain to make up the series—viz. *Carlisle, Chester, Chichester, Durham, Ely, Lincoln,* and *Rochester*. He appeals to his friends—to the patrons of such works—to the public—and *more particularly to the dignitaries and other officers* of the Cathedrals, to come forward with a moderate subscription, to enable him to accomplish a complete and ample Historical Review of the English Cathedrals. He cannot ask for any thing like pledges, or promises, on the part of the public, without a guarantee on his own: and therefore engages that the illustration of the seven Cathedrals, above named, shall be completed in three years, from Midsummer, 1833—be included in Twelve Numbers, at Twelve Shillings each—and embrace at least Eighty Engravings, with about Thirty Sheets of Letter-press.—On these terms, and with these views, the author solicits the names of ladies and gentlemen disposed to patronize the work; and if there be enough to secure him against loss, he will prosecute it with renewed zeal, and

with every exertion to render it satisfactory to his best friends, and creditable to himself.'

"Considering the education, associations, and number of wealthy clergymen in the kingdom, and particularly of those connected with, and deriving handsome incomes from the Cathedrals, it might be presumed that from three hundred to five hundred of them would be desirous to possess a literary and graphic work expressly devoted to elucidate the histories, and illustrate the architecture of those edifices. It is however believed that not more than one hundred of the clergy are purchasers of this publication."—pp. xi, xii, xvii, xviii.

Whoever is any way acquainted with the works which Mr. Britton has published, must be well aware that he is an enthusiast in the study to which he has so long and so ably devoted his time and means. He even in this preface, like a true lover of cathedral antiquities, points out what he considers the best sources of information regarding the religious edifices of note, which he has not been enabled to overtake in this work, and ardently hopes, that he may live to see these edifices correctly and tastefully illustrated, accompanied with well-digested histories. His hope, in this respect, it is cheering to reflect, seems well founded. How many artists has his employ and his example called forth in this peculiar department! It is an egregious mistake to look upon such pursuits as trifling, or such works as mere matters of elegant fashion. As subjects merely for pictorial art, the English cathedrals must be ranked as a splendidly rich school; and as a great text-book to the architect, they are immediately and in a practical sense, sources of highly valuable knowledge. But they have still a loftier importance and influence than as specimens, replete though they be, as Mr. Britton says, with all the subtleties, the beauties, and the attributes of art, and calculated to fascinate the fancy of the poet, the reminiscences of the antiquary, the science of the architect, and the erudition of the historian. For the Cathedral Churches of England, again to adopt the author's language, are its proudest, most interesting, and if duly treated by authors and artists, the most enduring of its artificial monuments. Whilst they serve to display the science, the taste, and the customs of our ancestors, from the eleventh to the end of the fifteenth centuries, they are objects to awaken such refined, profound, and sacred emotions, as never can dwell along with gross, malignant, nor irreverent feelings. They also help much to mould the English character in its most estimable phases; and should the day arrive when even the illiterate can behold the Minsters of York, Canterbury, and Salisbury, with tame and unmoved sentiments, then politicians will look in vain for the characteristic lineaments of our nation.

It is with this view that we have chiefly regarded Mr. Britton's preface to the present volume—as bearing closely upon the interests of literature, and through literature upon the welfare of society—yea, the honour of England. He addresses himself to two other points, and on which, as general questions, we entirely agree with

him—we allude to what he hints regarding the hardship upon authors, as established by act of parliament, by which so many great public libraries are entitled to a copy of every work published in the kingdom. Why should it be so, to the injury of publishers, and through them to literary men, more than in the case of any other producers of property? The oppression, though the same in principle, is not felt to the same extent by all authors. But those who publish highly embellished works, and can dispose of but a few copies of them, feel such a tax as little less than a statutory prohibition to the repression of their talents, or the robbing them of that which is emphatically their own. He who invents the new cut of a coat, or he who makes any discovery in art or knowledge of any kind, might just as righteously be thus victimized for the benefit of the public, by having so many specimens of the improvement which he has invented or discovered, sent to certain public bodies or institutions, whether these were schools of tailoring, or mechanical lecture rooms.

The other matter of fact and of regret to which we have referred, is well stated in these words :—

"All the officers of state, and most public servants, after a certain length of service, retire upon pensions, either proportionate to the extent of time, or to the particular rank and station of the party. Not so the *author*—not so the man, whose whole life may have been devoted to literature. However eminent his talents—whatever may have been the amount and utilities of his writings—unless adulatory and sycophantic, in the cause of a political or religious party, he rarely meets with honours or fortune. At the bar—in the church—in the army, the navy, and government offices, reasonable industry, with moderate mental powers, are frequently advanced to high titles—to great wealth. Such has been, and such is the state of society in England: and if the author, the professional and long tried author, should shew that he is not justly treated, and has not a fair chance to partake of the honours and rewards, which are supposed to be national, it is not likely that authorship will be cultivated by the prudent, or be ardently pursued by those who can in any other way employ their talents. At the present moment, the number of authors in England is immense, and the extent and varieties of their abilities exceed that of any other age or country: yet their pecuniary remuneration is comparatively small. There is no class of writers better paid than those engaged in the popular periodicals; and it may be safely said that there is no profession in which more mental talent is required, and exerted, and where the labour is more incessant and harrassing. To furnish savoury food and poignant sauce for the ever-craving appetite of the daily political reader—the quidnunc of the present age—is the imperious duty of the leading journalists of our times; and when we read some of the rapid essays, the midnight out-pourings of these writers, we are delighted and astonished at the knowledge and eloquence displayed. Yet we never hear of such men being advanced to titles, rewarded by fortunes, or complimented by public monuments. 'They manage these matters better in France.' There, Barons Cuvier, Thenard, Lussac, and Poissou, have enjoyed annual grants from the government to the amount of £5,420."—pp. xxix, xxx.

ART. IV.—*Random Recollections of the House of Commons.* By One of No Party. Smith, Elder, and Co. 1835.

WHOEVER has not been in the House of Commons, and who has never had the pleasure or the pain of judging for himself of the "first assembly of gentlemen in the world," can have formed nothing like an accurate idea of the *tout ensemble* which that house and legislative assembly presents. The composure of stoics, the dignity of Romans, the flow, fire, and majesty of orators, are attributes which one naturally attaches to the character of a legislator who has a voice in that assembly, which goes far to sway the destinies of all the nations on the face of the earth; and nothing contributes more to produce this presumption, than the newspapers, which by their reports of the parliamentary debates, give us such happy specimens of what the members have, or should have said, that the reader fancies all flowed from the speaker with the readiness, terseness, and power, with which he himself can now give it forth, from the well printed columns of the journal he patronizes. But the case is very different, and, in our judgment, more interesting. The House of Commons, talking generally, is an assembly of gentlemen of business, and more than average talent; but these being weak, faulty, and passionate as other men, it furnishes us also with an excellent and most natural representation of our race, when clothed with independence, and unlimited privileges, and when all feel themselves on an equal footing with one another, and looked to by the eyes of the country and the world. Men put into these circumstances, if they did not the most foolish as well as the most splendid things that were ever heard of, would be other and less than men. But the work before us, it may be said, presents a picture more unfavourable than could be taken of any equal number of well-educated persons, that we could suppose to meet for deliberation on grave questions. Supposing the statement to be true, we are to remember that many of the strange scenes that take place in the House of Commons, are like hereditary manners, which the usages and freaks of predecessors have bequeathed to a body, pertinaciously observant and imitative of what is old or established, especially if sanctioned by illustrious examples, and at memorable epochs. In short, considering the given circumstances, and the men, nothing could be better or more natural, than what this assembly is; nor need we go farther for a proof of its superiority, than to note the influence it possesses—the obedience which it commands.

Every person we have ever heard describe his feelings on first visiting the House of Commons during parliament, has expressed great disappointment, and found it totally different from what he anticipated, however often he may have been warned that such should be the case, and however careful the attempt may have been to set his anticipations right. But we are sure that hereafter, the

misapprehension will not be so great, for we have in these "Random Recollections," one of the most faithful and lively representations of the scenes referred to, that has ever been given of a complicated, extended, and variable subject. We, who can speak from personal observation and feelings, assure strangers and country readers, that nothing could be put into the shape of written description, more satisfactory than what is here told. The author, who must himself be an M. P. or a reporter of considerable standing, is perfectly master of his subject in all its details, down to the form of the house, its lobbies, conveniences, and servants—the formalities of the members, and the minutest features, as well as the description of the whole panorama of a full, a boisterous, or an enchained assembly. We are greatly in error, indeed, if this work prove not the most entertaining of any that has been or will be published for six months. We have laughed a score of times, till our eyes were blinded, as we turned over its well written pages; for, with all his fidelity and partiality, the author is a bit of a wag. His style is remarkably plain and correct, and therefore what he wishes to convey is most happily communicated, because he has clear conceptions as well as a shrewd eye for observation. He never fails in completing a picture; which must not only have stood fairly and fully out to his own apprehension, but which is perfectly apparent and individual to the reader. In a few days or weeks, the "Random Recollections" will be in every legislator's hand, and on every drawing-room table in the kingdom. No Novel, no Annual, no Sketch-book of the year, is likely to contain so many striking papers or pictures; and, for all that we now have said, we are confident the passages about to be cited will be ample evidence.

The first four chapters treat of "The House," the "Forms, Rules, Regulations, &c. of the House," "Miscellaneous Observations," and "Scenes in the House." There are many capital bits in the same chapters. After a description of the Old House of Commons, which, when there was a full attendance, suggested the idea of the Black Hole of Calcutta, we have an account of the order or rather disorder, which the members observe in relation to their seats.

"I have already mentioned, that the members of government, and their leading friends, occupy the first row of benches on the right hand side of the Speaker's chair, and that the most influential of the opposition occupy the first row on the left; the other supporters of each party range themselves on the benches behind their respective leaders; consequently when there is a change of government, the quondam ministry and their supporters move over in a body from the right to the left side of the house, to make way for the new administration and their friends. There are, however, a few members belonging to the extreme radical party who never change their seats, whatever ministry may be in power, because no men sufficiently liberal for them have ever yet been in office. Among these are Hume, Cobbett, Roebuck, and several others. Their seats are therefore always on the opposition benches, and when the whigs have

been in power, the circumstance has often led to strange associations. When Sir Charles Wetherell and the late Henry Hunt, men whose politics were wide as the poles asunder, were both in parliament, it was no uncommon thing to see them sitting in close juxtaposition, with each other, often, too, engaged in most earnest conversation together, as if the utmost cordiality and the most perfect unanimity of political feeling existed between them. In the Reformed Parliament might be seen Sir Robert Peel and Mr. Cobbett sitting cheek-by-jowl, while close by them were to be found Sir Robert Inglis, the great advocate of the Church of England and ecclesiastical establishments in general, and Mr. Gillon, the sworn foe of both, apparently as friendly together as if of one heart and one soul in such matters.

"There are some members who not only never change from one side of the house to the other, whatever alteration may take place in the ministry, but who never change their identical seats; they invariably occupy the same twelve or fourteen inches of space. Mr. Hume is one of the most noted members in this respect; his seat in the old house was close to one of the posts which supported the side gallery on the left of the Speaker's chair; there he was constantly to be found. There is not nor has there been since he was first returned to parliament, a single member whose attendance on his legislative duties has been so regular and close as that of Mr. Hume; the moment the doors were opened there was he, and never until the adjournment was his seat to be seen vacant. There were many other members who made a point of 'looking in to see what's doing,' almost every evening; but they soon left the house again. Not so Mr. Hume. He was there at all times and during every debate, however dry and uninteresting. He was looked on by 'honourable gentlemen' as a sort of animated fixture. His contiguity to the post and the regularity of his attendance made a tory baronet, who was in the house during the close borough régime, waggishly remark, 'There is Joseph always at his *post*.' Whether Sir Charles Wetherell, or Sir William Cumming, a Scotch baronet, is entitled to the credit of the witty observation, I have not been able to ascertain, as both graced the last unreformed parliament by their presence, and both were equally lavish of their waggeries. It has often been a matter of surprise how Mr. Hume's constitution could stand such close attendance in the house, especially when the unhealthy atmosphere he had to breathe, and the quantity of speaking he went through were taken into account: and yet, excepting on one or two occasions, he was never heard to complain of illness. Can it be that there are any peculiarly salubrious qualities in pears? for, by his own admission, he always filled his pockets with this species of fruit when it was to be had, and ate the pears in the house, making them answer as a substitute for dinner."—pp. 4—7.

Of the Strangers' Gallery a good deal is here told, especially of the one in the old house. It could comfortably accommodate a hundred and twenty persons, but sometimes thirty more would be wedged in it, among whom not unfrequently peers might be seen, jammed like other men, and treated with as little ceremony. At such times, although these might have obtained seats elsewhere, they wished of course to witness the proceedings *incognito*. No ladies are ever admitted. The only possible way by which the fair

could in the old house either see or hear what was going on, was by mounting above the ceiling of the house, and looking down through a large hole which was made immediately above the principal chandelier, for the purpose of ventilation, where fourteen only could at once have a peep, at the expense of inhaling the smoke of candles, and an atmosphere otherwise very foul. They had also to assume a very awkward position; however, sisters, daughters, wives and sweethearts of the orators sometimes submitted to all these inconveniences.

Attached to the house, there were and are various apartments for the accommodation of members, such as a library, refreshment and smoking rooms, &c.; the former frequented chiefly by those who are in the habit of speaking, the latter by those who seldom enlighten parliament or the country by their eloquence. There were so many passages and rooms in the old house, that strangers sometimes made very awkward mistakes to gain the gallery.

"It was no uncommon thing for them to go in through the lobby and advance to the door by which the members entered, with the most perfect nonchalance; not taking the trouble to inquire whether they were right, because it never for a moment occurred to them that they were wrong. Judge of a stranger's surprise, when the first intimation made to him that he was treading on forbidden ground, was the being seized by the neck by one of the officers of the house, who on such occasions are as unceremonious, both in their words and actions, as if they were so many Great Moguls, and the hapless stranger the most degraded of slaves. It was a wonder if the confusion consequent on the first blunder was not the parent of a second; and if, when told that the gallery was up stairs, he did not, on the principle, in such a case, of taking the first open door, 'drop in' among the M.P.'s in the smoking-room. Recollecting the treatment he had received from the officers in the lobby, he would, on discovering his mistake, resign himself to the expected calamity of being bundled down stairs, head or heels foremost, as the case might be —running the imminent risk, of course, of having his neck broken in the descent. He would, however, soon find his fears happily dispelled, by being told, in the most civil and good-natured manner possible, by one of the officers—for those in that department were remarkable for their urbanity to strangers—that he had gone to the wrong place, and by being directed up seven or eight stairs to the passage leading to the gallery. If he was surprised at the roughness of his treatment in the lobby, he is now no less so at the attention shown him, and the readiness with which a merciful consideration is, in his case, extended to the very heinous sin of ignorance of the gallery's *locale*.

"Some amusing mistakes from ignorance of the rules of the House occasionally occur. In the session of 1833, a Scotch Highlander, newly arrived from his native hills got, by some strange oversight of the officers, into the side gallery appropriated for members, on the right of the Speaker's chair. He knew no more of the rules or localities of the house than he did of the politics of Timbuctoo. Never suspecting that he was transgressing any law, human or divine, in entering the side gallery, or when there, taking the best place he could find, he at once advanced to one of the front benches, and there seated himself with the utmost imagi-

nable coolness—just as if about to 'rest himself' on the brow of some of the heath-clad mountains of Caledonia. There were a few straggling members in the side gallery at the time, and perceiving at once from his Highland costume—he was dressed in tartan—that he did not belong to the fraternity of St. Stephen's legislators, they richly enjoyed the amusing blunder which Donald had committed. He, meanwhile, after gazing with boundless astonishment on the huge proportions of the Speaker's wig, and witnessing the bustle that was going on on the floor of the house, turned his eyes towards the strangers' gallery, and seemed quite amazed that so many persons should quietly submit to be so closely squeezed together—to the imminent hazard of their ribs—that they looked one solid mountain of mortality, while there were so many cushioned and comfortable unoccupied seats in the place where he had located himself. At this moment one of the members on an adjoining seat, seeing poor Donald had transgressed from ignorance, whispered to him to make himself scarce in a moment, or that otherwise he would be taken into custody. A word to the wise is enough: the mountaineer took the hint of the friendly M.P., and darted out of the house as well as the gallery in a twinkling. I am credibly assured that he ran at his full speed, not casting one 'longing lingering look behind,' till he reached Somerset House in the Strand, a distance of full one mile and a half."—pp. 14—17.

On one occasion, as the author describes it, a Highlander, who had been taken into the house by a member, and placed in a particular situation under the gallery appointed for persons so introduced, found that some of the orators were totally inaudible where he sat, and seeing room amongst the members, actually went thither, where he sat for more than two hours, and till the House adjourned, without being detected, excepting by Mr. Hume, who was only two yards distant, and who cast sundry suspicious looks towards the Celt, supposing him, no doubt, a spy from the tory camp.

As regards the forms and regulations of the House, nothing is detailed in this volume more interesting and curious according to our ideas of the present day, than what occurs on the choice of a Speaker. The ceremonies observed on this occasion, and when the election is approved of by the king, were first used in the time of Charles the Second, and have ever since continued to be adopted. The Speaker's situation was so lately the subject of unusual anxiety, that we must cite some particulars of the ceremonies in question. After he has been elected, and other observances gone through, a day is appointed for his appearance before the king in the House of Peers. He is summoned by the Usher of the Black Rod, who as he advances to the bar of the Commons, makes three low bows, doing the same as he retires when he walks backwards. On proceeding to the Upper House, the Speaker utters the following humble and self-denying speech.

" 'Most gracious Sovereign,

" 'The knights, citizens, and burgesses of your House of Commons, in obedience to your royal command, have proceeded to the choice of a Speaker. They have among them many worthy persons, eminently qualified for so great a trust; yet, with too favourable an eye, have cast it

upon me, who am really conscious to myself of many infirmities, rendering me much unfit for so great an employment. And although my endeavours of executing myself before them have not been successful, yet they have been so indulgent as to permit me to continue my endeavours therein before your Majesty's most piercing and discerning judgment.

" ' The veneration due to Majesty which lodgeth in every loyal breast, makes it not an easy matter to speak before your Majesty at any time, or in any capacity. But to speak before your Majesty in your exaltation, thus gloriously supported and attended, and that as Speaker of your House of Commons, requires greater abilities than I can pretend to own.

" ' I am not also without fear that the public affairs, wherein your Majesty and your kingdom in this juncture of time are so highly concerned, may receive detriment through my weakness.

" ' I, therefore, with a plain humble heart, prostrate at your royal feet, beseech that you will command them to review what they have done, and to proceed to another election.' "—pp. 24, 25.

The Lord Chancellor answers, by direction of his Majesty, to this discourse, that " his Majesty has commanded me to say to you, that he doth in no sort admit of the same," &c. &c., to which the Speaker replies—

" ' Great Sir,

" ' Since it is your gracious pleasure not to accept of my humble excuse, but by your royal approbation to fix me under this great though honourable weight, and to think me fit to be invested with a trust of so high a nature as this is: I take it, in the first place, to be incumbent upon me, that I render your Majesty all possible thanks; which I now humbly do, with a heart full of all duty, and offered with a deeper sense of gratitude than I can find words to express.

" ' Next, from your royal determination in this affair, whereby you have imprinted a new character upon me, I take courage against my own diffidence, and cheerfully bend myself, with such strength and abilities as God shall give, to the service so graciously assigned me; no way doubting that your Majesty will please to pardon my frailties, to accept of my faithful endeavours, and always to look favourably upon the work of your own hands.

" ' And now, Sir, my first entrance upon this service obliges me to make a few necessary, but humble petitions, on the behalf of your most loyal and dutiful House of Commons.

" ' 1. That, for our better attendance on the public service, we and our servants may be free in our persons and estates from arrests and other disturbances.

" ' 2. That, in our debates, liberty and freedom of speech be allowed to us.

" ' 3. That, as occasion shall require, your Majesty, upon our humble suit, and at such times as your Majesty shall judge seasonable, will vouchsafe us access to your royal person.

" ' 4. That all our proceedings may receive a favourable construction.

" ' That God, who hath brought you back to the throne of your fathers, and with you all our comforts, grant you a long and prosperous reign, and send you victory over all your enemies; and every good man's heart will say, Amen.'

"To this second address to his Majesty, the Lord Chancellor, by his Majesty's further directions, makes the following answer:—'Mr. Speaker, The King's Majesty hath heard and well weighed your short and eloquent oration, and, in the first place, much approves that you have introduced a shorter way of speaking on this occasion. His Majesty doth well accept of all those dutiful and affectionate expressions in which you have delivered your submission to his royal pleasure, and looks upon it as a good omen to his affairs, and as an evidence that the House of Commons have still the same at heart that have chosen such a mouth; the conjuncture of time and the King and kingdom's affairs require such a House of Commons, such a Speaker; for, with reverence to the Holy Scripture, upon this occasion, the King may say, 'He that is not with me is against me,' for he that doth not now put his hand and heart to support the King in the common cause of this kingdom, can hardly ever hope for such another opportunity, or find a time to make satisfaction for the omission of this.

"'Next, I am commanded by his Majesty to answer your four petitions; whereof the first being the freedom of you and your servants, your persons and estates, without arrests or other disturbance, the King has graciously pleased to grant it as full as to any of your predecessors; the second for liberty and freedom of speech; the third for access to his royal person; and the fourth that your proceedings may receive a favourable construction, are all freely granted by his Majesty.'"—pp. 26—29.

The forms of procedure in the course of business, as observed in the House of Commons, are sketched by our author in such a plain and popular style, that a child may form a tolerably correct knowledge of them, in so far as their exterior is concerned. But older persons than those we have now referred to, frequently are at at a loss to understand how questions are brought to a termination, and how Government contrives to protect itself from being taken unawares by a vote, when the opposition find themselves, in respect of the members present, to be a majority. For it is clear, that during so many hours sitting, as almost every day in a session takes place, members must often be absent. Indeed, in the ordinary routine of business, a stranger would suppose that the floor of the house was like a royal exchange on a market-day, and that, from the numbers going out, coming in, talking, laughing, and promenading, not above half a dozen heard or cared about what was going on. How then, between coffee, dining, smoking, and reading rooms—many of them, that are most frequented by members, not in the vicinity of the Houses of Parliament—do questions come to be understood and decided, either according to what deliberation or partizanship would dictate?

"When, Government are apprehensive of being embarrassed by any question which is to be brought forward, and which does not press for an immediate settlement, they hint to their leading friends, who communicate it to the other members, their wish that their supporters should be absent, in order that the House may be counted out, and by that means get rid of the question for the session. Lest, however, their opponents should muster so strongly as to continue a House during the discussion, and come to a

decision adverse to the known views of Government, it is always arranged that a certain number of the supporters of ministers shall lounge about the house, carefully watching the progress of the question, and shaping their tactics accordingly. If they see that on a division Government would be in a minority, they immediately despatch messengers to all parts of the town for their friends, who hurry down to the house with an almost John Gilpin speed. In the mean time, some of those present prevent the House coming to a division before the arrival of the absentees, by speaking against time. A striking instance of this occurred in the beginning of last June, when Mr. Robinson, the member for Worcester, brought forward his motion respecting a property-tax. Ministers and their friends had confidently expected that on that occasion the House would be counted out; and Mr. Ruthven and Mr. Brotherton, both celebrated for moving that the House be counted out or adjourned, were present for the purpose. It so happened, however, that though at three or four different times in the early part of the evening, there were only four or five more than the requisite number, they could not get their object accomplished. The only member of Government who chanced to be present during Mr. Robinson's speech, which lasted nearly two hours, was Mr. Spring Rice. About nine o'clock, however, when there was no longer any hope of counting out the House, and when it was uncertain how soon the question might be pressed to a division, messengers were despatched to Brookes, to the Westminster Club, at 24, George Street, and the other places of resort of the liberal members; so that in the short space of half an hour the number of members in the house swelled from forty-eight or fifty, to about two hundred."—pp. 42—44.

The author is perfectly right when he states that nothing more forcibly strikes a stranger than the noise and levity which prevail in the assembly, except when some popular and talented member is addressing it. At these times the Speaker's voice is drowned amidst the talking and the laughing prevalent in all parts of the house. The author declares he has known speeches last for half an hour, without a single sentiment uttered being known to one out of ten in the house. But it is not always so. To be sure, when there is no interesting question, the seats are almost empty, such as when the voting away the public money is being done. "The greatest number," says the author, "I have known in the house when the public money was in the act of being voted away, scarcely ever exceeded eighty or ninety; while from fifty to sixty is the usual number." On such occasions there is nothing but languor amongst and over the honourable members, "who continue to sit in an upright position, while a considerable portion of them are either leaning their heads on the benches, or stretched out at full length, with their eyes, like those of Shakspeare's ship-boy, 'sealed up' by sleep, 'nature's soft nurse.'"

"But when, as already stated, a question of commanding interest is to be discussed, the house is full soon after the Speaker takes the chair, and continues so, except from eight to ten o'clock, till it either divides or adjourns. There are no sleepers or slumberers then. In the old house there was not sitting room, far less room to recline in a horizontal po-

sition; in the present house, including the galleries, there are seats enough, but not more. When the house is full it has a very cheerful appearance, and greatly adds to the intrinsic interest of the proceedings. On such occasions, you will sometimes see fifty or sixty members standing at the bar at the same time. I have often seen it so blocked up that it was with the greatest difficulty a member could make his way either in or out. When this is the case, or when there is a great noise from hon. members speaking and laughing together, the Speaker and other members in different parts of the house, call out 'Order at the bar!'—'Bar! bar! bar!'"—pp. 60, 61.

We are unwilling, and so we believe the author to be, that any very unfavourable opinion of the House of Commons should arise out of the charge of listlessness made, regarding the voting away of the public money. He says, to be sure, a sense of impartiality compels him to state, that the most flaming patriots are generally those who most frequently neglect their duty on these occasions. But it should be remembered that the matter is generally well understood previously, and the use of cavilling with that which will pass is not always judicious. But we are neither apologists nor impugners of the House of Commons, and at present are only desirous to give our readers a clear idea of its external working, and also to point out how distinctly the author has exhibited his subject. He goes on to say—

"I have spoken of the noise and confusion that often prevail in the house when a fourth or fifth-rate speaker is addressing it. When a popular member belonging to either party is on his legs, he, again, is sure, especially if speaking on a party question, to be applauded to the echo by those who hold the same principles as himself. For example, Sir Robert Peel may at all times rely on the vociferous applause of the tories; Lord John Russell on that of the whigs; and Mr. O'Connell on that of the radical or movement party. In applauding their respective favourites, hon. members give full play to their lungs. Their cheers are sometimes deafening in the house, and are often distinctly heard at a great distance from it. In the new houses, which are near each other, the cheers given in the Commons often disturb the more grave deliberations of the Lords. But it is on an important division that the stentorian capabilities of the Commons are heard to most advantage. I have often heard the triumphant party give such rounds of applause on the Speaker's announcing the numbers, as literally made the ears of honourable members ring again. When Sir Robert Peel was last session defeated on the church appropriation question, such was the exultation of the liberal party, that some of them, not content with hurraing at the top of their voice, actually took off their hats and whirled them in the air."—pp. 63, 64.

We now come to notice certain scenes in the house, that are not more rich than they are graphically and faithfully pourtrayed. The author points out kinds of scenes which occasionally may be witnessed; the one chiefly consisting in personal criminations, the other of a more general nature, involving a large proportion of the members present. And really this chapter of *scenes* is so excel-

lent in matter, and in the manner of its description, that we must appropriate to our pages the greater part of it. As a specimen of the first sort of scene, the author selects what occurred in July last, when the House was in a Committee of Ways and Means. The immediate circumstance which gave rise to the exhibition, it is believed, was a proposed grant to assist in defraying the expenses of the education of Roman Catholics in Maynooth College. Mr. Shaw, the member for the University of Dublin, and who is the great organ of the Orange party, contended, in opposing the grant, that the Established Church, and it alone, ought to be supported by the State.

Mr. O'Connell rose and said, 'The honourable member (Mr. Shaw) has expressed his opinions in a manner which can do no good service to his cause. There was a determination about him amounting almost to a spiritual ferocity. He seems to think that the Protestant religion consists of pounds, shillings, and pence.'

"Mr. Shaw (with great vehemence)—'I deny that I said that the Protestant religion consists of pounds, shillings, and pence. But the Church establishment of any country must be supported by money, and that Church which the State endowed with money became the Established Church. In such a situation stands the Church which the honourable and learned member for Dublin has sworn not to subvert, and which he now attempts to subvert.'

"Loud cries of 'Order! Order!' now proceeded from the ministerial side of the house. The Irish members shouted the words with one voice.

"Mr. O'Connell (with the greatest warmth and violence of gesture) —'I call the honourable Recorder to order. He has made use of a false assertion.'

"Here Mr. O'Connell's voice was drowned amidst the deafening cries of 'Order!' which proceeded from all parts of the opposition side of the house. A number of honourable members rose at once, and accompanied the words with a corresponding violence of gesture. It is impossible to describe the confusion of the scene.

"Mr. O'Connell resumed—'the honourable member has accused me of having sworn one thing and done another. It is quite out of order for a member to utter falsehoods.'

"Here the opposition, almost in a body, shouted 'Order! order!' at the full strength of their voice, mingled with cries of 'Chair, chair!' It was sometime before any measure of order was restored. When the uproar had somewhat abated—

"Mr. Finn said, 'I pronounce the expression which has been uttered by the learned member for the Dublin University to be an atrocious calumny.' The latter terms were pronounced with an emphasis, and were accompanied with a vehemence of gesture, that defy description."—pp. 69, 70.

The confusion that ensued baffles imagination, which was not likely to be allayed, when in a pause of the tumult, Mr. Shaw was heard to say, "The honourable member for Dublin knows that when he used the word falsehood—" The Chairman, Mr. Bernal, threatened to dissolve the Committee, which had the desired effect, in a great measure, of subduing the tumult. But—

"Mr. Shaw, still labouring under great excitement, and speaking with much warmth of manner, said:—'The honourable member (Mr. O'Connell) has charged me with being actuated by a spiritual ferocity; but my ferocity is not of that description which takes for its symbol a death's-head and cross-bones. (Tremendous cheers from the opposition, with uproar from the Irish members on the ministerial side of the house).

"Mr. O'Connell (addressing himself to Mr. Shaw personally, and not to the Chairman)—'Your's is a calf's-head and jaw-bones.' (Deafening cheers from the ministerial side of the house, mingled with cries of 'Order, Order!' 'Chair, Chair!' from the opposition).

"Mr. Bernal again interposed his authority as Chairman, when having once more restored order, the business of the Committee proceeded without any further material interruption."—p. 72.

But the *general scenes* are still better, as they assuredly ought to be—the scale being larger, the development more complete, the conclusion more interesting. Some of these are enacted when an unpopular or dull member threatens the House with a long speech upon an important question. It would appear that Mr. Hughes Hughes is one of those who generally meet with an unfavourable reception. On such occasions there is a babel of sounds, or what Brougham compared to that of a menagerie. There are drone-like hummings, almost conveying the sound of a distant hand-organ, or at other times that of bag-pipes—there are coughings, sneezings, and ingeniously extended yawnings, as the Morning Post has described it. Some yelp like curs, or howl like kennelled hounds. Some imitate admirably the crowing of a cock, so well that they have been mistaken for veritable chanticleers; whilst others bleat as sheep do, or bray like asses. For example, when the question before the House was the admission of Dissenters to the Universities—

"Mr. G. W. Wood rose to reply. (The laughing, jeering, shouting, and coughing, were such as we never before witnessed). The hon. gentleman said, it had been declared that the Bill, in its present stage, was essentially different from what it was when he had the honour to introduce it to the House. (At this moment two hon. members 'o'er all the ills of life victorious,' suddenly entered from the smoking-room into the opposition gallery, and stretching themselves at full length on the seats, secure from the observation of the Speaker, commenced a row of the most discreditable character). This he denied, ('I say, can't you crow?' Laughter and uproar)—the provisions had not been altered ('Hear him, how he reads!')—the enactments were in every respect unaltered (Loud cheering, followed by bursts of laughter). The question was ('Read it—read it!' and great uproar)—the question was ('Just so, read it')—the question was (great cheering and laughter) whether the universities should be open to all, or be for ever under the control of mere monopolists. (Where's the man what crows?' Laughter and cries of 'Order!' from the Speaker). Public opinion—('Order!' and great uproar, during which the Speaker, evidently excited, was loudly calling for order). The scene here was indescribable.'

"The preceding quotation will give some idea of the scenes occasionally to be witnessed in the House of Commons. The general scenes have

usually their origin in the impatience of honourable members to get away from the house for the night, but who dare not venture to leave before the division, lest the non-appearance of their names in the lists of the majority and minority the following morning, should lead to some unpleasant questions from their respective constituents, if not to a requisition to resign their seats.

"I shall allude to only one more scene of this kind. It occurred towards the close of last session. An honourable member, whose name I suppress, rose, amidst the most tremendous uproar, to address the House. He spoke, and was received, as nearly as the confusion enabled me to judge, as follows:—'I rise, Sir, (Ironical cheers, mingled with all sorts of zoological sounds), I rise, Sir, for the purpose of stating that I have ('Oh! oh!' 'Bah!' and sounds resembling the bleating of a sheep, mingled with loud laughter). Hon. gentlemen may endeavour to put me down by their unmannerly interruptions, but I have a duty to perform to my con——(Ironical cheers, loud coughing, sneezing, and yawning extended to an incredible length, followed by bursts of laughter). I say, Sir, I have constituents who on this occasion expect that I——(Cries of 'Should sit down,' and shouts of laughter). They expect, Sir, that on a question of such importance ('O-o-a-a-u-' and loud laughter, followed by cries of 'Order! order!' from the Speaker). I tell honourable gentlemen who choose to conduct themselves in such a way, that I am not to be put down by——(Groans, coughs, sneezings, hems, and various animal sounds, some of which closely imitated the yelping of a dog, and the squeaking of a pig, interspersed with peals of laughter). I appeal——(Cock-e-leeri-o-co!' The imitation, in this case, of the crowing of a cock was so remarkably good, that not even the most staid and orderly members in the house could preserve their gravity. The laughter which followed drowned the Speaker's cries of 'Order! order!') I say, Sir, this is most unbecoming conduct on the part of an assembly calling itself de—— ('Bow-wow-wow,' and bursts of laughter). Sir, may I ask, have honourable gentlemen who can——('Mew-mew,' and renewed laughter). Sir, I claim the protection of the Chair. (The Speaker here again rose and called out 'Order! order!' in a loud and angry tone, on which the uproar in some measure subsided). If honourable gentleman will only allow me to make one observation, I will not trespass further on their attention, but sit down at once. (This was followed by the most tremendous cheering in earnest). I only beg to say, Sir, that I think this is a most dangerous and unconstitutional measure, and will therefore vote against it.' The honourable gentleman then resumed his seat amidst deafening applause."—pp. 76—79.

In the various chapters that succeed those we have now been quoting from, and which have been devoted to more general matters, we go forward with the author to notice a few of the individual sketches of various members in the House, whom he classifies according to the parties to which they attach themselves. Not that he characterises every one of them, nor that he pretends to know all their several talents. He only, and indeed necessarily in such a work, specifies such members as are more frequently before the public as speakers in the House. The abstract ground of talent he cannot be supposed to view, for then some who never open their lips,

but who are nevertheless influential and useful members, would come in for a large, and perhaps a chief share of notice.

The specimens we are about to select will fully bear out our criticism of the work, when we say, that it is generally impartial and correct, and always descriptive. The author's intimate knowledge of what he writes about, and his habits of observation, enable him to fill up his sketches with such minute touches, backed by so many illustrative facts and anecdotes, as to place before the reader very many of the representatives of the people to the life. He begins with the late and present Speakers. Then come the tory party, who are not now, but were lately members. Among these is Sir Charles Wetherell, of whom it is said—

"He never opened his mouth, but the House was sure to be convulsed with laughter. When he rose all eyes were invariably turned towards him: honourable members expected a profusion of jokes, and they were never disappointed. Sir Charles' personal appearance strikingly contrasted with his matter. Lavater would have pronounced him one of the dullest and most morose of human beings: a person meeting him in the streets, would at once infer, if any faith is to be put in physiognomy, that he was some Friar just escaped from a twenty or thirty years' seclusion in a convent. He usually looks sulky: his appearance is to a stranger's mind the *beau ideal* of a cynical philosopher. When lashing the liberals, and denouncing what he terms revolutionary doctrines, his countenance darkens with an expression of supreme scorn. His face is deeply furrowed with wrinkles, though apparently not more than from fifty-five to sixty years of age. In person he is tall and athletic. His complexion is dark, and his features are large. Nothing can daunt him or put him out of countenance. He is impervious alike to the coarsest and most refined sarcasms which may be levelled at him—and few men within the walls of Parliament have been the butts of so much ridicule; certainly none on account of their personal appearance. He was a target for every liberal to shoot at. His clothes are always threadbare. I never yet saw a suit on for which a Jew old-clothes-man would give him ten shillings. How or where he gets his wardrobe nobody knows, but every one has remarked that a new suit, or even a new hat, coat, waistcoat, or trowsers singly, was never yet seen to grace his person. I cannot think he has a tailor, or if he have, it is impossible Snip can ever take his measure. His clothes always look as if made by accident; they never fit him. They literally hang loosely about him. As for braces, he has an unconquerable aversion to them. Whether, like the elder Hannibal towards the Romans, he has sworn eternal hostility to what he calls 'suspenders,' is not known; but no one can doubt he would as soon that his neck were encircled in a halter, as that his breeches should be adjusted by means of braces."—pp. 91—93.

Of the same tribe is Mr. Croker, whom nature, according to the representations of his opponents, intended for a tory, education forwarding the original purpose. We look upon the author's character of him as quite just, in these words—"He was one of the most unfair reasoners in the House, he never hesitated to misrepresent the arguments of opponents, and though often interrupted

in his speeches by honourable members rising up and complaining, frequently with great warmth of temper, of being totally misrepresented, no sooner had they resumed their seats, than he proceeded, demolishing without mercy, as if no complaint of misrepresentation had been made, the positions which he had himself created and put into their mouths." Of Sir Robert Peel the public know a great deal, but few comparatively can be acquainted with several of the following particulars, as to his appearance and manner.

"He is a remarkable good-looking man, rather above the usual size, and finely proportioned. He is of a clear complexion, full round face, and red-haired. His usual dress is a green surtout, a light waistcoat, and dark trowsers. He generally displays a watch-chain on his breast, with a bunch of gold seals of unusually large dimensions and great splendour. He can scarcely be called a dandy, and yet he sacrifices a good deal to the graces. I hardly know a public man who dresses in better taste. He is in the prime of life, being forty-seven years of age. His whole appearance indicates health. His constitution is excellent, and his temperate habits have seconded the kindly purposes of Nature.

"Sir Robert Peel is perhaps the best and most effective speaker in the House. He is always fluent, even in his most extemporaneous addresses. His language is uniformly correct, and generally eloquent. He is never at a loss for words. These he has almost invariably at his command in abundance, even when he is deficient in every thing having the semblance of argument. He is remarkably dexterous in debate. I have often admired the wonderful expertness with which he has extricated himself from the awkward positions into which his opponents have thrust him.

"One feature in the oratory of Sir Robert, which every one who ever heard him must have observed, is the practice he has, when speaking on any great question, of striking the box which lies on the table, at regular intervals, with his right hand. On an average, he gives it two strokes in a minute; and as these are given with great force, and the box is remarkable for its acoustic properties, the sound is distinctly heard in every part of the house, and considerably aids the effect which his speech would otherwise produce. Sir Robert has another feature in a great measure peculiar to himself when addressing the House on topics of engrossing interest; for when speaking on matters of comparatively trifling moment he makes no effort to produce an effect. I allude to his practice of turning his face round to his own party and his back on the Speaker, when he is urging any argument which appears to him particularly forcible, and which he thinks likely to be received by them with peculiar applause. And in most cases he is wonderfully happy in his guesses. In such instances he looks his party significantly in the face, and pauses for the expected cheer, which is scarcely ever refused him, and which, in the great majority of cases, is given with a strength of lungs and an evident cordiality which could not fail to satisfy the most ambitious of oratorical distinction. No man is more gratified with applause than Sir Robert; no one feels more mortified when it is withheld, or not given with that liberality which he thinks the speech deserved.

"When hard pressed by an opponent, the right honourable Baronet usually sits with his left knee over the right, his left hand thrust into the

breast of his waistcoat, and his hat down over his brow. In this position he sits staring his assailant in the face, rather, however, with a serious good-natured look, than with one expressive of anger."—pp. 105, 107, 111, 112.

Sir Robert Peel takes the lead, as he ought to do in the chapter which treats of the tory party, at present members of Parliament, Next comes the neutral party, at the head of whom is equally entitled to stand, Lord Stanley, who has of late fallen marvellously both in the estimation of the House and of the public. He is only in his thirty-fifth year, according to the statement before us. He is tall, of a fair complexion, and red-haired. In another part of our author's work it is remarked that there is an extraordinary number of members whose heads are of the same colour, and probably as many who are bald.

"There is something peculiar in the conformation of his face. His eyes are small and have a blintering appearance, but are full of expression. I forget which of the ancient philosophers it was who said that the eyes are the windows of the soul: the remark holds pre-eminently true in the case of Lord Stanley. His eyes indicate much of that mental acuteness and hot and hasty temperament which are so characteristic of the man. When rising to reply to some personal attack, I have often seen them flashing with such visible indignation, and so indicative of the tumultuous passions which agitated his bosom, that the dullest physiognomist could not have mistaken the nature of the speech about to be delivered. His face is round but small, and full of primness. There is nothing particularly intellectual in its general expression. He seems always out of temper, and his countenance does not in this respect do him injustice. The least thing excites and irritates him. I do not recollect that he ever made a single speech of any length, and on any subject of importance, without betraying more or less of that ill-temper, by which he is characterized. He cannot separate the person from his principles or arguments. In attacking the latter, he invariably attacks the former also. He possesses however, this redeeming quality, that the moment he has resumed his seat he ceases to entertain any unfriendly feeling towards the person of whom he may have spoken so harshly. He is not vindictive; he does not cherish rooted resentments, excepting in cases of peculiar provocation.

"As no man is more severe or pointed in his allusions to others, so no man smarts more sensibly, or is more impatient, under the castigation of an opponent. And when thus agonizing under the sarcasms or ridicule of an adversary, his usual practice is to sit with his head almost buried between his knees, under the pretext of reading some Parliamentary Papers. At intervals, when touched on some peculiarly sensitive part, he rises and interrupts the member who is speaking, even when strictly in order and using the most temperate language. This habit has grown much on him of late."—pp. 153—156.

Of the liberal party, who were lately, but not now members, we select Mr. Jeffrey, who was at that period Lord Advocate of Scotland, and for a long time had been editor of the Edinburgh Review, whence he obtained the title—Prince of Critics. The greatest expectations were entertained of him, by all parties, whilst the

Scottish press and people thought him a non-such. But that the House of Commons is no ordinary tribunal for the trial of oratory, and that indeed it is only oratory of certain kinds that will pass current with such an assembly, was amply exemplified in the case of the Reviewer, as Mr. Croker, a brother in the trade, was happy enough to bring home to the conviction of all present. On his *debût*, Mr. Jeffrey

"Spoke for about an hour and twenty minutes; but the effort was a complete failure. His matter was refined and philosophical in the highest degree. It was nearly as unintelligible to the majority of his auditory as if he had spoken some most abstruse article, intended for the *Edinburgh Review*, in answer to Kant, or some of the other German metaphysicians. Of course, it made no impression, and produced no effect. Then, the amazing rapidity of his delivery operated much against the speech. I think I never heard a person, either in or out of the House, speak so fast as he did on that occasion. The most experienced short-hand reporters were unable to follow him; they mentioned the circumstance in the papers of the following morning, as a reason for not giving his speech at greater length. Members usually speak at the rate of two columns and a half of the *Times* newspaper in an hour. Had a *verbatim* report of what Mr. Jeffrey spoke in an hour, been given in that journal, it would have filled four of its columns. Yet notwithstanding the rapidity with which Mr. Jeffrey spoke on this occasion, he never so much as faltered once, nor recalled a word which he uttered, to substitute one more suitable for it. His language, indeed, was fluent and elegant in the extreme. His manner, too, was graceful, but it wanted variety. His voice was clear and pleasant; but it had no flexibility in its intonations. He continued and ended in much the same tones as he began. The same monotony characterized his gesticulation. He was cheered to some extent; but the applause was not so general, nor cordial, nor frequent, as to indicate a successful *debût*. In fact, he himself saw his maiden effort was a failure, and that there was all the difference in the world between the House of Commons, and the Waterloo Hotel, or law-courts of Edinburgh. He never after volunteered a speech of any length. When he spoke, it was only when forced to it by his office, and then always as briefly as possible. Latterly, he excited no more interest in the house than the least talented member. It was a great pity for his oratorical fame that he ever entered the house at all.

"In person, Mr. Jeffrey is below the middle-size, and slender made. There is something of a thoughtful expression in his countenance. His face is small and compact, rather, if any thing, inclining to the angular form. His eye-lashes are prominent. His forehead is remarkably low, considering the intellectual character of the man. His complexion is dark, and his hair black."—pp. 179—181.

Of the members who have seats in the Cabinet, Lord John Russell, who is small in stature, and always, as appears to us, resembling one who came to the world prematurely, it is said—

"Lord John is one of the worst speakers in the house, and but for his excellent private character, his family connexions, and his consequent influence in the political world, would not be tolerated. There are many

far better speakers, who, notwithstanding their innumerable efforts to catch the Speaker's eye in the course of important debates, hardly ever succeed; or if they do, are generally put down by the clamour of honourable members. His voice is weak and his enunciation very imperfect. He speaks in general in so low a tone as to be inaudible to more than one half of the House. His style is often in bad taste, and he stammers and stutters at every fourth or fifth sentence. He has an awkward custom of repeating, frequently three or four times, the first two or three words of a sentence, accompanied by a corresponding number of what Shakspeare calls 'hems,' when at a loss for terms whereby to express his ideas. For example, if the idea to which he wanted to give expression were, that he thought the motion of a certain honourable member ill-timed, he would express himself in something like this manner, in the instances I have supposed: "I—I—I—hem—think the motion of the honourable member—is ill-timed at the—at the—hem—present moment." When he is audible, he is always clear: there is no mistaking his meaning. Generally his speeches are feeble in matter as well as manner; but on some great occasions I have known him make very able speeches, more distinguished, however, for the clear and forcible way in which he put the arguments which would most naturally suggest themselves to a reflecting mind, than for any striking or comprehensive views of the subject. His manner is cold and inanimate in the extreme. Not only are his utterance imperfect and indistinct, and the tones of his voice weak and monotonous, but he stands as motionless as the table beside which he speaks. On some of the great occasions, however, to which I have referred, I have often known him to raise his voice to a pitch sufficiently high to render himself audible in all parts of the house. I have also in some such cases known him make use of moderate gesture, and exhibit to the House several of the leading attributes of an effective speaker. In other words, I have known him, apart from the importance which, from his family relations and position in the House, attached to any thing he said—make effective speeches—speeches which must have commanded attention from whatever member and from whatever side of the house they proceeded.

"I never knew a man more cool and collected when speaking. He exhibits no signs of feeling or of warmth. You would almost think him, even in many cases when his voice is raised to the highest pitch of which it is capable, a sort of automaton. On no occasion, even when most unwarrantably and virulently attacked, have I ever known him to betray a loss of temper. This circumstance is the source of great mortification to his opponents. I have often seen Sir Robert Peel labour with all his might to irritate the temper of Lord John; but never with effect. In fact Sir Robert and his party seeing the task to be hopeless, have all but ceased to be severe at his expense.

"Lord John is an admirable tactician. His judgment is singularly good as to the best course to be pursued in all cases of difficulty."—pp. 195—197.

Then come chapters on members of the Government who have not seats in the Cabinet,—the Metropolitan members—and next the County liberal party, with Mr. Hume in the van. We never found a less laboured and yet truer representation any where of any man, than these pages convey of hard-working and bull-head Joe.

We must do nothing, but quote some of the most happy portions of the sketch.

"I have said that in person Mr. Hume is of a stout and firm make. He is short-necked, and his head is one of the largest I have seen. His hair, which is dark brown mixed with grey, is always long and bushy; his face is fat and round, and his complexion has that rough yet healthy-like aspect which is so common among gentlemen farmers. He is beginning to get slightly furrowed with wrinkles. The impression which Mr. Hume's physiognomy invariably creates in the mind of a stranger, is that of a man of strong nerves and great determination of purpose. This is exactly his character. He is quite impervious to ridicule or sarcasm. He cares not what quantity of abuse—however virulent in quality—may be heaped upon him. All the ridicule, nay, all the calumny in the world, will not divert him from his purpose, if satisfied in his own mind it is a commendable one. And as it is impossible for his enemies to force or frighten him out of any course he intends to pursue, so in the infinite majority of cases, it is a most difficult matter for his friends to *persuade* him from it. There is not a man of purer motives or greater integrity in the house: but his self-willed disposition has occasionally done mischief to the cause he has so much at heart, and in more than one instance, perilled its success—at least for a time—altogether.

"His gesticulation cannot be said to be graceful; neither is it awkward. When he intends making a speech of some length, he carefully lays his hat, which is always full of papers, on the seat close to the spot on which he was sitting, and exhibits, as he rises, one or more parliament papers, most probably connected with the 'estimates,' rolled up and firmly grasped by his right hand. With these papers, so closely rolled up as to have the appearance of a solid piece of matter, he often, in the course of his speech, strikes the palm of his left hand with some force. If he is saying, or imagines he is saying, something particularly good, he stretches out his right arm to its full length, and whirls the roll of paper with considerable energy in the air. When he intends to be brief in his addresses to the House, he does not trouble himself about the locality of his hat, and seldom takes any papers in his hand, unless he intends to read something to the House, when he uses an eye-glass. His gesture on such occasions chiefly consists in gently raising and lowering both his arms at the same time, very much in the way a person working at a double-handed saw does. When he rises again, to give an explanation of a personal nature, Mr. Hume always puts his hat under his left arm, that part into which his head goes fronting honourable members on the other side of the house. In such cases he uses no gesture at all; he stands stock still.

"I think I am within the mark when I say, that Mr. Hume speaks more in the course of a session, than any other three members put together. He takes part in every discussion that arises in the house; and when the House is in Committee, and he has the right of speaking as often as he pleases, he addresses it with a frequency which would appear incredible to those who have not witnessed it. On one occasion, in May last, when the miscellaneous estimates were under consideration, he spoke no fewer than forty times in one night.

"He is not a man of very superior talents; but every thing he says is characterised by strong good sense. If he never gives utterance to any

thing brilliant, he never descends below mediocrity. He is well informed on matters of general politics. His memory is very tenacious."—pp. 267, 269, 270, 271.

The sketches of two more members must suffice, and one of these must be Mr. O'Connell, who must needs be at the top of one of the remaining chapters—these being thus arranged,—The Irish Liberal Members—Religious Members—and New Members. Of the Irish Liberal Members, Mr. O'Connell is not only the most distinguished, says our author, but he is in some measure *the* Irish member. We pass over what is said of him as a man of the greatest genius in the House, and as a political character.

"Mr. O'Connell is not a graceful speaker, either as respects the management of his voice or his gesture. He has a broad Irish accent, which, though by no means unpleasant, falls somewhat strangely on an English ear. His voice is rich, clear, strong, and often musical. It is capable of being modulated with the best effect; but the art of modulation is one which Mr. O'Connell seems never to have studied. The intonations of his voice are never regulated by any artificial rule; they are regulated, unconsciously to himself, by his feelings alone. If, therefore, the subject on which he is speaking be not one involving important principles, or one which appeals to his feelings, there is a degree of coldness about his manner, and a monotony about the tones of his voice, which is sure to make a person who never heard him before, go away with an unfavourable impression of his talents, and wondering how he could ever have attained to so much popularity. Sir Robert Peel, Lord Stanley, and several other members, appear excellent speakers, whenever and on whatever subject they open their mouths; with Mr. O'Connell it is otherwise. Even his happiest efforts, though, as I have already stated, most effective, are not graceful specimens of oratory. In fact, the very circumstance I have mentioned, of his ideas flowing so rapidly on him, must, of necessity, mar the gracefulness of his speaking. He sometimes—not often—stammers slightly, simply from two or more ideas struggling at the same moment in his mind for priority of birth. I have often known him, in this conflict of ideas, break off abruptly in the middle of a sentence, which he would never afterwards finish, owing to some brilliant thought suggesting itself at the moment. A person of less impetuous and more artificial mind, would first finish the sentence, and then give expression to the new idea which had occurred to him.

"Mr. O'Connell's gesture is also very deficient in gracefulness. He puts himself into an endless variety of attitudes, every one of which is awkward. At one time you see him with his head and body stooping, and his right arm partially extended; at another, and perhaps the next moment, you see him with his head thrown back, and his arms placed a-kimbo on his breast. Then again, you see him stretching out his neck, and making wry faces, as if about to undergo the process of decapitation. If you withdraw your eyes a few seconds from him, you see him, when you again look at him, with both his arms raised above his head, and his fists as firmly clenched as if about to engage in a regular Donnybrook row. Then again you see him apply both his hands to his wig—he wears a wig—with as much violence as if about to tear it in pieces, but instead of this it turns out that he has only carefully adjusted it. But the most singular thing I ever heard of his doing in

the course of the delivery of any of his speeches, was that of untying and taking off his cravat, when in one of the best parts of his speech, in 1834, on the Repeal of the Union, and when he had worked himself up to the utmost enthusiasm of manner. I was not in the house at the time, but was credibly assured this was the fact.

"His face, like his person, is large. It is round, but can hardly be called fat. His complexion has a freshness and ruddiness about it, which are indicative both of his good health and excellent spirits. His nose is rather flat, and is slightly cocked up. He has dark laughing eyes, expressive at once of benevolence and intellect. His forehead has nothing peculiar about it. It is by no means fine; at least so far as his wig will allow one to judge. His hair—namely, of his wig—is dark brown, and judging from its rough and uproarious appearance, it is not much troubled with a comb. He invariably wears a dark green surtout, except on St. Patrick's day, or when at some dinner party, when his coat is black and of the usual cut. The brim of his hat is broader than that of any Quaker. He always wears his hat cocked on the right side of his head, in the manner so common among sailors. His whole appearance, indeed, is like that of a ship captain, for which he is often taken by strangers. When sitting in the house, his usual position is that of having his right leg over his left. His son Maurice, to whom he is particularly attached, though devotedly fond of all his family, often sits beside him, and I have repeatedly seen him, in the most affectionate manner, take Maurice's hand in his own, and keep hold of it for a considerable length of time."—pp. 308—311, 313—315.

An especial favourite with the readers of elegant literature is not spared in the last sketch that we cite from. And yet we think the author has managed throughout the volume to maintain the character he claims, when he declares himself one of no party. We are sure, however, that he is not a tory, whatever else he may be; he enjoys his joke too much at the expense of that fraternity to belong to it. There is another general conclusion to which we have come in going through the volume, equally favourable; we leave off with as kindly (a more kindly) feeling towards our legislators, even those of the fourth and fifth grade, than when we began. We like them all, and believe that they constitute, after every thing that has been said, the first assembly of gentlemen in the world. But after speaking of gentlemen, we must return to the literary member alluded to.

"The most distinguished literary man in the house is Mr. E. L. Bulwer, member for Lincoln, and author of *Pelham*, *Eugene Aram*, &c. He does not speak often. When he does, his speeches are not only previously turned over with great care in his mind, but are written out at full length, and committed as carefully to memory as if he was going to recite them at some annual examination of some public school. He is artificial throughout—the mere creature of self-discipline—in all his exhibitions in the house. You see art and affectation in his very personal appearance—in his mode of dressing, and in his every movement. One of his school-fellows has told me, that at school he was as noted for his attention to the cut of his coat, as to his intellectual pursuits. He is the same man still. He is a great patron of the tailor and perruquier. He is always dressed in the extreme of fashion. He sometimes affects a modesty of demeanour; but

it is too transparent to deceive any one who has the least discernment. You see at once that he is on stilts; that it costs him an effort even to assume the virtue which he has not. His manner of speaking is very affected: the management of his voice is especially so. But for this he would be a pleasant speaker. His voice, though weak, is agreeable, and he speaks with considerable fluency. His speeches are usually argumentative. You see at once that he is a person of great intellectual acquirements, though his speeches appear much better in print than when you hear them delivered. His articulation is impaired by the affected manner of his pronunciation, and the rapidity of his utterance. His favourite subject in the house, is the repeal of the taxes on newspapers. On that question he makes a motion every session."—pp. 331, 332.

ART. V.—*A Voyage round the World, including Travels in Africa, Asia, Australasia, America, &c., &c. from* 1827 *to* 1832. Vol. IV. By JAMES HOLMAN, R. N., F. R. S. London: Smith, Elder, & Co. 1835.

MR. HOLMAN has here outdone himself, and given by far his best volume last. It is not only that his style is much more elegant and forcible than heretofore—a thing which practice may be supposed, in a great measure, to have produced; but his matter is more condensed, his opinions altogether better digested and philosophical, than we have ever found them formerly. We were highly interested by the previous volumes, not exactly because they were superior to many accounts of voyages and travels, which are annually published, but chiefly because they were wonderful, as coming from a blind man: there was another strong recommendation to public favour, in the spirit of cheerful humanity which they evinced and inculcated. But in the portion now before us, while these features are still prominent, there are grounds for our hearty approval and admiration, without making any allowance for the peculiar condition of the author; we refer especially to his chapters on China, to which we shall principally confine our extracts and remarks. There are besides some account of his personal habits, feelings and anticipations, that are among the most touching and amiable snatches of autobiography that we ever read, and to which we shall, towards the close of our paper, direct the reader's notice.

This fourth volume, which concludes Mr. Holman's voyage of circumnavigation, contains an account of the Audaman Islands—Penang—Malacca—Singapore—China—Straits of Sunda—the Cocoas—Van Dieman's Land—New South Wales—New Zealand—Cape Horn—Bahia—Hores—and return to England. But, as already mentioned, we confine ourselves to some of his chapters on China, the territory and people of which are so imperfectly known by Europeans. It was in the month of October, 1830, that the author reached Canton, with that sort of tumultuous delight which we can conceive is experienced by an enthusiastic traveller, when for the first time he sets his foot on a far-famed and marvellous

territory. Every body, as he says, hears so much of China, of its strict laws, its rigid forms, its motionless manners, and hereditary usages; and it is so prominent in the libraries of anecdote and wonder, that even the curiosity of the child is excited to learn something new of a nation so strangely constituted, and presenting so many points of interest; nor can Mr. Holman have been disappointed, for at the very time when he was at Canton, the misunderstandings between the Chinese and the gentlemen of the Factory, assumed a formidable character, that must have added a superior interest to all that the traveller observed.

Mr. Holman was accommodated with apartments at the house assigned to the surgeons of the Factory, one of whom always resided at Canton during the season of business, and was on terms of intimacy with the various members of the whole establishment, as if he had been one of their number. He describes the situation, appearance, and arrangement of the different factories or hongs, with much precision; each hong has its respective designation, generally after the nations whose flags they display. The English Factory, for instance, is best known by the name of the British Hong, and is the most considerable of them all. From the advantage of its situation, it can at any time stop the general thoroughfare in front of the line of hongs, but this power is never exercised, except when there is a dispute with the Chinese, in which case the gates are strictly guarded, to prevent the admission of obnoxious or turbulent persons. There is no Russian Hong, nor will the Chinese permit any ship of that empire to visit Canton for the purposes of trade, assigning as a reason that Russia carried on a trade with them on the frontiers of their own country, and that they cannot be allowed to trade with two ports of the Celestial Empire.

The principal recreation of the members of the British Factory, and other gentlemen occasionally resident at Canton, consists in excursions on the water; they sometimes land on the opposite side of the river to where their factories are situated, for the pleasure of a walk, but in such cases they run the risk of being insulted, and even assaulted, by the natives; whenever they leave their boats they seldom escape injury, and even on the river, in passing, they are exposed to stones and other missiles being thrown at them; for the contempt in which the Chinese hold all other nations, is the first lesson instilled into their minds when children, who are taught to cry out, Fan-qui, (foreign devils), the venal epix that is applied to all strangers.

The author describes an amusing fight on the river between two Mandarins' boats and some smugglers; the plan of the latter was a little curious. It being flood tide, they formed their line across the river above the Mandarins' boats; they then brought their carriage guns to their sterns, and pulled towards their assailants stern foremost, causing the precipitate flight of the government authority, within a few miles of Canton, in open day.

Smuggling boats are of an amazing length, and generally pull from 40 to 50 oars. Mr. Holman says, however, that all the Chinese boats are admirably adapted for the various services to which they are destined, and that the boatmen, as well as the boatwomen, are very expert in the management of them.

A Joss-house (a corruption from the Portuguese word *Deos*), or Chinese place of worship, is thus described. It was a common-place building, with an earthen floor, but containing all the figures and articles that are in general use in the religious ceremonies of the Chinese. A large bell was suspended over a great drum; on each side of the house were three large standing figures of their deities, dressed in a singular fantastic costume, and in the centre there was a small one in a sitting posture, before which was an altar: joss-sticks were kept continually burning; the place was in a very dirty state. A domestic scene is thus given, as witnessed at the house of one of the Hong merchants.

"Tin-qua received us with the greatest urbanity and politeness, and, after we had examined the furniture and embellishments of two or three of the rooms, invited us to take refreshments, consisting of sweetmeats, tea, and cakes. The sweetmeats, he told us, had been superintended in the process of preserving by his favourite wife. The Chinese of rank or fortune consider it necessary to have a small-footed woman for their principal wife, from whom they at least wish to have an heir to their title and property. They have also one or more large-footed, or Tartar women, as their inclinations or means can afford, by whom they generally have a numerous progeny. When our refreshments were over, Tin-qua ordered the pipe of one of his Tartar wives, prepared for smoking, to be brought to us This pipe was very elegant: the main tube, which was of horn, was not thicker than a goose quill, and was about a yard in length; the mouth-piece was made of amber, and the bowl of ebony: both were neatly carved. From the centre of the tube a small and handsome tobacco bag was suspended by a gold chain. My reverend friend, who was a cigar smoker, tried the lady's pipe, and pronounced the weed to be of a superior flavour. That which chiefly gratified us was the introduction of several of Tin-qua's grand-children, who were all girls between the age of six and thirteen. The timidity with which they approached us at first, until by degrees they acquired a slight air of confidence, attracted our attention at once. One of them was remarkably pretty, and might be considered so in any country. They had all fair complexions, with long black hair and black eyes. The fore-part of the head was shaved a short distance from the forehead, and the side hair hung down in long ringlets, while that behind was plaited into a long tail, and fell over the back like that of the men. This is the usual way in which females dress their hair until they are married, when it is all collected on the top of their head, and confined by gold or silver pins. In former times the fashions were still more preposterous. We learn that in the time of the latter Han dynasty, about A. D. 200, the head-dresses of the Chinese ladies mounted a cubit in height, and that they painted broad eye-brows half way across their foreheads, and wore enormous sleeves that required a whole piece of silk to make them. The grand-children of the merchant wore a loose dress down to their knees, of silk or crape, with

large sleeves and loose trowsers. On taking our leave we passed through a room where some children were employed in making gold thread and braiding, which is profusely used in ornamenting their dress."—pp. 93—95.

There had been certain insulting edicts issued at different periods by the city authorities, affecting deeply the comfort and independence of our countrymen at Canton, and which it was resolved, while Mr. Holman was there, should be petitioned against, and resisted. Such grievances as these edicts inflicted, were often the cause of serious collision; nor does it seem that our government have ever resolved on such vigorous measures as would teach the Chinese the lesson they require. The facts of Lord Napier and his expedition, may be instanced as of a piece with what the British and other Europeans have been exposed to, through the insolence and baseness of the people of China. The edicts which our author immediately refers to, were directed against foreign ladies coming to Canton, the use of sedan chairs by gentlemen, and an annual prohibition, by which foreigners were not allowed to employ Chinese servants. Two district petitions were prepared, and addressed to the governor of Canton, the hoppo, or collector, the judge, and the commandant of the troops. October the 19th was the day appointed for the presentation of these documents, and arrangements were made for delivering them in due form at the principal gate of the city, according to a custom that is very ancient, as we learn from various passages in the Old Testament.

On the occasion described, all the captains, officers, and others belonging to British ships, and all the merchants, formed themselves into two bands, and the first advancing towards the gate, at a speed between running and walking, by address and determination soon secured their ground within side the gate, although opposed by the guards, who were armed with pikes and rattan whips. Mr. Holman and the succeeding party also gained admittance, when he had the pleasure of witnessing, as he tells us, the ceremony of foreigners presenting a petition to a Mandarin, to whom he had a special introduction at the great gate of the city of Canton. Part of one of the petitions is given by the author, which goes to show the contemptuous insolence with which the inhabitants of the Celestial Empire treat our countrymen, considering them as a race greatly inferior to them in knowledge, and depraved by the grossest vices.

We pass over, however, the circumstances attending the presentation of the petitions in question, to notice the success of a still bolder measure in 1825, which is thus detailed.

"A body of foreign merchants, to the number of thirty-seven, rushed into the city before the guard had time to close the gate, being determined if possible, personally to present to the Viceroy the copy of a petition that had been delivered to a Mandarin, at the gate, eighteen days previously, and to which no answer had been returned. They thought the boldness of

this measure would, at least, demand attention, and probably, prove the means of relief from a gross extortion of 300 dollars for a 'chop,' or pass, to be allowed to proceed to Macao.

"Although these gentlemen got a safe footing in the city, they were not sufficiently acquainted with the topography of it, to know the exact situation of the Viceroy's palace; they therefore went forward at random, and eagerly made for the first large building they saw, which, on entering, they discovered to be a Joss-house; but, observing a soldier run out of it, and supposing he would go direct to the Viceroy's palace, to report the extraordinary circumstance of seeing so many foreigners in the city, they immediately followed him; and, after a very smart but short run, they came to another large house, and seeing a number of soldiers in the yard, they made sure it was the Viceroy's palace. All this was the work of a few minutes; indeed, from their rapid movements they astonished the Chinese, and entered the hall before any of them could assemble to obstruct their passage. Here they soon discovered they had entered the residence of the Commandant of that part of the city. After various ineffectual threats, and a refusal to receive their petition, the Hong merchants at last agreed, that if the foreigners would quietly and speedily leave the city, they would undertake to have the obnoxious tax wholly removed. With this assurance they left the house, promising to bow to two Mandarins as they passed, who were sitting at the outer gate. They then quietly departed; but when they came abreast of the Mandarins, they were stopped to hear another harangue, which was interpreted by the linguist as follows:—'that they were now supposed to have erred through ignorance; but whoever should be again caught within the gates of the city, should be put to death.' The Commandant then, with a blustering air, stepped forward, and putting one hand on my friend Mr. Matheson's shoulder, he made a sign with the other (by passing it round his neck), that he ought to lose his head. Mr. M., with the utmost presence of mind, instantly caught hold of the linguist, and twice performed the same ceremony on him, which, strange to say, passed without any remark from the Mandarins; and they were allowed to proceed without any further insult, notwithstanding they had to pass through a dense line of military and populace."—pp. 101—103.

The Committee of the British Factory in the meantime resolved to prohibit the Hong merchants and Mandarins from entering the Factory in their sedan chairs, by way of retaliation. The governor of Canton issued new edicts of a still more insulting and abusive description, in one of which there was a peremptory command, ordering a Mrs. Baynes, a lady who had accompanied her husband from Macao, to quit Canton immediately; a threat was also communicated, that unless these edicts were immediately complied with, the governor would send a military force to take possession of the British Factory; the Committee were not thus to be frightened from their propriety, but like Britons sent for a couple of 32lb. carronades, a quantity of small arms, and a proportionate number of officers and seamen from each of the ships, thus establishing a regular guard at their Factory, for the protection of British life and property —no doubt to the delight of the tars.

"The majority of the Chinamen who were immediately connected with

the Factory, pretended to treat with ridicule the show of resistance which was so hastily prepared by our countrymen. They affected to laugh at the carronades, and, in that tone of insolence which they often use solely to conceal their fears, they exclaimed, 'Chinamen very soon *chow-chow* (eat up) that two piece large gun!' But this air of defiance was considerably moderated on the part of the Hong merchants, who made another visit to-day of a much more pacific character than that of yesterday, for, instead of the heavy denunciations that might have been expected to follow our vigorous preparations to resist the injunctions of the authorities, the Hong merchants were commissioned to inform the Committee that the Viceroy did not mean to offer us any insult, or to do us any injury; that he was only a *little angry*, and never seriously contemplated the idea of carrying his threats into execution. The retraction of the Viceroy was solely to be attributed to our display of strength; and the whole affair completely illustrates the mixed daring and recreant character of these people. It will also help to shew, in a slight degree, the situation in which our countrymen are placed in the neighbourhood of Canton, and the constant grievances to which they are subjected. Such scenes are of frequent occurrence, and it only requires decisive measures to chastise the insolence of the natives, and secure tranquillity and safety to all the British and foreign merchants." pp. 110, 111.

Were England to make a decided demonstration of hostility, the author is not singular in thinking, that the British would speedily obtain all that is required at the hands of the Chinese. What would the flimsy armaments of China be, in the face of a few British men-of-war, when we find that smuggling boats can browbeat the government, even within a few miles of Canton!

We have from Mr. Holman a curious classification of the resurrection men of Canton. These functionaries, however, do not prowl or cater for anatomists. The first named, are those who open graves and break the coffins of their foes, from motives of revenge; the second, to strip the dead bodies of their ornaments; the third, to carry off the dead to obtain a ransom. Very severe punishments are apportioned for these offences.

Mr. Holman visited a monastery on the opposite side of the river to that occupied by the Factories, where were nearly one hundred Budah priests, who are under vows of celibacy, and live solely on vegetable food. They were very polite in shewing the visitors over the building, and favouring them with a sight of their sacred hogs. These animals were about twelve in number, and treated, from a devotional feeling, with the best fare. They are never killed, and frequently live to the age of three score and ten. When death removes one of them, its place is immediately filled with another, as the monks are desirous of having it believed that they are immortal. A description of a dinner *à la mode Chinois*, with the Hong merchant, Tin-qua, formerly mentioned in reference to a domestic scene, might make an alderman's mouth water.

"On dinner being announced, we were conducted to a circular table, and each of us provided with a pair of ivory chopsticks mounted with silver,

a silver ladle with the handle much curved, a small cup of soy, a saucer or stand for the bowls out of which we were to eat, and an elegant silver cup richly gilt, with two handles, mounted on a stand of similar material, and resembling in form an inverted saucer. This cup was used for drinking Suey-sung, the wine of the country, and did not contain more than the old-fashioned Chinese tea-cup; but after drinking the health of one of the party it was usual to turn the inside of the cup towards him to shew that it was empty. The wine was presented to us boiling hot, and our cups replenished at every remove. In addition to the above, each European was supplied with a knife and fork and some bread. The table was laid out with eight small dishes containing articles to whet the appetite, such as cold dried pork, called chin-chew, grated so fine that it resembled red-coloured wool; small chips of dried salt fish and ham; roast chicken, cut into small pieces shaped like dice; pig's tongue; salt fish, torn into shreds like flax; legs of ducks, cured in the same manner as hams; and a salad, composed of greens, onions, garlic, salt fish, and eggs, mixed up with tea-oil. These delicacies were cold, remaining on the table throughout the entertainment, and were paid uncommon attention to by the Chinese, at every opportunity afforded them by the removal of the bowls. The dinner commenced with a large bowl of birds'-nest soup, from which each person helped himself. We found it very insipid until flavoured with soy, as the necessary condiments of salt and pepper seem to be wholly neglected in Chinese cookery. The second dish was shark's-fin soup with balls of crab, followed by divers others, among which was a vegetable soup made of prepared sea-weed from the coast of Japan. This weed, which is called Tay-choey, resembles in its dried state the pith found in the hollow of a quill, but in the soup its taste is similar to that of celery; there were also in this soup slices of young bamboo, and roots of the white and water lily, each having a peculiar and agreeable flavour. After the soups, came stewed mutton, cut as fine and tender as vermicelli, the gravy delicious. This was followed by roasted pigeons' eggs in a very rich gravy; we found it no easy matter, however, to transfer these eggs from the bowl to our cups by means of the chop-sticks. The Chinese do not clean or change their chop-sticks during the dinner, but each thrusts his own into every dish and helps himself throughout the repast. They also consider it excessively polite to help a foreigner with their chop-sticks, after having eaten with them themselves from various dishes. Next came roasted pork, the skin of which was served up by itself as a peculiar delicacy, having been fried brown in fat, and cut into squares. Roast capons followed, and were found exceedingly tender, having been fed on ground rice. Stewed teal was then served, followed by stewed pigeons, mushrooms, ducks' feet, and a numberless variety of dishes, of the names of many of which we were, of course, ignorant. At the conclusion a large bowl of rice was served up, as hot as possible, with sundry square pieces of salt fish to give it a relish. To eat a bowl or two of this rice at the 'wind up' of a hearty dinner is considered by the Chinese as a sign of a good constitution, (one thing is pretty clear, that it is a proof of a strong and capacious stomach), and our friends attacked it accordingly. We had neither butter nor cheese on the table, as the natives do not milk their cows in the neighbourhood of Canton, and foreigners are therefore obliged to provide themselves with cows for their own purposes. Our host adopted the English custom and set the example of drinking wine with each other; while we, at the same time,

followed the Chinese mode of salutation, repeating the word chin-chin, and inclining the cup towards the person whose health we drank, to shew that we had emptied its contents.

'Wine fills the veins, and healths are understood
To give our friends a title to our blood.'—WALLER.

This wine is extracted from rice, and though by no means strong, has rather a pleasant flavour. They drink it exceedingly hot, with the idea that it is an *appetizer* and assists digestion. It seems to be used on the same principle as the warm liquor of the Roman epicures, which enabled them to continue at supper all night long. We had a dessert of preserved and dried fruits, followed by tea; after which we took our leave."—pp. 139—142.

The character and manners of the people of China, engage the author's attention in several chapters, at considerable length, to which we have not yet arrived, but which contain the valuable views we have previously alluded to. He declares that these views are founded upon information collected with care, from such documentary and other evidence as he had access to in China and elsewhere; and, indeed, they carry with them the indices of fidelity and truth. Indeed, Mr. Holman's claim to novelty in the summary he gives, is fairly made. He starts with observing that the manners and customs of the Chinese, though in a great measure peculiar, are frequently such as are general among civilized nations. The observance of the new year, (which they make to commence with the new moon, nearest the time when the sun's place is in the 15th degree of Aquarius), is one instance, at which period, the most important of their festivals is held. The Christmas-day of European nations is considered by the Chinese as a similar term to their solstitial festival.

Radicalism would have a large field of operation in the Celestial Empire, and the queries about the divine rights of kings and monarchs might be advantageously discussed in reference to the emperor.

"Some idea may be formed of the despotism of the Chinese Emperors, from the fact, that his present Majesty was pleased to extend a particular mark of favour to his younger brother, King *Tun-tsin*, in permitting him to 'walk within the precincts of the inner palace.' He also, as a peculiar act of grace, allowed his uncle, when he attained the venerable age of eighty-four, to appear in his presence without kneeling. An ambassador from Corea met with a most flattering reception from the Emperor, at whose hands he received certain talismanic tablets, on which the words *Prosperity* and *Longevity* were written by the monarch himself; these cheap rewards are, notwithstanding, held in great consideration. The *Foo-yun*, or Deputy Governor, of Canton, was presented with the word *Happiness* in a similar manner, accompanied, however, by the more substantial present of a haunch of venison. The gates of the Public Hall were thrown open to receive it, and the usual head-knocking ceremony was performed, in acknowledgment of the great condescension shewn by a Prince whose dominion extends over, at least, 300 millions of subjects. *Hwang-tseen*, an old

servant of the Government, who had reached his eightieth year in the Imperial service, addressed a letter of thanks to his Majesty, in which he bestowed upon him all the attributes of a Deity: the reply which was returned was, 'Chetaou-leaou,' which signifies, 'I know it.' The answer was accompanied by substantial proofs of consideration on the part of his Majesty.

"When the Emperor passes through the streets of Peking, the route which he takes is hung on each side with curtains and tapestry, to prevent individuals of low rank from rudely gazing on the 'Representative of Heaven,' or, perhaps, having the audacity to approach his person. Should he travel from one part of the Celestial Empire to another, the greatest care is taken to keep the lower orders at a respectful distance, though individuals of peculiar daring do, sometimes, take the opportunity of appealing to his Majesty, against the oppression for which they have been unable to obtain any redress from a lower authority. The success which may attend such appeals is, however, doubtful, and the probability is that the petitioner will only expose himself to severe punishment for his presumption.

"The following are the grades of salutation and homage used by the Chinese:—

"'The lowest form by which respect is shewed in China at this day is *Kung-show*, that is, joining the hands and raising them before the breast. The next is *Tso-yih*, that is bowing low with the hands joined. The third is *Ta-tseen*, bending the knee, as if about to kneel. The fourth is *Kwei*, to kneel. The fifth is *Kow-tow*, kneeling, and striking the head against the ground. The sixth *San-how*, striking the head three times against the earth before rising from one's knees. The seventh *Luh-kow*, that is kneeling, and striking the forehead three times, rising on one's feet, kneeling down again, and striking the head again three times against the earth. The climax is closed by *San-kwei-kew-kow*, kneeling three different times, and at each time knocking the head thrice against the ground. Some of the Gods of China are entitled only to the *San-kow*, others to the *Luh-kow*; the *Teen* (heaven) and the Emperor are worshipped with the *San-kwei-kew-kow*. Does the Emperor of China claim divine honours?'"—pp. 184—187.

Age, which, among many eastern nations, entails upon its possessors the most barbarous treatment, or heartless neglect, ensures in China deep respect, and the patronage of those in superior stations. The superstition of the people is still gross, however; for though they are, as a nation, far and long advanced in certain points of civilization, yet their exclusive habits, and antipathy to a free intercourse with other nations, have begot in them a pride and timidity, and transmitted an ignorance fostered by their idolatrous practices, of an anomalous kind. Their belief in good and bad fortune, though not attributed to any supernatural influence, is prevalent; the position of their doors and windows, and the site of their houses, are very generally charged as the presiding cause. They are great gamblers; their passion for raffles and lotteries is therefore very general. They are the common resource of traders who have a commodity which is not likely to attract a ready customer. They are conducted on the same principle as in England, with the

exception of using six dice. The property of a father, when there is any difficulty in ascertaining its exact value, is divided among his sons by lot. The character of the Chinese is represented as being very depraved.

"It would seem that the causes which weigh down, or indeed extinguish, their mental energies give additional range to the depravity of their hearts, and that their constitutional weakness makes them an easy prey to the passions and vices which are ever ready to take possession, where there is an adhering predisposition to entertain them. The proclamations of the magistrates at Canton to enforce the better observance of public decorum are ceaseless, and no other proof than their frequency is required to point out their inefficiency, while the force of example carries all before it. In a conversation between the Foo-yuen and some Mandarins who visited him during his indisposition, he is reported to have expressed himself in the following terms:—'When first I came to Canton, I was ignorant of the manners, customs, and habits of the people, and I fancied that they were the same as in other parts of the empire. I have been an attentive observer of men and things, here and elsewhere. I have examined and compared. The comparison is wofully against Canton: deceit and falsehood prevail everywhere—in all ranks and in all places. There is no truth in man, nor *honesty* in woman! I have endeavoured in vain to correct these evils: it has been labour lost. I am sick at heart, and wish to depart from such scenes of vice, and habitual falsehood, finding that they are too deep-rooted ever to be eradicated. I have implored the Emperor to allow me to depart in peace. All is vanity and vexation of spirit.' Vicious habits are so universal among all ranks, that the edicts of the magistrate are quite unavailing, and he is often obliged to call upon fathers and elder brothers to use their exertions in the suppression of vice in the younger branches of society; these habits are encouraged by the existence of so many receptacles for dissipation, to which young men are ensnared, and from which they cannot tear themselves till their property is squandered, and destitution drives them to the commission of more serious offences. In the streets the walls are frequently covered with placards, puffing off the drugs of quack doctors for the use of the dissolute, and written in language that bears neither the stamp of decency nor civilization. It is not unusual to advertise, in a similar way, the loss of a concubine, the description of whose dress and flight is given without any regard to delicacy. The magistrates often cause these productions to be defaced with whitewash; but the police are so corrupt or powerless, that the same proceedings are immediately renewed. Officers have been despatched to pull down sheds erected on interdicted places, and on the same day, on the departure of the police, the sheds have been put up again on the spot that was forbidden. Numberless are the abuses which the governor of Canton has endeavoured to suppress, but which no efforts of his can abolish, until he introduces the sweeping hand of reform among the magistrates, police, and government agents, who are the origin or the supporters of every corruption."—pp. 205—207.

Social ties are almost totally disregarded, save that between parent and child, which Mr. Holman calls rather a bond of habit than affection. Suicide is remarkably frequent in Canton. It is calcu-

lated that eight or nine-tenths of the untimely deaths which come under the notice of the authorities, are caused in this way, and of these, six or seven tenths are perpetrated by women. A pertinacious adherence to bad customs, and the impression made by legendary tales, assist greatly in inducing the disregard of life, which is looked upon as meritorious by the female branches.

As to police regulations and persons in authority, a heavy and general charge of abuse is preferred. "To the governor of a province, or the lowest 'runner' of the police, these observations are equally applicable. Even the very fountain head of government is not free from pollution." Mr. Holman repeatedly states that any thing may be gained by money or bribes in China. An account of some of the punishments applied, exhibits the manners and customs of the people in a very unfavourable light.

"Cutting off a Chinaman's tail is one of the greatest insults that can be offered him, and is, moreover, considered excessively unlucky: it is looked upon as *petit* murder, and punished accordingly. Among the uses to which wealth is put, that of procuring substitutes for murderers is one of the most extraordinary, though not the most uncommon; indeed the lengths to which depravity is carried is scarcely credible. A belief is prevalent among the lower orders, that the gall of a human being is very beneficial in supplying that courage which nature or education has neglected to bestow; it is therefore in great requisition among the cowardly—a very considerable portion of the people: the plan which they adopt is that of steeping grains of rice in the gall, and eating them when they are dry. Torture, to extort the confession of guilt, or for the extension of punishment, is permitted by the laws of China, to a certain extent: the avarice or cruelty of the magistrates is frequently the cause, not only of its illegal application, but of its infliction, to a degree totally unwarranted by the laws. It is not unfrequently the case that the death of the victim to a false accusation ensues from the despotism of the local authorities, whose introduction of new penalties and edicts is sanctioned by the Government. The compression of the ancles of men, and of the fingers of women, between blocks of wood, is the method most commonly used; though many other contrivances, suggested by the cruelty of the magistrates, are often put into practice. Flogging through the public streets is inflicted in a most unmerciful manner: the arms of the offender are tied behind his back, while the executioner holding the end of the cord, lashes him forward to the measured sound of a gong. The instrument of punishment is a whip of plaited thongs, the bamboo, or split rattan.

"The arrangements in the prisons of Canton, are of the most irregular and partial nature; the wealthy, without reference to the character or degree of their offences, may command every luxury and convenience which their means can procure, or of which their confinement will admit; amusements, attendants, and private apartments may all be ensured, if they have but the money to purchase them; and they are released from the necessity of wearing their chains, except while the ceremony of going the rounds is in performance. The poorer criminals are, on the other hand, reduced to the most pitiable condition, and subject to the infliction of every annoyance which the barbarity of their jailors can devise. If they are un-

able to pay for 'burnt offerings' (of paper) to the God of the Jail, they are hung up and flogged without mercy, and with little hope of redress; at night they are chained down to a board, by the neck, wrists, and ancles, amidst the most disgusting filth, and exposed to the attacks of rats, which are permitted to congregate without molestation: such is the horror inspired by this place of unlawful torture, that it is generaly known by the name of *Te-yuk*, which is equivalent to our word Hell, in its worst acceptation. The private prisons, in which the police confine persons whom they arrest on false charges, for the purpose of extorting money, are conducted in a similar way; those who resist their demands from inability and disinclination, being frequently starved to death, or destroyed by the ill usage they receive. There are also jails for women, under the *surveillance* of female police, who compel their prisoners, by continued ill treatment, to submit to the most dissolute habits, that they may share the profit of their infamy. In Canton, criminal executions are more frequent than in any other province in China. The usual modes are beheading, and strangulation; but on an occasion of peculiar enormity, the condemned is cut to pieces, and his head exposed in a cage at the top of a pole, to make a suitable impression on the minds of the multitude. The last is the method invariably adopted in case of a rebellion, and the market-place is the spot chosen to carry the law into effect. The criminal is dressed in the best clothes he can procure, and kneels with his face in the direction of the imperial throne, as an acknowledgment of the justice of his sentence. Being the last male of a family is considered sufficient to exempt from capital punishment."—pp. 238—241.

The fine arts meet with but little encouragement in the Celestial Empire. Still the artists of Canton are superior to those in the other provinces and parts, on account of their opportunities of seeing foreign works. They have no public newspapers, if the "Imperial Gazette" at Peking be excepted, and the circulars of provincial governors, which are confined to accounts of the visits which the governor pays and receives, and other naked facts, without any remarks for the instruction or amusement of the reader. The drama is popular in China, but it may be looked on as the mirror in which the vices of the people are represented, in a manner that can only contaminate.

Mr. Holman affords much particular information as to the various branches of commerce carried on with and by the Chinese. With respect to the trade in tea, which is the most important, his description of the mode in which it is dried, packed, and tasted, is minute and curious, but too long for our insertion. We must find room for what he communicates on some other points indicative of the social condition of the inhabitants.

"In the district of Nam-hoy, in Canton province, there are about ten thousand slaves. They are distinguished as the *voluntary* slaves, those who sell themselves, or are sold by their parents; and the *involuntary*, who have either been born in bondage, or are consigned to it by the Government as a punishment. They are hereditary property, and are only permitted to wear stated dresses. The penalty incurred by beating them to death, which is by no means uncommon, is the infliction of sixty

blows, and transportation for a year and a half. The pay of official persons is forfeited, in case their parents have been guilty of such an outrage on humanity.

"It is inferred from the mass of wretchedness which exists among the people of Canton, that poor laws in China, if there be such, are exceedingly limited in their operation. It appears that the Parish Police, to whom money is intrusted for the use of the poor, are in the habit of appropriating it to their own purposes, so that not even misery is sacred from the effects of that general want of principle which prevails.

"China abounds with beggars, some being so from necessity, but the greater part from inclination. It is pursued by numbers, as a profession that is equally idle and profitable. A string of ten or a dozen blind supplicants is often to be met in the streets; and it is said that children are frequently deprived of their sight to enable them to follow the business to greater advantage. Others appear in a more formidable character, and by frequent extortion at marriages and funerals, render themselves subject to severe penalties. This vagrancy of the blind, however, appears to be permitted by the Government; for although there is a national institution for rendering assistance to them, the pecuniary aid is so inadequate to their necessities, that the magistrates allow them to beg and sing in the streets for the additional means of subsistence. The blind are admitted to the institution by tickets; but, with the usual roguery that distinguishes the Chinese throughout all the relations of life, the magistrates have frequently had occasion to issue proclamations setting forth their suspicions that the tickets have been transferred to persons only 'half blind,' with a view to impose upon the Government. In 1832, the number of blind persons that assembled at the institution to be examined was 2394, and the allowance granted to them was four or five mace per month: under a shilling a week."—pp. 269—271.

There are other charitable and benevolent institutions, but all badly conducted, it would appear. It might lead to important conclusions had we data enough to reason upon the want of all state religion in China, that is, upon the want of an endowed establishment. It is a fact, at least, that the people are indifferent to religion altogether, which may be accounted for perhaps by the deficiency spoken of. One consequence is, that there are no oaths among them. While Taouism, Budhism, Mohammedanism, and Confuciusism (which is but a system of morals), are all tolerated, there is yet such regard paid to idols, that Christianity is especially interdicted, because it forbids idol-worship and denounces the indulgence of the vicious passions. At the same time, though there be no priesthood set aside by government to superintend religion, the magistrates may be regarded as priests in certain of their functions and their practices.

"There are numerous instances, constantly occurring, of the magistrates going on public occasions to worship some neighbouring idol, and when the ceremony is over, they sit down to a good dinner, which casts a sort of mockery over their previous proceeding, that deprives it of much of its solemnity and impressiveness in the eyes of the people; so that, while some forms of religious observances are attended to, no care is taken to

generate in the minds and affections of the community a proper sense of religious duty.

"The officers of the Government, in their individual capacity, affect the most extravagant piety. At Macao, for example, the Port Admiral instituted a subscription, commencing himself with a donation of 100 dollars, for the purpose of rendering public honours to the 'Queen of Heaven,' and all the inferior officers and commercial people, down to the lowest grade, flocked in with their subscriptions. The Queen of Heaven possesses a temple on a little rocky promontory, at Barfort, and there her ladyship stands about a foot high on the summit, the approach to which is up some winding steps, the face of the rock being diversified with fantastic figures of distinct gods, divine stones, &c. On a high rock, above all, there are certain characters engraven on the stone—*Tae-yin*—which signifies 'The great one,' meaning, it is understood, the first cause; but whether the first cause be intellectual or physical, has not yet been determined by the ethical philosophers of China. On the occasion to which I particularly allude, a new image was dedicated to her ladyship, and also to the minor divinities, the old ones having been partly consumed by fire. When the ceremony was completed, the committee of building and repairs issued a printed paper, inviting the gods and goddesses to return to their statues, when the eye of the image should become vivified by the touch of blood—according to the ancient Mosaic notion that the life is in the blood. For eight or ten days subsequently, crowds of people of all ages and conditions thronged to the temple, bringing with them every variety of offering; and playing, in street procession, gongs, drums, cymbals, lutes, &c. Pastry, fowls, young animals, fruits, wines, &c., were offered up; young girls were carried on tables, personating the nymphs of the forests, and boys galloped forward on horseback. The Court of Comus never presented so grotesque an assemblage as this Court of the Queen of Heaven. Her ladyship was a young woman of the province of Fokien, who had been deified before the accession of the reigning family; and of late years the Emperor, whose province it is to sanction new divinities, has deified another girl, who was said, during the Sung dynasty, to have expended her fortune in endeavouring to raise an embankment to keep out the sea; but failing, threw herself into the current, and was drowned."—pp. 277—279.

Mr. Holman states that the Chinese have not even a word to express what is meant by religion. The emperor himself is the high priest, and the doctrines maintained by the State seem to amount to a belief that the whole of the material world and its parts are objects of adoration, but that subordinate in importance are the celestial and terrestrial gods and infernal spirits. They worship also the work of their own hands, not only as it represents the divinities, but when its productions are used for earthly purposes—such as flags, banners, and cannon.

Such are some of the points of information to which our author has directed his inquiries with regard to China, and such some of his statements. His discussion on the language of that country, and his summary of its history, are equally well worth the attention of the reader; but we hasten to conclude with some notices as furnished by himself, in relation to his habits and experience as a

traveller; and certainly one of the most extraordinary and interesting that was ever known.

The travels and toils narrated in the present and preceding three volumes, have necessarily made a strong impression on the author's mind. We feel more assured of this, when we hear him say, that nothing has found a place in these volumes, but what he could again sit down and relate, so memorable have been the particulars in his experience, and so deeply engraven, through other than the usual avenues of knowledge and observation. On his return to England, he found that death had been busy among his relatives. A father, a brother, and a sister, besides more remote connexions were no more, who had died when he was far from home. These were events that served to give importance and solemnity, no doubt, to what he had experienced when absent. The spirit which breathes in the following extract is as lovely as the manner in which it is expressed.

"My travels and my toils are now closed: and from this point of rest I may venture to look back upon the vicissitudes of my carreer, with, I trust, an acknowledging spirit, and a heart equally affected by gratitude and wonder. If my undertakings—for such they may without vanity be called—be productive of no other benefit than that of proving to the world how much may be done by a cheerful perseverance under a heavy affliction—how great obstacles may be subdued by resolution—how the void of sight may be peopled by an active mind, and the desert fertilized by industry,—how much hope exists even in the darkest page of life,—and how many resources against discontent and loneliness this beautiful and varied earth presents—I shall be content to think that my labours have not been altogether destitute of utility. I claim no literary honours, my avocations have not been in the bowers of the Muse—I have been a wanderer by sea and land, gathering knowledge by the way; and if the world should pronounce that the materials I have collected be but 'unconsidered trifles,' I may still say with Montaigne, that they exhibit something that is my own, if it be nothing more than 'the thread that binds them.'"—pp. 512—514.

Previous to his voyage of circumnavigation, Mr. Holman had been an extensive traveller on the continent of Europe. After making the grand tour, he informs us that—

"In 1822 I went into Russia, traversing a great part of Siberia, (two thousand miles beyond Tobolsk) intending to embark at Kamschatka for the Russian establishment at Sitka, on the N. W. coast of America, hoping that I might take shipping there for the Sandwich Islands, China, or some part of South America, on my return to Europe. But Providence, under the agency of the Emperor Alexander, ordained it otherwise. My progress was suddenly checked, at the moment when I had the fairest prospect of accomplishing my wishes, by an imperial mandate, under which I was conveyed as a state prisoner to the confines of the Empire and dismissed. I succeeded, however, in penetrating into those wild regions to which Russia consigns her criminals, and, perhaps, ought not to murmur that my projects were defeated by the suspicious vigilance of the authorities, as I have

since been enabled to pursue my objects under happier auspices than I could then have calculated upon."—pp. 514—515.

He entered, as he says, upon these and the last great enterprize, as detailed in the present work, not merely under the disadvantages of a blind man, but without counsel and without attendance, and upon extremely limited pecuniary means, relying entirely upon Divine Providence, without anxiously looking forward in the spirit of precaution. At the same time he never surrendered his confidence in those sympathies which, amidst all the faults and vices of mankind, are found to respond to the claims of persons circumstanced as he was; and he adds that he was not disappointed.

In our review of the preceding volumes, there was occasion to remark on the particular disadvantages as well as advantages which Mr. Holman has named, as attaching to him in the character of a traveller. Allusion is made to these in his concluding paragraphs of the present portion of his elaborate and extensive work. We shall not attempt to enforce a statement so happily and amiably made, as it is in these words:—

"Of the impressions left upon my mind by the scenes through which I have passed, perhaps it may be expected that I should say something, on account of the curiosity that is naturally connected with a series of adventures distinguished from all others by at least the novel situation of the traveller. To the anomaly of a blind man attempting to explore distant countries, 'Sightless, seeing through the eyes of mind,' my narrative owes its chief source of interest; but as I have already explained in incidental passages, the nature of the pleasures I derived from the active employment of my faculties, and the means I adopted for obtaining the materials upon which I occupied my time, it is not necessary to demonstrate the advantages or practicability of such pursuits, as a relief from the loneliness which must have otherwise fallen, like a cloud, upon me. That it is possible for a blind man to enter into the business of life with great utility to himself, and, perpaps, some benefit to others, and to diminish to a considerable degree not only the immediate pains of his position, but the distance at which it casts him from the communion with the world, and its multiplying delights, is sufficiently evidenced in these volumes. The general effects of travelling are felt, perhaps, more sensibly by the blind than by any other class; if I may venture to predicate from my own experience. Undistracted by recollections of visual objects, I retain a vivid and distinct impression of the outlines and external character of every place I have visited. Unacquainted with local details to which, perhaps, much of the confusion that sometimes disturbs the memory may be referred, I have a clearer view of the great points, the formation, the resources, the population, the habits and manners of the different countries through which I passed. Their geographical situations are palpably fixed upon my mind, which has thus become, in some measure by necessity, a sort of map upon which the boundaries are traced with indelible distinctness, and the interior filled up with unerring precision. My associations of ideas are of course less complicated than if I perused the out-spread volume with my eyes, and

the whole work of my experience is mental: consequently whatever I retain I retain permanently, and as far as it goes perspicuously. The different climates to which I have been exposed, the variations in the modes of living, the changes in the customs of the people, and all the transitions following upon travels of many years, are as fresh to me as if they were but of recent occurrence: and I can recall with ease the most minute personal events, dates, and names, that lie scattered through the whole. Indeed, my recollection is so strong of every thing I have witnessed, that I believe I could orally recount, without reference to my diary, the entire of my wanderings from first to last. I mention these trifling peculiarities, as forming in some sort, an illustrative addenda to this publication.

"I cannot part from my readers, or this imperfect record of my investigations, without emotion. The kindness with which my work has been received, the generous allowances that have been made for the circumstances under which it was produced, and the consideration that has been personally extended to me from quarters to which I cannot turn without feelings of justifiable pride, will excuse the expression of sentiments that may transfer the attention of the reader from the book to its author. The reader will at least believe that his indulgence is not less prized than it is needed, and that the last peril of my adventures—his scrutiny—is met with a timidity which did not affect me in the presence of dangers of a different kind. If I shall have succeeded in propitiating his judgment, I shall feel that I have done well: and, reposing from my toils, review the past as an intellectual ordeal, of which the difficulties are forgotten, and the pleasures only remembered. In the future, I can hardly promise to myself any indulgence in such speculations as have given occasion to these volumes, but I cannot contemplate the prospect of unemployed solitude, and may, perhaps, be led to seek other means of occupying it beneficially. Of that, however, it is premature to speak: it is enough that I have brought my venture to a safe conclusion, although I am unwilling to terminate my voyage of circumnavigation, as Sir Walter Raleigh closes his history of the world, with the mournful inscription of HIC JACET. My labours are over—but the spirit of the traveller knows no pause, and longs for yet untrodden ground. The aspiration, perhaps, is fruitless, but, like an unfulfilled prophecy, it may be permitted to accompany me to the end, if it were of no better use than that of sustaining those hopes, through which I have been enabled to extract from calamity so large a measure of enjoyment."—pp. 516—519.

ART. VI.—*The Earth: its physical Condition, and most remarkable Phenomena.* By W. MULLINGER HIGGINS, Fellow of the Geological Society, and Lecturer on Natural Philosophy at Guy's Hospital. London: Orr and Smith. 1835.

IT is but very lately since we met a popular author on the very same subject and with the very same title that we have now before us. There is, however, as was inevitable, a considerable difference in their modes of procedure, and even in the plans of their works. Mr. Mudie proceeds more in the manner which an acute and self-

taught observer would adopt, and brings less of established system and technicality to his assistance than Mr. Higgins. There is much more originality and less attention to concise and accurate arrangement on the part of the former than of the latter. Mr. Mudie is a warm and excursive writer, while Mr. Higgins brings to his task a complete and a regular knowledge of the established philosophy on the subject, experimental and mathematical, rendering the reasonings and facts thence drawn, and therewith connected, as forcible, concise, and plain as we think it possible these can be made to appear. Both works are admirably calculated to awaken an interest in behalf of the study of natural phenomena in the physical world, and to afford facilities to an accurate understanding of these subjects. In the present portable volume, indeed, there is to be found a compass of scientific knowledge, and an extent and variety of discussion, that, a few years ago, would have been sufficient to occupy many treatises. But the spirit of generalization and the anxiety to come at the most direct, plain, and simple elucidation of what was formerly thought of and treated as abstruse, and beyond the reach of common minds, has become so prevalent, that education and knowledge have been in a great measure revolutionized, in as far as regards the modes of their communication; so that the rising and future generations, instead of a circuitous, may attain the objects of their desire by the shortest road.

The earth, with its relative subjects, is an immense field for the exercise of man's mind. In fact, it engages the whole of physical science in its widest acceptation; nor can a writer, now-a-days, treat of any one of the branches into which this science, for the sake of convenience, the mutual culture of the whole, has been divided, without a general acquaintance with the entire range of these divisions. Physical science, as our author perspicuously states, embraces a knowledge of the laws of combination and form, the peculiarities of each element in itself, and in its union with others, and attempts to reveal the secret processes by which the universe itself is regulated. It has, in consequence, been assigned to three classes of philosophers—the natural historian, the chemist, and the experimental philosopher. And the latter branch, which particularly engages our author, has again been subdivided into the science of hydrodynamics, of electricity, and others.

A glance at the leading points which Mr. Higgins discusses, will give some idea of the extent to which his subject carries him. He begins with the earth in relation to the universe. He successively treats celestial appearances; the atmosphere and its phenomena, as dependent on the distribution of heat, on the distribution and conditions of light, and on the distribution of electricity. He then proceeds to the consideration of phenomena dependent on terrestrial magnetism; the interior of the earth; of land and water; and lastly, of the superficial temperature of our globe.

We by no means intend by this paper, either to follow our author on these various and abundant themes, or to speak of the work as containing any thing new. Indeed, such a pretension on the part of the author would be a most suspicious one, excepting in so far as claiming to himself greater perspicuity, force, and condensation, than has been by others attained, may be called originality; and to this we think he has no mean pretensions. But the purpose for which we now write is, that we may, to the utmost of our influence, call the attention of all inquirers into one of the most valuable and attractive branches of knowledge and study, to such works as the present, wherein, so far as writing and diagrams can go, the most efficient aid and light are afforded. Education is but emerging from a teaching of sounds and words to a knowledge of things; and we are persuaded that Mr. Higgins' work will increase the movement, and become extensively used as a forward guide both to teachers and inquirers.

The author does not here pretend to teach all or any of the branches of physical science which he touches upon, fully or strictly systematically, but only to explain the nature and causes of some of the most remarkable terrestrial and celestial phenomena. Now, while to every one this limited knowledge must be of great and immediate service, it will be to some an excitement to more enlarged and profound inquiries. But many have doubted about the results of such studies, and questioned the friends of science as to the advantages thence derived. Mr. Higgins has admirably stated what these advantages are in his introductory chapter, from which we beg to select a few passages; for strange as it may seem at this time of day, there are who fallaciously attribute to the spread and inculcation of such knowledge as is here taught, the most frightful consequences. Not so our author; for he finds great benefits derivable, both to individuals personally, and to the community as a body, from the source in question.

"The personal advantages to be derived from the cultivation of natural philosophy, are chiefly mental. There are men who esteem themselves philosophers, and act as if this sentiment were highly enthusiastic and absurd. To what serviceable result can this or that study be applied? is the question which they are incessantly asking: by which they mean to inquire, how much money can be made of it. They are governed by the "auri sacra fames," and it for ever forbids their acquisition of the advantages in question. The best pleasures of life are but the flowers which beguile a laborious journey; and whatever may be the character of those we choose, they are usually obtained with difficulty. Those who select them from the paths of philosophy, may receive titles of distinction, which however will not be conferred to encourage the pursuit but to honour the title. The man who devotes himself to the advancement of science must seek his remuneration in the influence which it will exert on his own mind; and although he may be unrewarded by his contemporaries, he will possess many resources suited to sustain his independent energy

under circumstances that ordinarily produce an injurious effect on the character.

"Almost the first impression produced by the study of nature, is a conviction of the existence of an universal Governor. And although we do not assert, or believe, that the Divine character is so evidently pourtrayed in material creation as in the inspired revelation, yet many principles of universal government may be deduced from the existence and action of those laws which regulate external phenomena. In every feature of nature the philosopher may trace the evidence of mind, and his estimate of the wisdom displayed will be in proportion to the minuteness of his examination; and should he be deeply impressed with the universal and minute superintendence of a regulating Being, he will feel but little difficulty in committing himself to his Government.

"It has been asserted by some writers, that a close investigation of nature tends to cultivate or produce Atheism. The habit which is acquired of tracing effects to their origin, leads, it is imagined, to a satisfaction with secondary causes, and induces the philosopher to close his investigations when on the verge of the noblest results; and investing physical operations with the attributes of Deity, to resolve all phenomena into the uncertain operations of chance, or to give the attribute of immortality to all things. We might fairly deny this assertion, by adducing numerous instances in which the capability of most profound philosophical investigations have been united with the most exalted veneration of the Deity; and it may be questioned whether those who have denied the existence of a Superintending Power, derived their opinions from the examination of nature. But judging of the statement by the reason given to support it, we need not hesitate to deny both the one and the other, for what can be more absurd than to believe, that a habit of tracing effects to their causes, prevents the mind from distinguishing between a primary and a secondary agent.

"A thousand individuals may pass over a beautifully varied country, and feel no other emotion than that arising from the influence of the scenery on the feelings. If they should be informed that it owes its present appearance to the violent convulsions which have upheaved the crust of the earth, and that it offers a proof of wise and benevolent design, they will either express their wonder or incredulity. But the geologist estimates the importance of the cause that led to the result he witnesses. He knows, that if the strata which compose the exterior or crust of our earth, had remained in the horizontal position in which they were formed, no bed or channel would have been provided for the superficial waters, except those uncertain excavations which its own feeble motion could produce; and that under these circumstances, the earth would have been an unfit residence for man. And if these causes had been less violent than they were, the repositories of the metals and coals which are now in some places exposed on the surface, would have been buried beyond the most curious research of man. The geologist therefore can hardly fail to esteem this appearance, which excites no devotional feeling in the mind of the multitude, as one of a series of facts proving an intelligent design, and the choice of appropriate agents. This phenomenon, however, is an instance of provision for the welfare of man, prior to his wants; and was produced by an arrangement of causes, calculated to secure a future state of things best

suited to sustain the permanence and happiness of animated existence."—pp. 5—8.

It is true that many smatterers, and even masters in physical science, have stopped ere they reached the threshold or temple of original and universal truth. But it is a very different thing to assert that this fatal tarrying is the legitimate result of inquiring and experimental philosophy. But what must have been, and what will be the consequence, if the friends and established advocates of revelation and all religion, should confess themselves afraid of inquiry into the truth, or that they should all stand aloof, nor join in the race to the goal, thus leaving themselves unprotected and unequal, as regards knowledge, to combat in behalf of the object of their homage? It is not too much to say, that had revealed religion been guarded against its scientific enemies, only by ignorant believers, the scepticism and atheism that has prevailed, would have been infinitely more devastating than all that has ever resulted from the study of the material world. Let us not only look to what has been, but to what might and would have been, had the circumstances been different.

Our author enumerates, among other personal advantages to be derived from the cultivation of an acquaintance with the nature and effects of physical causes, the influence which it exerts on our standard of happiness, by impressing us with the true dignity of the human mind. Then the pleasure resulting from the study is worthy of man's most ardent desire, and is of itself a great reward. When we have grasped a few of the general laws of nature, says the author, an additional satisfaction is derived from a contemplation of their harmony. The mind, intent upon its purest gratification, is ever waiting for instruction, and seizes upon every phenomenon as an illustration of causes with which it is already acquainted, or deduces from it one with which it was before unacquainted. This is not all, for—

"The physical sciences confer benefits on society as well as on the individual who is devoted to the investigation of them, and to the enlargement of their boundaries; and this they do not only by providing rational amusements, and methods of well employing time, but by enhancing the comforts and diminishing the number and amount of the evils of life. There is so intimate a connexion between the physical sciences and the arts of life, that it is almost impossible that the one should not derive some benefit from the advances made by the other. Science, however, is the pioneer, while art successfully applies the properties and powers of matter for the accomplishment of its purposes, often placing in the hands of science the means of extending its investigations. To elucidate these statements two or three instances may be mentioned, in which the study of physics has been most advantageous to the progress of the mechanical arts.

"As a maritime people our prosperity greatly depends upon our facilities of water communication with other nations, and consequently the improvement of naval architecture is, to us, of the greatest importance.

The business of a naval architect is to construct a vessel, whether for war or burden, of such a shape that it may be conducted with safety over the ocean, and at the same time offer the greatest possible convenience for cargo and men. Could we pass in review the history of this art, we should not fail to observe that it has been entirely dependent on the progress of natural philosophy. There are two questions which immediately present themselves to the mind when we consider what is required in the construction of a vessel: what constitutes the stability of floating bodies? and what is the solid of the smallest resistance? The science of hydronamics answers both these questions, and thus provides data on which calculation may, in all cases, be established.

"The stability of a floating body depends upon the situation of the centre of gravity in relation to a point called the meta-centre; that is the point where the axis of the centre of gravity of the body, and of the fluid which it displaces, intersect each other. When the centre of gravity of the body is below the meta-centre, it is stable, when above, unstable, that is, it will upset; and when the two points coincide it is indifferent to motion. These facts are evidently calculated to assist the naval architect at all times to provide a vessel which, with her cargo, may float with stability upon the water.

"But every floating vessel would not be suited for the purposes of navigation, for although all bodies experience resistance in moving through fluids, that resistance will differ according to their shape. A line of battle ship would require a much greater power to move her with a given velocity broadside first, than is required to move her in the usual manner. A broad surface, then, moving in a fluid, experiences a greater resistance than a narrow one; but from this it might be imagined that a swift sailing vessel ought to be built as narrow as possible, that she may cut her way through the waters. There is, however, a limit to the narrowness of a floating body, that it may be the solid of smallest resistance, and to determine this limit is in itself a difficult problem, though science lends its aid and solves the question.

"If civil architecture might be taken as another example, it would be easy to show that the science of construction is entirely dependent on results determined by the philosopher. Unhappily, however, the undue attention that is, in the present day, paid to the decoration of buildings, has dismembered the profession; and all those works which require a knowledge of scientific facts, are now referred, by many architects, to a class of professional men called civil engineers. But whether the construction of harbours, bridges, canals, and railways, be under the direction of the architect or of the engineer, they cannot be properly constructed without the aid of philosophical principles.

"The design of fortifications, the theory of gunnery, the art of guiding a vessel through the water, are all dependent on natural philosophy; and to understand the construction of the human body, or the practice of surgery, some acquaintance with it is essentially required. In every civilised country, except England, it is a requisite branch of medical education, and we do not fear to state, that without an acquaintance with it, the philosophy of the animal frame cannot be understood. What are the limbs of animals but a combination of machines? what the heart and blood vessels but hydraulic apparatus? and who would be acquainted with the construction of the lungs, the eye, and the ear, and yet remain ignorant of the sciences of

pneumatics, optics, and acoustics? The study of natural philosophy may, in fact, be considered as an essential branch of medical education, and the student has a peculiar motive to the pursuit, for all the mental advantages are his, with the prospect of employing his knowledge to alleviate the misfortunes and suffering to which the human frame is exposed: while the accessions made to the efficiency of medical science, by the study of physics, ought to be sufficient to demand the attention of that profession, no less from philanthropic than from personal motives.

"To enumerate the public, and more general advantages which have resulted from a study of those phenomena which govern the appearances presented by material existence, would be an almost endless task. It has destroyed the monsters, superstition and priestcraft; it has aided the progress of civilisation; has increased the comforts of the poor, and the wealth of the rich; has given to man the control of the ocean and of the air; established the kindred of humanity, and united the ends of the earth.

"It is quite impossible, in the present day, to estimate the amount of mischievous influence exercised by systems of philosophical imposture on the ignorance of the early and middle ages. It is, doubtless, to be accounted for by the disproportion existing between the degree of their philosophical knowledge, and their ingenuity and taste in the elegant arts, and the luxuries of life. With all the susceptibility which refinement engenders, and yet with a total ignorance of religion and sound philosophy, the early nations were so deeply immersed in superstition and idolatry, as to be of necessity the helpless dupes of imposture. To what extent they were misled and bewildered is difficult to ascertain, for the secret recesses of the temple and of the cave have not been thrown open to our view. But this we do assuredly know, philosophy has detected the cheat, and silenced the impostors.

"Scientific knowledge, associated with the more powerful energies of Christianity, have raised the human mind from a depth of degradation, the records of which cast a gloom upon our nature: and we now anticipate the arrival of the day when the intellectual and moral power of mankind will be completed by their united influence.

"But science has accomplished more than this, it has not only assisted in breaking the chains of superstition, but has provided for that communication between man and man in all parts of the world, which, by allowing an interchange and communication of opinion, cannot fail to destroy prejudice and establish truth. We are not now the servants of the winds and the tides but their masters; we have learned to combat nature with her own weapons, and in many instances have employed with advantage the very impediments that long opposed our efforts.

"To the invention of the steam-engine we might refer as one of the most surprising effects of the application of the human intellect to the study of physics. A vapour is the moving power; and though it would appear, to the man who was ignorant of its properties, the least probable of all the attempts that have been made to obtain a power sufficient to counteract the impediments to motion resulting from natural causes, yet it is infinitely the most efficacious and controllable."—pp. 10—14.

We know of no ingenuity that has or can ever escape from the force of these views. We shall therefore proceed to give some specimens of the author's manner of treating the subjects embraced within his work. Comets furnish him with a theme that at present

has particular attractions. These bodies have been and still are by some regarded as awfully portentous. They have been looked upon as not only the messengers but as the causes of political convulsions; and the final destiny of our globe and of our race has been brought within their sweep. But all such conclusions are unwarranted by observation, or any knowledge which we yet possess of these luminous bodies. Indeed, we are nearly as ignorant as the ancient astrologers were of their physical constitution, though modern philosophers are not so rash with their guesses.

"Newton discovered that comets are bodies moving in fixed orbits round the sun. As soon as this philosopher had discovered the laws of universal gravitation, he applied them to the determination of the motion of comets; for having proved that, according to the conditions of that force, a body might describe any conic section about the sun, he conceived that comets, in their apparently irregular motions, might be governed by that principle. The comet of 1680, which approached the sun to within one-sixth of its diameter, enabled him to test the truth of his conjecture, and he proved that it moved in an elliptical orbit of so great excentricity that it could not be distinguished from a parabola, having the sun as one of its foci; and that, as in the case of the planets, the areas described about the sun were proportional to the times; a law discovered by the illustrious Kepler. From this calculation it became evident that the comets were governed by the same laws as the planetary bodies, and that the orbits of the former differed from those of the latter in the great elongation of their elliptical paths.

"Halley applied the principle discovered by Newton, and by calculating the elements of the comet which appeared in 1682, from its perihelion passage, identified it as the comet that appeared in 1531 and 1607, and predicted that it would again appear in the year 1759. After this, Clairaut, a French astronomer, computed the influence that would be exerted upon it by the planets, and calculated that if it retained its period it would be delayed about 618 days, and that it would pass the perihelion about the middle of April 1759; but it made its perihelion passage on the 12th of March, a time sufficiently near to prove the accuracy of the principle. This comet, called after the celebrated astronomer, Halley, who first calculated its elements, will be visible in the year 1835, and its return to its perihelion has been calculated by Lubbock, Damoiseau and Pontecoulant. Lubbock supposes that it will be there on the thirtieth of October; Damoiseau, on the fourth of November, and Pontecoulant makes its time to be on the seventh of that month. Its first recorded appearance was in 1305, and from this time it has been decreasing in brilliancy and in the length of its tail, which however was 30 deg. in 1682, and consequently may be expected to present a very splendid appearance when it next becomes visible, as it approaches comparatively near to the earth.

"The nature of comets, and the purposes they serve in the system to which they belong, are almost entirely unknown. No probable explanation has yet been given of the character of that train of luminous matter frequently appended to them, and very inappropriately termed the tail, since it frequently precedes the body itself. The tail is sometimes of very considerable length. Aristotle states that the tail of the comet that appeared in 371 A. C., occupied a third of the hemisphere, or 60 deg.; that

of 1580 is said to have covered an extent of more than 70 deg.; and that of 1618, 104 deg. But a tail is not a necessary appendage to a comet, for some have been quite destitute, as were those of 1585 and 1763; but there are also some that have several tails; that of 1744 had no less than six, which spreading out in the form of a fan, extended over a space of nearly 30 deg. A very small condensed spot has been observed in the heads of some comets, but the fixed stars may be seen through the densest parts of many, and from the circumstance that none of them have exhibited phases, though they undoubtedly shine by reflected light, we may gather that they have no claim to be considered as solid bodies, but have in all probability the condition of the lightest vapour.

"The appearances of several hundred comets have been recorded, but in estimating their probable number it should be remembered that only the largest among them could have been observed previous to the discovery of the telescope; and that many are not seen on account of their traversing that part of the heavens which is above the horizon in the day-time, although it has sometimes happened that they have been sufficiently bright to be seen in spite of the solar beams, as was that which preceded the death of Cæsar, and those which were observed in 1402 and in 1532. Yet scarcely a year passes without an appearance of one or two comets, and it occasionally happens that two or three are visible at the same time. According to a calculation on the theory of probabilities, by Mrs. Somerville, there may be no less than fourteen hundred comets that range within the earth's orbit, and Herschel being twenty times more distant, there may be no less than eleven millions two hundred thousand comets that come within the known extent of our system. This calculation was founded upon the circumstance that a hundred and forty comets appeared within the earth's orbit last century.

"The calculations that have been made to determine the dimensions of comets prove that they are by far the largest bodies in our system. The greatest length of that which appeared in 1759, was sixteen million leagues: that of 1811, thirty-six million; while that of 1680, was not less than forty-one million leagues.

"The path of a comet is frequently deranged, and sometimes entirely changed by its proximity to the planets. That which appeared in 1770, revolving in a moderate ellipse, in a period of about five years, passed among the satellites of Jupiter; and was so affected by the planet itself, that it was thrown out of its path, and afterwards revolved in a much larger orbit. To the same cause we may often attribute the gradual dissipation of the tail of a comet, and its retardation in its orbit, though at other times the latter effect may be attributed to the resistance it suffers in passing through a rare ethereal medium in the regions in which it moves. This cause has been acting upon Encke's comet, the velocity of which has been continually decreasing, and with it consequently the centrifugal force; so that the centripetal force increasing in power, the comet must ultimately fall into the body of the sun, if it be not previously dissipated, a circumstance by no means improbable, as it decreases in size every revolution."—pp. 60—63.

All will allow that this is a very clear and beautiful summary of much that has been discovered and maintained of late times regarding these extraordinary bodies. Our readers may be curious to contrast and compare part of what is said by our author when

treating of the atmosphere and its phenomena, with what we have not many pages back, taken from Mr. Mudie's work on the Air. In Mr. Higgins' proof of the existence of an atmosphere, he mentions the resistance it offers to bodies in motion, the force with which it propels them, and the colour it gives to the etherial vault. He goes on to notice the importance of the atmospheric fluid as the supporter of animal and vegetable life, and also many of its other properties.

"The atmosphere supports life by giving out oxygen and caloric to the blood. When the blood is brought into the lungs it is of a dark purple colour, but it then throws off the hydrogen and carbon, and receives oxygen, which gives it a bright red colour. By every inspiration, a man of average size inhales from sixteen to twenty cubic inches of air. It was estimated by Allen and Pepys that 26·6 cubic inches of carbonic acid are given off every minute by a healthy man, but this is perhaps somewhat more than the truth. A portion of the nitrogen that is received by the lungs appears to be absorbed, while the other and larger part is rejected and thrown back again into the atmosphere, in which it immediately rises, being lighter than air. But this uncombined nitrogen gas would very soon accumulate, and prove detrimental to animal life, if there were not some provision for its recombination. This provision has been made in the constitutional arrangements of the vegetable kingdom. The upper sides of the leaves of vegetables give out a large portion of oxygen during the day, while they absorb the nitrogen. By this reciprocal action between animals and vegetables, the purity of the atmosphere is maintained, the oxygen given off by plants combining with the nitrogen expired by animals. When we consider the large amount of carbonic acid that is thrown into the atmosphere by animals, we cannot but feel delighted with the provision for its decomposition by vegetables; and this fact, connected with that already mentioned, gives as strong an evidence of the exquisite skill with which material agents have been arranged to subserve the wants of life in its various gradations, as any in the whole range of philosophy.

"Air is possessed of all the physical characters of fluids, and differs in no respect from them, either in its motion, or the pressure it exerts upon bodies. Fluids press in all directions, and so does atmospheric air, upwards as well as downwards, and it is capable of supporting light bodies, as well as liquids. We shall best illustrate the fluidity of atmospheric air by an allusion to the theory of floating and sinking bodies.

"There are many substances which under particular circumstances do not apparently obey the attraction of gravitation, but act in a manner contrary to that which the laws of gravity would lead us to expect. Wood and cork float upon water, and iron upon mercury; smoke rises into the air instead of falling to the ground; and the clouds float over our heads, without exhibiting any tendency to fall. The same phenomena are therefore witnessed in the atmosphere as on liquids, and they are sufficient to prove it a fluid.

"A body immersed in a fluid displaces a certain amount of that fluid. If we plunge a cube of metal in a vessel of water, the level of the water will be raised, and the difference between the two levels will give the amount of fluid displaced. If a cube of marble of equal size, which is not so heavy as the metal, be plunged in the same vessel, the fluid will rise to

the same height as in the former instance. From this simple experiment we learn that when a body is dropped into water and sinks, it displaces a certain amount of water equal to its bulk, and that entirely independent of its weight.

"But a body immersed in a fluid loses part of its weight equal to the weight of the fluid displaced. It is well known, that the weight of a bucket in a well is much less when in the water than when in the air. And it is so, because it loses a much greater part of its weight in water, than in air, for though they are both fluids, yet the weight of an equal magnitude of the former is much greater than that of the latter. For the same reason, men in a diving bell may lift with ease bodies at the bottom of rivers, which on the surface of the earth they could scarcely move. A pleasing anecdote is connected with this subject. Hiero king of Syracuse, applied to Archimedes, to know whether his crown was really composed of pure gold, or whether the workman to whom he had delivered a certain weight of that metal had debased it with copper. The crown was found to be of the same weight as the gold that was delivered, but the king's suspicions were not silenced. It happened that Archimedes observed as he descended the steps of a bath, that the level of the water rose in proportion as his body was immersed. The facts we have stated, and their application to the royal question immediately suggested themselves to his mind, and in the moment of joy he ran into the streets of the city, crying I have found it! I have found it! There is, perhaps, no period in the life of a philosopher so precious and extatic as that in which he makes a grand discovery; the variety of applications to which the principle may be applied, and the consciousness of the preservation of his name and exertions, rush through his mind, awakening every hope that he had indulged in the hours of retirement and complacency. Many had observed the fact which so excited Archimedes, but none had perceived the principles dependent upon it, or the manner in which it could be applied."—pp. 79—84.

One of the most beautiful chapters in Mr. Higgins' volume is devoted to the consideration of the phenomena dependent on the distribution and condition of light, as assuredly it is one of the most interesting and glorious themes. All must know, however, that very little is certainly known of the nature of this body as a physical agent. Yet the conjectures and hypothesis that have been suggested, are in themselves extremely curious and wonderful. The fact that many substances have the property of emitting light in the dark, after exposure to the solar rays, would lead one to say, that it had the power of entering into bodies, and for a time residing there.

"Two theories have been proposed to explain the nature of light, and it may be necessary to mention them. One of these was advanced by Newton, who supposes light to be a material substance, emitted in extremely minute particles from all luminous bodies; these particles, impinging upon the retina of the eye, produce the sensation of light. This theory readily explains the greater number of luminous appearances, but there are some in which it does not offer a very ready explanation. For a long time it was universally adopted, and is still acknowledged by many

philosophers, though it has been greatly superseded by the doctrine of undulations.

"It has been long known that sound is occasioned by undulations excited in atmospheric air, or some other conducting medium, by a vibrating body; and in consequence of this, probably, it was suggested by Des Cartes that light also might be produced by the undulations excited in an ether of extreme rarity filling all space. This hypothesis, however, is due to Aristotle, who supposed light to result from the motion of a pure, subtle, homogeneous medium, or ether, excited by the solar rays. But it owes its present form to the successful labours of Euler, Young, and Fresnel. According to this theory, the elastic medium pervades not only all space but all substances, and is excited, in the solar system, by some undefined action of the sun. Professor Airy has supported the hypothesis with the most refined analysis, and if we did not know that many things pronounced mathematically certain have been found experimentally false, we could not withhold our belief in the doctrine; but it is always difficult to speculate upon the nature of occult agents, and it may be doubted whether the question proposed in Milton's beautiful apostrophe to light has been or ever will be answered:—

'Hail, holy light! offspring of heaven, first-born,
Or of the Eternal co-eternal beam,
Bright effluence of bright essence increate—
Thy fountain who shall tell? Before the sun,
Before the heavens thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep.'"—pp. 192, 193.

Our author states, in relation to the nature, habit, and character of light under ordinary circumstances, when uninfluenced by the disturbing forces to which it is subject—1st, that it requires time for its propagation from the luminous to the enlightened body; 2nd, light moves in straight lines; 3rd, light proceeds in all directions, and from every part of a luminous body. But though light moves in straight lines, there are certain circumstances under which it may be affected. It may be either reflected or refracted. For instance, in consequence of the variable temperature of the atmosphere, it has different refractive powers; and this is the usual cause of that phenomenon called *mirage*, which has been connected with legends, and made to fortify superstition. The unassisted senses are frequently incapable of giving accurate information as to the authenticity of the natural appearances by which man is surrounded, and thus his natural propensity to be credulous, is strengthened. Our last extracts from this comprehensive and talented compendium of a great range of physical science, will forcibly illustrate the position, and teach a useful lesson to the superstitious.

"In all climates exposed to an extreme temperature, whether of heat or of cold, the results of unequal refraction are observed. In the deserts of Africa the traveller is often surrounded with appearances which cheer his drooping spirits, with the expectation of soon reaching a place where he

may rest himself under the shade of a verdant foliage, and bathe himself in cool streams or widely-expanded lakes; but he gazes on an airy vision, which is less substantial than the morning cloud. And so the chilled traveller in arctic climes beholds before him mighty cities, with their battlements and towers, which alas! can give him no shelter, for they are but the distorted forms of the iceberg and the snow-capped pinnacles of barren rocks.

"From the description already given of refraction, it is easy to determine how a single upright image of a vessel below the horizon might be formed, but it may not be so evident how the inverted image is produced. The sun is seen after it has descended beneath the horizon by ordinary refraction, or rather in consequence of the refraction of the atmosphere resulting from the common variation of density. But when a mass of air has its density increased or diminished by local causes, then an uncommon refraction is the result, and the line in which the light moves being more convex than usual, the object is proportionally thrown upwards, and an erect image may be seen at a great apparent distance above the horizon. The inverted image is produced by the crossing of the rays before they reach the eye; that is to say, the light from the hull of the vessel is so curved, that it crosses that which proceeds from the masts before reaching the eye, and consequently the image is inverted. To produce this appearance, a peculiar constitution of atmosphere is required; but it is not necessary that we should enter upon this question at present.

"The Brocken, a peak of the Hartz Mountains, which rises to the height of about three thousand three hundred feet above the level of the sea, has been, for centuries past, the site of spectral appearances. M. Haue has, unfortunately for the lovers of the marvellous, enabled the natural philosopher to explain the cause, and has thus divested the site of all that interest which arises from a belief in supernatural visitations. This philosopher had been long anxious to view the phenomenon, and had ascended the mountain many times for the purpose, but without success. On the 23rd of May, 1797, he was early on the summit of the mountain, waiting the sun rise: and, about four o'clock in the morning, the luminary made its appearance above the horizon. The sky was clear, and the rays of the morning sun were tinging the summit of the hills with its golden hue, when he saw on a cloud, in a direction opposite to that on which the sun rose, towards the Achtermanshoe, a gigantic human figure, with his face towards him. While gazing on the prodigious spectre with a feeling not free from terror, a sudden gust of wind threatened to blow away his hat, but lifting his hand to detain it, he saw the spectre mimic his action, and was at once freed from the terror which had already crept upon him. He then changed his attitude and place, and found that the figure always followed his motions. M. Haue was then joined by a person who had accompanied him to the top of the mountain, when a second colossal spectre made its appearance, and soon afterwards a third. The figures first seen were evidently produced by the projection of the shadow of the two persons upon the clouds by the horizontal rays of the sun. The appearance of the third figure was, no doubt, caused by the duplication of one of the figures by the unequal refraction of the atmosphere.

"The fata morgana is another illustration of the same illusive appear-

ance. This curious phenomenon is seen at the pharos of Messina, in Sicily, and has, for centuries past, been celebrated in the annals of superstition. A spectator, standing on an elevated place in the city of Reggio, commanding a view of the bay, with his back to the rising sun, may often observe, when the rays form an angle of about 45 deg. with the horizon, the objects on the shores vividly painted on the surface of the water. Palaces, castles, towers, and arches, are distinctly reflected from the surface of the water as from a mirror; and men, horses, and cattle are seen rapidly passing from place to place, presenting together a beautiful picture, which the spectator gazes upon with a feeling of superstitious admiration.

"Similar appearances have been frequently seen upon the lakes of Ireland, with all of which some legends are connected. The story of O'Donoughoo, who haunts the beautiful lake of Killarney, is well known to those who are lovers of the marvellous. O'Donoughoo was a celebrated chieftain, who possessed the art of magic. Being strongly solicited by his lady to give her some proof of his skill, he assumed the shape of a demon, and her courage failing, he suffered for his temerity, and disappeared. Ever since he has been accustomed to ride over the lake, on a horse shod with silver, his punishment being to continue the monotonous exercise until the shoes are worn out. On the morning of the 1st of May, thousands assemble around the lake to see him, and there can be no doubt that the figure said to have been witnessed by credible travellers, is the shadow of a man on horseback riding upon the shore."—pp. 205—209.

It may be added that Mr. Scoresby, in mentioning several curious instances of unusual refraction, as witnessed in the arctic regions, deduced from the whole of his observations, these facts; 1st, that the effects of unusual refraction occur in the evening after a clear day; 2nd, that they are most frequent at the commencement or approach of easterly winds; 3rd, that the mixture, near the surface of the land or sea, of two streams of air having different temperatures, and the irregular deposition of imperfectly condensed vapour, are the causes of these phenomena.

ART. VII.

1. *Mahmoud.* 3 vols. London: Churton. 1835.
2. *My Aunt Pontypool.* 3 vols. London: Saunders and Otley. 1835.
3. *Margaret Ravenscroft.* By JAMES AUGUSTUS ST. JOHN. 3 vols. London: Longman and Co. 1835.
4. *The Manuscripts of Erdely.* By GEORGE STEPHENS. 3 vols. London: Smith and Elder. 1835.

WERE we rusticating, or sequestered from the bustle and the ever-fresh intelligence of city life, there are few things that, in the gloomy months of November and December, would be more acceptable than such a lot of new novels as we see now heaped before us. The winter campaign has, it will be seen from the above list, opened bravely. There is talent, variety, and quantity enough to engage the family circle encompassing the comfortable fireside, for weeks to come, even in the four works we have now received; and others equally good, or perhaps surpassing these, are ready or preparing

for another review some fortnight hence. The pleasures of a family circle have been alluded to, in reference to such an arrival as these twelve volumes would be esteemed; but to old bachelors like us, who have been fatigued by daily business, or it may be by the cheering chase, and sportsman's occupation, a few such fictions would assuredly be confirmatory, for one winter more, of all our sentimental habits of celibacy. We would, as the shutters were closed against the pattering hail and howling storm, draw the sofa to the exhilarating fire, and instead of the brown study which we are apt, without some new stimulus, to pursue, with rivetted eyes upon the changeful and picturesque flames and filmy bars before us, we would stretch our limbs at length upon the tempting couch, and with book in one hand, and at intervals nectar in the other, sip double delight, and forswear matrimony for ever.

It cannot be doubted that, in this age of book-making, there is a prodigious amount of fine writing and talent dispersed over the field of fiction, in the shape of tales and stories. Domestic, fashionable, and historical novels, together with regular romance, by turns occupy the numberless cultivators, very many of which display a knowledge of life and literature that would have placed their authors on proud pedestals among the luminaries of the last generation. And the chief subject of regret, in regard to this prolific supply, is, that the appetite for rich and exquisite fare has become so ravenous, that that which formerly would have sated us for a long time, is exhausted and forgotten almost as soon as tasted, and the desire for new high-seasoned food left more craving than ever. But, not to lament over that which we cannot mend, and aware that one of the signs of the times is indicated by this very impatience and love of excitement, we, as in duty bound, proceed to intimate the opinions we have formed of the works before us severally, giving, along with a very slight reference to the story told by each, a few samples of their merits.

Mahmoud is something after the fashion of Mr. Hope's Anastasius, as respects scenery, country, and characters; but compared with that celebrated work it is a very inferior production. Nevertheless, as giving representations of Oriental manners, life, and crimes, it will interest deeply some readers. There is frequently great vigour in the descriptions as well as in the conception of the scenes. The style is strong and rough, and the incidents numberless. Yet it does not, as Anastasius did, rivet the imagination to the current of the story, nor, in spite of our abhorrence of many of the hero's deeds, force us to take a deep interest in his history. There is a sickening amount of bloodshed, assassination, and murder, in it; and some of the most improbable escapes that ever romance described are made from threatened danger by the hero and others, in the course of the story, although it is intimated by the author, that the whole of the narrative is a combination of facts derived from private sources or from personal observation. If so,

the hero's shoulders are broad, and he has to bear the burdens of many. If a moral is to be sought for in Mahmoud, we know not where it is to be found; and if the author contemplated a beginning, a middle, and an end, to his plot, it has been broken off, before developed to our apprehension.

Mahmoud is the son of great people, even of a pasha and a sultana, and being to all appearance still-born, he is thrown into a river, where he is picked up by the servant of a rich Greek merchant, just as the water had excited the dormant life of the child. The merchant, aware that the male offspring of a sultana is doomed to death by the Turkish law, adopts the child and has him educated in the Morea as a Christian, under the name of Constantine. The fate of his reputed cousin, who falls a snare to a Greek priest, and the conduct of the Turkish Aga, who allows the villain to escape for the sake of a bribe, so inflame the hero, and the lovely girl's lover, Alexis, that through them the Greek insurrection of 1770 is promoted and hastened. The scenes that follow, as connected with that event, are dreadful and murderous in the extreme. We shall only further state, that the hero after this retreats to Smyrna, where his supposed father dwelt. He gets into danger again, and is sent into Cairo, from which he is at length obliged to return. He next goes to Constantinople; he displeases his reputed father, who soon afterwards dies, declaring him only to have been an adopted son; he is afterwards at one time a slave in Algiers, at another he figures in Egypt again, where his adventures are combined with the "Wars of the Beys;" with many other incidents which we cannot here refer to. Our readers may find a good deal as to the future fortunes of the hero, although not nearly so much as the lovers of romance generally look for, by running over the pages of the work for themselves; but if they feel as we have done, individual passages and scenes will please them better than the three volumes as a whole. We select two specimens from the first volume. The first describes an attempt on the part of the Turks to discover and seize Alexis, who having slain one of their number, was obliged to seek an asylum in the valley of the wild boars, and to live as a hunter, among rocks and ravines, and in caves. The hero is on his way to cherish his friend, when the Turkish party fall in with him, and suspecting his errand, seize the provisions which he had intended for the fugitive, and resolve to make him their guide to Alexis' hiding place.

"The report of a gun about a mile up the valley interrupted their hilarity, and made them start from the ground. It was immediately followed by the loud snorting of a herd of wild boars.

"'So!' said Osman, 'the gentlemen are on the alert: the music of that little instrument has made them dance. I wonder who fired that gun!' and he gave me a significant glance. 'Now, my fine fellow,' addressing me, 'place yourself in the pass: by their grunting the boars are coming fast upon us.'

"I feared less for my own safety than for the danger which threatened Alexis; being aware that the shot proceeded from him. I trembled lest, in the ardour of pursuit, he should follow the herd to the place where we stood, when his destruction would be inevitable. A similar idea, I thought, seemed to strike Osman; for he suddenly turned to his men, ordered them to conceal themselves among the rocks, and imparted something in a whisper which I failed to hear.

"I was considering how I could give Alexis notice of the danger which threatened him, when Osman seized me by the arm, and commanded me to mount a precipice on the right of the pass, from the summit of which there was a view of the valley. 'Gligora! gligora!' he said, taking me in his arms as he would a child, and placing me on the first ledge of rock. He then mounted, and followed in my track. The Arnaouts had concealed Niki behind a hillock, and the dogs followed me.

"On gaining the summit Osman turned to me, and said, in a decisive tone, 'Dare to utter aloud a syllable of our concealment, and I will blow your brains out!'

"This plain and sententious speech was followed by the jarring cock of a pistol. I needed no further evidence of his determination, and therefore promised obedience, still cherishing the hope of affording Alexis timely notice of the ambuscade.

"Another report was now heard a short distance from our ambush, rattling in prolonged echoes among the rugged cliffs; whilst the piercing squeals and hoarse grunts of the wild animals, as they jostled against each other, resounded with tenfold clamour.

"A loud shout was now heard close at hand. The voice was too familiar to my ear to be mistaken. I looked over the rock, and saw Alexis leaping down the inequalities on the side of the valley. His sudden appearance caused me to utter an involuntary exclamation of surprise. Osman caught me by the throat, and held a pistol to my head, while he looked in a contrary direction to observe the motions of the hunter.

"No sooner had the latter gained a safe footing on a pinnacle of stone upon which he leaped, than he fired among the grisly swine. An enormous boar, which appeared to be the leader, fell, on the instant, writhing in agony. Not less acute was the torture I endured on beholding the dauntless hunter precipitate himself among the excited herd. The report of the shot had scattered most of them, and when he made his appearance, the rest scrambled over the fallen rock, and took flight into the open country.

"It was a moment of feverish anxiety. Alexis leaped from the ledge on which he had been standing, and approached his fallen prey; at the same time Osman relaxed his gripe upon my neck. He had silenced the dogs by cutting their throats. He then made a signal to his men on the opposite side of the pass to descend and secure their victim. Of the hunter's ability to elude them if he once gained intelligence of their proximity, he was too well convinced, to risk the uncertainty of firing. Osman descended first, with slow and cautious steps, and I followed. The Arnaouts imitated our movements. Several minutes elapsed in this anxious state of uncertainty—it was like sipping the poisoned draught!

"As we approached the base of the precipice, my feelings rose to such a pitch of excitement that I was upon the point of giving vent to them in one loud shout, when a piece of stone, on which Osman chanced to step, yielded beneath the pressure of his foot, and rolled into the valley. Alexis looked

up. On the instant Osman sprang from the height, uttering a terrible imprecation. I anticipated his purpose, and called loudly on Alexis to fly, but he was already beyond their reach. Osman looked up at me, and fired a pistol. The bullet passed close to my head, and lodged in the earth behind. The next minute, joined by his companions, he dashed away in pursuit, the reports of their muskets ringing wildly through the valley.

"'Speed, speed!' I cried, shouting deridingly after them. I sprang forward, elated with a sensible degree of animation; and followed in the pursuit, actuated by very different motives.

"On gaining an elevation, I could observe Alexis bounding with inconceivable speed over every impediment. He loaded his musket as he went on. Once he turned and fired upon his pursuers; the unerring shot took effect in the arm of one of the band, but the wounded Arnaout continued his course with unflinching perseverance. The hunter had now gained the centre of the valley, when he diverged from the track, and dashed up the heights on his right with the rapidity of a deer. On—on went his pursuers, with the impetuosity of a deluge sweeping over a broad and level plain.

"In pursuing my way I became surrounded by hanging rocks, and lost sight of the combatants altogether. When I again merged into an open space, I saw Alexis standing on the summit of a rugged precipice, in the act of levelling his musket at the Arnaouts. As he fired, one of them fell dead at the foot of the ascent which he was in the act of mounting. The shots of Osman and of his men, in return, flew around Alexis in all directions. He heeded them not, but proceeded with infinite coolness to reload his piece. Followed by his two remaining companions, Osman climbed the tortuous windings of the height. The hunter watched their approach, fired a second time, and another Arnaout fell headlong among the sharp and jutting craggs below! But his ammunition was now expended, and he saw his enemies fast gaining the point which he occupied. He turned not to fly, but remained immovable as the flint on which he stood, leaning upon his musket and calmly awaiting their approach.

"At this moment I came into view. I rushed towards the precipice, and seized a musket belonging to one of the fallen Arnaouts. Alexis noticed me by a loud and bursting exclamation; I answered the shout with an exulting cry, immediately ascended to a favourable point, and presented the piece at Osman's remaining companion, for the bandit himself was almost concealed from view.

"Little did Alexis imagine, when he tutored me in the exercise of my boyish sports, that my proficiency in the art of using firearms would one day prove instrumental in rescuing him from the hands of his enemies. Influenced by feelings of no ordinary excitement, I fired. One loud and agonizing scream mingled with the echoes of the report. A moment the wounded Arnaout clung with desperate tenacity to a pointed crag: his hold grew weaker—he fell! The lifeless corpse coming in contact with a projecting ledge, rebounded far over the base of the precipice, and pitched headlong into the valley beneath.

"Osman perceiving the fall of his only follower, ascended the remaining portion of the rock, which separated him from the hunter. I stopped to reload the musket, and to secure the ammunition of one of the fallen Arnaouts, and then excited by the adventure, rushed up the precipice after him. The overhanging crags jutting from the side, awhile concealed him from my view. On mounting one of them I again caught a transient

glimpse of his muscular frame, as he gained the summit of the ascent. The sound of a rough and hoarse voice was immediately succeeded by the report of a pistol. The rattling echoes came upon me with a chilling sensation. I thought of the stoutly-armed Osman, and the almost defenceless hunter. As I climbed panting up the height, the sounds of fierce contention became more distinct. Yet even these communicated a degree of satisfaction to me, since they convinced me that Alexis was enabled to continue the conflict.

"At length I reached the broad summit of the precipice, and saw the intrepid foes at some distance, engaging fiercely with the butt ends of their firearms. A loud cry announced a severe contusion on Osman's skull: but he closed upon his adversary with frantic vigour. The hunter exhausted, was fast sinking under the powerful attack. The sight nerved me with tenfold strength, I bounded forward calling upon Alexis to continue the combat. He saw me, and the recognition gave additional impulse to his phyiscal energies.

"Osman receded a few steps, but it was only the recoil of the tiger, to make his second spring more deadly and decisive. He turned round to see who had uttered the exclamation—and perceiving me, seemed to hesitate a moment as to which of the two he should first sacrifice. The hunter was nearly vanquished. I was considered an easy conquest. To my instrumentality the Arnaout chiefly owed the destruction of his band and the failure of the expedition, and consequently the sight of me inspired him with a fury the most implacable. Vengeance alone occupied his breast, and he came upon me with the impetuosity of the sirocco blast.

"I saw my danger, and with a throbbing pulsation of heart, which nearly choked my respiration, I raised the musket to my shoulder. Osman noticed the movement by a wild and scornful laugh, and advanced with redoubled fury.

"The Arnaout was within a few paces of me when I raised the musket for the last time to take aim. My whole frame shook under the excitement of the moment, and it was with difficulty I kept possession of the gun. I saw that every thing depended upon one single, steady, and decisive aim. Thrice did I present the musket to fire, and thrice lower it in despair. A fourth time I elevated it with desperate energy to my shoulder and fired! Some invisible agency carried the ball to its destination. The aim I took was indecisive and uncertain. To this day I scarcely recollect how I raised the instrument of destruction. It was not fear, it was not cowardice, that took possession of my feelings, and unnerved my very soul. I felt that I was contending with the devotedness of a man who is aware that all depends upon one desperate cast.

"I did not fire in vain:—the bullet sped—the bandit leaped high from the ground, and in spite of a momentary exertion in its victim to spring forward, he staggered and fell on his back, and the sanguine stream issued from his side in torrents. He lifted his powerless hand as if in the act of striking an imaginary foe: a convulsive motion shook his whole frame in the last throes of dissolution. A grim smile, rendered more ghastly by the hues of death, flitted over his blanched lips: a rattling sound came with a rush of blood from his throat—and then all was still!"—vol. i, pp. 99, 100, 101—109.

Our next extract shall be shorter. Constantine and Alexis have been in search of the priest or Papas who ruined the lovely girl al-

ready alluded to, and at last fall in with the tribe of pirates among whom the miscreant had taken up his abode.

"Amid the clash of weapons, and the report of firearms—the cries and shouts of men—of men wounded and in agony—a voice, never heard by me but a heart-ache ensued, suddenly rose above the tumult of the conflict. I turned round, and on a lofty pinnacle which overhung the river, the figure of the Papas was distinctly visible, his long drapery floating in the breeze. His form was lighted up by an occasional gleam of moonshine, which shone upon him in a wild and uncertain manner. His gestures were extravagant, and his voice, as he exhorted the pirates to combat, was harsh as the brazen trumpet.

"I pointed him out to Alexis, who uttered a cry of exultation, and bounded with inconceivable velocity to the spot, followed by several of his men. A couple of pirates opposed his career. He felled one to the ground, and the other became an easy prey to his followers. Nothing could withstand his impetuosity. He grasped the rough crags that opposed his progress, and ere the Papas was aware of the vicinity of so desperate an enemy, his throat was compressed by the hunter's hand, with the solidity of a vice.

"The pirates observing the jeopardy of their priest, rushed simultaneously to his relief. As our intentions were only directed towards the latter, we suffered them to advance without further molestation, and, retreating to the edge of the rock on the margin of the river, were about to descend, when an unexpected termination was put to the scene.

"While the Papas was struggling with more than mortal energy in the hunter's grasp, unseen by all, a Kakavouliote ascended a lofty crag, which was a look out seaward, and rose immediately over their heads. A moment he poised his body on the narrow point upon which he was standing, and watching his opportunity, precipitated himself with all his force on the hunter. The latter, however, was not to be robbed of his prey by such a manœuvre. Though he received the whole weight of the pirate's body, he nevertheless retained his hold of his victim, and all three fell together, into the stream below.

"A moment the hostile band stood fixed to the spot like statues, viewing the terrible fate of their priest; but quickly recovering, they rushed forward to the side of the rock, uttering yells of vengeance. Alarmed for the safety of Alexis, most of us had descended to the boat, and pushed into the middle of the stream to his assistance. The remainder of our men plunged in and swam after us.

"In their fall from the rock, the hunter and the Papas had been separated, and when they all rose from their unseasonable immersion, the pirate seized the former. Alexis had enough to do to defend himself from this desperate fellow, without looking after the priest; but there were other eyes eagerly watching the latter's approach. I saw him coming down the stream, and directed the boat towards him. Being unable to swim, he was invoking his men, in the wild accents of despair, to save him. The sight of our boat even held out a hope to him that his worthless existence might be preserved a little longer. He laid his hand on it with the desperation of a drowning man—mounted the side, and I caught him by the collar. Even amidst his terror and despair he recognised me, and had the meanness to entreat that I would spare his life. His abject

demeanour only sharpened the edge of my vengeance. I drew a pistol from my girdle, and shot him through the head. He gave one piercing shriek, and fell back over the side of the boat into the river."—vol. i. pp. 266—269.

These and such like pictures of dark and relentless deeds, we believe will be found powerfully descriptive of Oriental life, by all who have had the means of judging, from long residence in these regions, or minute study of the Greek and Turkish characters and their relative situations with one another.

"My Aunt Pontypool" is a story dealing with events and personages more familiar to novel readers. It is a serious love and life affair throughout. The scene of action is at one time at Waterloo, at other times in England. There are the uncontrollable affections of young hearts, and the heartless chicaneries of law; there are titled and rich, also poor and beautiful fair ones; there are noble and handsome, also poor and gallant gentlemen, whose profession is that of arms, with others who have less to do, all brought upon the boards; so that a better classification of personages for a tender, stirring, and elegant novel, need not be thought of. Lady Pontypool is a bit of an original. Her mind is weak, her affections strong, and her blunders, when she is meaning for the best, are endless and most perplexing to those whom she would serve. Serjeant Green is still more of an original, and a superior character. He is literally an unpolished gem. And our opinion is, that with all these, the author has framed a charming work of fiction, which few of polished education, and who are alive to refined sentiments, will voluntarily rise from till the last page has been read. We must say, however, that if the incidents in Mahmoud were too abundant, and too crowded, to allow each personage that was introduced to figure to the length and breadth of his character, or the scope of the surrounding scenes, the reverse is the case in the performance now before us. Some, also, in these days of contemplated reform of the House of Peers, will be offended with the sort of exclusive aristocratic feelings indicated on the part of the author. He might almost be taken as a descendant, modernised, of Froissart himself. But now for a specimen or two. The picture of a lovely woman always tries an artist, and we generally look out for such an ordeal, both on account of the painter and the subject.

"The other tenant of the room was a lady, seated before the work-box which has had honourable mention, and busied with the things that it contained. She was young and beautiful—very beautiful, not alone in features, though they were as lovely as the lover most in love dreams of when he thinks that he is looking at his mistress; but she was beautiful also in complexion. It was of that clear transparent brightness which is to the refined and softly nurtured what ruddy health is to the dairymaid. There was the bright flow of the warm blood in her cheek, but that warm blood only served to animate a tint like alabaster, so clear, so soft, so white in every part except where the rose, as we have said, breathed brighter on

the cheek, and where a small blue vein wandered over the temple. Well might the old poet have addressed her as—

'Lydia, bella puella candida
Quæ bene superas lac et lilium
Albamque simul rosam rubidam
Aut expolitum ebur indicum.'

But still neither upon feature, nor upon feature and complexion joined, did her beauty alone depend; her form was as lovely as her face. The small foot, the slender ankle, the rounded limbs, the neck, the shoulders, the bosom, down to the very taper fingers and tip of the clear chiseled ear, were each and all as full of beauty as her face. But not either form, or feature, or complexion, or all joined together, had satisfied nature when she made her—she had added the beauty of living animated grace to those limbs, and the beauty of expression to that countenance, so that all was harmony. The soul, the beautiful immortal soul—sweet Psyche's radiant self—shone out from the long dark lashes of those deep hazel eyes, and played about the small full indented mouth, and sat throned upon the clear polished brow; and equally moved in each bend of the head or motion of the limbs, or slept in grace over the whole form when it remained in beautiful repose."—vol i, pp. 17—19.

Charles Lacy is a Lord's son, and is fast falling in love with the beauty now sketched, Helen Adair, the motherless daughter of a poor officer. Major Denham is a gallant but not wealthy soldier, enamoured of Lady Mary Denham, whom her aunt, Lady Pontypool, will have to be in love with Lacy. The following fragments will exhibit some of the author's powers, as well as the form of the story:—

"Charles Lacy threw himself back in the carriage that was to bear him to the Opera-house, and although he was of that blessed disposition which may be called a hopeful temperament, yet dark and somewhat gloomy were his meditations. Since he had last seen Helen Adair a cloud had come over the sun without a cause, and yet not unreasonably. The contradiction is but seeming. When he had left Helen Adair and her father, the same obstacles to his purposes had existed that now existed, and he had known their existence just as well; but in his conversation with his father he had his first regular encounter with any of those obstacles, and that had given him a more definite notion of the whole. The difficulties that lay in his path had been before like a distant view of mountains over which we have to pass. We see them, we know their height, we calculate the length of time necessary to surmount them; but when we have reached their feet, and begin to climb, then it is that we feel tangibly how steep, and rugged, and wearisome they are."—vol. i, pp. 94, 95.

His thoughts revert to Lady Mary Denham.

"Then as he leaned back as I have said, and felt that the cushions were very soft, and the stuffing very elastic, he proceeded to reckon all the qualifications which were requisite, and which she possessed. In the first place she was exceedingly kind hearted, with a spice of romance mingling strangely enough with a sort of intuitive knowledge of the world and human nature, which had always hitherto kept her own heart quite free, while it had made it take a great interest in the hearts of other people.

Then Lacy knew that, though she was of a light and laughing exterior, there was within many a deep thought and fine feeling, and thus, that though her gaiety acted as an ægis to her own breast, and had guarded her own heart, it had not turned it into stone. He knew too that she loved him dearly, after a particular fashion, that fashion being not one grain too much, and not one grain too little for the express purpose which he had to answer. So much for the heart, and next for the understanding! However gaily and lightly Lady Mary Denham might talk, however often she might call herself a professed flirt, and however careless she might be in regard to the number of times the public, and the public prints chose to marry her to men whom she would not have married for all the world, yet in regard to real proprieties of behaviour, no one was more exact without appearing to be so. Her friends, or rather her acquaintances, used to say, that Lady Mary could do any thing: but the reason was, that though she did many a thing that seemed strange, she never did any thing that even appeared to be doubtful. She was quick, clever, decided, an excellent planner of every thing, though no manœuverer in any, with a kind heart and an accurate judgment, and none of that kind of selfishness which prevents us from undertaking any thing to benefit another, for fear of its being dangerous, or burdensome, or expensive to ourselves."—vol. i, pp. 97, 98.

Now for Aunt Pontypool—

"This sort of familiar appellation implied, she had lost her individuality in her attachment to her niece, and instead of shewing herself as a planet moving in her own orbit, she had contented herself with turning round Lady Mary; and, like one of the satellites of Jupiter, she did not at all object to see two or three others revolving round the same star. She was herself the best-natured person in the world, and consequently, tried the temper of her poor niece every hour in the day, and proved how really sweet and kind it was; for, always anxious to do good to every body, to aid every body's schemes, and assist every body's purposes, the Lady Pontypool was almost sure to do the very things that nobody wanted, and to keep Lady Mary in constant endeavour to put right again the things that she had put wrong. This, Lady Mary did without ever, except upon very extraordinary occasions, venturing one word of remonstrance to her Aunt Pontypool, for besides having a great respect for her motives, Lady Mary had a very great tenderness for her feelings, and would not have wounded them for the world—in the first place, because she loved not to wound the feelings of any one—and in the second, because the peculiar circumstances of Lady Pontypool, rendered her particularly susceptible to harsh words.

"The late and last Lord Pontypool had married the lady of whom we speak, for the sake of her fortune, having expended his own upon horses and various kinds of cattle, which are famous for removing money from pocket to pocket. At the time he made his proposal, she was about thirty-three years of age, and having acquired a habit of seeing things in a different point of view from that under which they appeared to other people, the more her friends represented to her, that his lordship was but a titled beggar with a good coat on, the more she determined to marry him, arguing, that if he had nothing left to live on, and was in great distress, the more need of some one to give him means, and console him for his losses. Her ladyship's friends, however, took care to settle her whole fortune strictly upon herself, to which arrangement his lordship willingly agreed, knowing

that at all events he would be placed in possession of a good income, and little doubting that in case of necessity, he could persuade the kind-hearted girl to throw the deed into the fire. The case of necessity soon came, but he met with more opposition than he expected. No consideration for herself prevented Lady Pontypool from acquiescing at once in her husband's plan of giving up her settlement; but she had learned by this time that whatever he had, he would spend, and therefore for his sake, rather than her own, she not only refused, but maintained her resolution for four long years, through good treatment and bad, through threats and wheedling, till at length her worthy lord entered her room, pistol in hand, and telling her that he had incurred a debt of honour which he could not pay, threatened to put an end to his own existence in her presence, if the settlement was not given up. Knowing well that there were but few lengths to which passion would not carry him, and, therefore, that such a menace, however ungentlemanly, and like a bully, might still be fulfilled, Lady Pontypool yielded. The settlement was given up, and his lordship in the flood-tide of his gratitude, promised reformation, economy, and abstinence. He so far kept his word, that he was three years in spending what he might by diligent application have consumed in three months. At the end of that time have nothing left to spend, and Lady Pontypool nothing left to pillage, he applied to the ultima ratio of a pistol, and therewith settled all accounts in this world, whatever might be the balance against him in the next."—vol. i, pp. 100—104.

Lacy enters the Opera-box where Lady Mary, Aunt Pontypool, and Major Kennedy have been for a considerable time before him.

"As soon as the door was opened, my Aunt Pontypool turned round to see who would present themselves, and as soon as she saw Charles Lacy she blushed like a girl of sixteen; looked first at Lady Mary, then at Major Kennedy, and then at Charles Lacy again, and then got up a speech in her own mind explanatory of how Major Kennedy happened to be admitted to sit close by Lady Mary in her box during the whole of the Opera. The peculiar conformation of her mind and character having been explained, it will be evident to any one that good Lady Pontypool had laid it down in her own mind as an inevitable necessity, that Lady Mary Denham was to marry Charles Lacy; and in this arrangement of their destiny, her ladyship had been fully confirmed by hearing Lord Methwyn declare one day, that he could desire nothing better for his son. From this, as a starting post, she ran on to conceive that Lacy would naturally be hurt, and offended, and jealous, when he saw a very handsome man like Major Kennedy admitted to sit next Lady Mary all night at the Opera, when no other gentleman had been invited to share the honour; and she instantly determined to smooth every thing down by one of those well-intentioned explanatory speeches which have occasionally set both families and kingdoms by the ears. Luckily, however, she was stopped in full career by seeing Lacy shake Kennedy by the hand with as kind a look as the husbandman gives the harvest moon; and then speak to both herself and Lady Mary without the slightest signs of umbrage, jealousy, or uneasiness. For a moment she fidgetted on her chair, not knowing whether to speak her speech or not; but as Lacy turned towards his cousin, and began to talk with her in a low tone, she thought she might as well let it alone; and bending on her part towards Major Kennedy, she accounted to him, in an under voice, for the confi-

dential way in which the two cousins were speaking, by informing him that it was very well understood by their mutual friends that they were soon to be united. Kennedy's brow grew dark, and his cheek turned red; but he only said, 'Ha!' and looked towards the stage on which the dancers were putting themselves in the usual disgusting and indecent attitudes wherewith they edify the chaste dames of France and England. After he had thus gazed however for a minute or two, Kennedy—not particularly delighted with the peculiar class of distortions which he saw, and remembering that his conduct might seem a little rude to Lady Pontypool—turned towards her again, and was humming over the commencement of an uneasy conversation, when Lady Mary's reply to what Lacy had been saying caught his ear, and deprived his tongue of its own powers.

"'A private audience, Charles,' she said; 'indeed, my dear cousin, this looks very serious! You do not mean to make me a formal proposal, surely. Never do such stupid things as that, Charles. Formal proposals have been exploded these ten years; and as for a gallant, whispered, equivocal declaration, that commits no party to any thing, and leaves them free to change their minds before the moon changes—there is no place like an opera box.'

"'No, no,' replied Lacy, nearly aloud, 'that will not do, Mary; what I have to say must be for your private ear, when you have time to give me serious attention.'

"'Still no place better than the *here* and the *now*,' answered the gay girl, laughing. 'My Aunt Pontypool will hear nothing that I beg her not; and Major Kennedy will turn away his head, I am sure. Will you not, Major Kennedy, turn away your head while my cousin here makes me his declaration?'

"'Most certainly,' replied Kennedy, with an effort at gaiety almost as unsuccessful as one of the second-rate dancer's efforts at grace.' 'Most certainly, Lady Mary; or leave the box, if you command.'

"Lady Mary gazed at him gravely for a moment, and then the bright blood rushed up into her face, while turning away her head she put her handkerchief to her face for a single moment; not letting any one see that it was to a smelling bottle of strong salts, wrapped in the folds of the handkerchief, that she applied under the temporary emotion that affected her. Kennedy saw that she was hurt, and anticipated the very words she might have used as a reply to his ill-judged answer, depriving him for ever of the enviable situation which he had that night enjoyed, and throwing down the hopes he had built up thereon. But the colour passed away from Mary Denham's cheek; the woman's heart triumphed, and she replied, 'I am satisfied of your obedience, sir, but shall not put it so far to the proof. My cousin, who is never ill-humoured with any of my little caprices, will, I know, wait till to-morrow to make his declaration. To cheer him to-night, however,' she added, resuming her gayer tone, 'I will promise him, upon my honour, to accept him when he does make his declaration. So now, Major Kennedy, you may safely tell all the world who have any hearts to lose, not to throw them away upon me, for that Lady Mary Denham's heart is engaged.'"—vol. i, pp. 106—111.

More powerful and exquisite scenes might easily be taken out of these volumes. Our next and last extract will prove it so,

where, we think, as soft and sensible a love passage occurs as heart can desire.

"When they reached the drawing-room the conversation again became general, and approaching events were canvassed more particularly; but at length the clock upon the mantel-piece pointed to eight, and Kennedy directed Lady Mary's eyes to the hand of the dial. Oh! how precious do moments sometimes become! Mary Denham rose, and to the astonishment of my Aunt Pontypool, she said, 'Major Kennedy, before you go, I desire five minutes' conversation with you. Will you come with me into the next room? See if there be lights there.'

"There were lights, and Kennedy led her into the adjoining saloon, closing the door. Mary Denham left her hand in his, and gazing anxiously in his face, while her heart sunk at the thought that she might never behold those features again, she said, 'Oh! Kennedy, is it possible that you are likely to leave me so soon? I did not think I should have felt this so much!'

"'Indeed, dear Mary,' he replied, 'you cannot feel it more than I do. I have often gone to battle before, and encountered the enemy without a thought; but then, Mary, I could but lose life—and now, with life I lose Mary Denham. Oh! dear girl, what a change you have brought over all my feelings! But I must not speak longer on such things, dear Mary, or I shall grow a woman. The object of my seeking this interview was neither to pain you, Mary, nor to make you at all avow our engagement farther than you may think necessary. It was, dear, excellent girl, to express, perhaps for the last time, how deeply, how sincerely, how tenderly I love you—to thank you for a preference which I feel to have been unmerited by me, and which was contrary to all the ordinary maxims of the world—to assure you that this heart, which never can be grateful enough for your generous affection, will only cease to beat for you when it ceases to beat for ever—and to hold you for the first time to this bosom, while we mutually pray that it may not be for the last!'

"As he spoke, he clasped her gently in his arms, and pressed one fond kiss upon the lips of her he loved. Mary drooped her head, and wept; and for some moments neither of them spoke, but their hearts were raised in prayer to the Lord God all things. At length, she exclaimed suddenly, 'The picture, Kennedy!—you promised me your picture!'

"'It is here,' he replied, producing it.

"Mary turned to the light, and wiping the tears away that dimmed her eyes, she gazed on it for several minutes. 'Yes, it is like! very like!' she said; 'I am afraid mine is less so, for the man wanted to flatter me—but at all events, here it is, Kennedy;' and opening a drawer in a writing-desk, she took out a small red case, and from that a picture set in gold. 'There, Kennedy,' she said, 'you will not forget me. But you are going to battle,' she added, laying her two hands on his, and gazing up into his eyes—'you are going to battle, and it is but fit that I should think of all that may happen. I have already thought of it, Kennedy, and it may not be disagreeable to you to hear, that if you fall I shall look upon myself as your widow. It has always been my opinion also that widows should never marry again—you understand me! Nay, do not shake your head! You do not yet know Mary Denham fully. I promise voluntarily and most

solemnly never to give my hand to another.—And now, Kennedy,' she added in a firmer tone, 'now we have looked upon the darker side of things, let us turn the page. I say to you, go, my hero—go! conquer! live! and come back to claim a hand that will be given to you most willingly!'"—vol. ii, pp. 235—239.

Margaret Ravenscroft is by no common writer. It abounds with proofs of extensive knowledge, such as distinguish a well read and travelled author; intellectual refinement, noble reflections, and even original powers of thought adorning and sustaining suitably that high and various scale of information. As a tale, we look upon the present work as combining many of the excellencies of romance and the more regular novel. It contains abundance of passion and startling incidents, as well as perfect conceptions of character, judicious remarks, and fine moral lessons, so that the reader not merely finds his imagination strongly roused, but his heart bettered as he peruses the onward course of the tale. Perhaps, as a story, it might have been invigorated by compression, and something more of probability thrown around some of the characters and several of the incidents, although the author has clearly the faculty of giving the appearance of reality to fictions which, in most hands, would set at nought all our theories about probabilities.

It never once entered into our head to attempt any thing like a sketch of the tale; these few random specimens of its manner and matter must suffice.

"Man naturally hates to be surrounded by the unknown; and whenever chance brings a knot of strangers together, their first efforts are to discover each other's characters, sentiments, and rank in life. They therefore eye each other like so many conspirators, fearful lest every one they meet should be a policeman in disguise, with a warrant in his pocket to apprehend them. As a beginning, some common-place observation is hazarded by the most lively and communicative of the company; and having cast down his pearl, though perhaps of no great price, he waits a moment to observe whether it be before swine or not. If it be picked up good-humouredly, and replaced by something of equal or greater value, the interchange of social commodities proceeds. Mutual confidence is created. Anecdotes, meteorological observations, which are of great help to discourse, political disquisitions, or other less choleric topics, serve as cross-bars and climbing poles to the mind, which loves exercise as much as any school-boy. Thus a journey of several leagues may be achieved with satisfaction; but when a man has entered into an engagement to hold his legs in a certain position for several successive nights and days, by degrees the observations of his companions become dull, and he frequently consults his pocket oracle, to know when will arrive the next brief interval, during which his body may assume the perpendicular attitude, be it only to take three turns round the diligence while the horses are changed, or to move in the more agreeable direction of the inn dining-room."—vol. i, pp. 8, 9.

Revival of parental love in old age.

"The love of grandsires is, in fact, proverbial, and may be easily explained. When men love their children, they only do what they reckon upon from the first; and the pleasure is shared by almost all mankind. But when, after the lapse of a generation, man's heart again leaps at the touch of infancy, smiling on his knee and calling him sire, the buds and blossoms of affection are called forth as by the warmth of a second spring,—feelings, supposed to have departed for ever, are revived, and take their old station in the heart, memory pours its sunshine on the scene,—he seems secretly to triumph over time—and the spirit of love that brightened his better days appears to brood o'er the ruins of his age, and render them beautiful."—vol. i, p. 92.

Travellers and robbers.

"'I tell you what,' interposed a third speaker, 'we shall waste the whole night in wrangling, and suffer the prize to slip out of our hands. Let two of us enter the stable, with lantern and dagger, and if any of the muleteers are stirring, dispatch them: if not, let them sleep. Old Ambrogio is not worth killing; and besides, what he has is ours whenever we please. The padre I should not like to touch. Our only proper prey is the Jew; and, if we can get at his *rhino* without letting blood, it were best leave the old misbeliever to find his way home with an empty pocket.'

"'But the two lawyers?' said Francesco.

"'They are not worth powder and shot,' answered Giuseppe. 'But hush! methought I heard a rustling in yonder wall.'

"'It was a rat, or thy own fears, man!' observed Francesco, sneeringly.

"Buonaventuro, trembling for his life, squeezed himself cautiously into the rent in the wall, while the remaining murderers came forth, and stood talking in the shelter of the mill. His blood appeared to run cold as he listened. His heart thumped against his breast, his knees smote against each other, and the breath came in short, broken fluttering gasps to his lips. Their very language, intermingled with jests and oaths, seemed to be dripping with gore. Gladly would he have fled, had the way of flight lain through fire; gladly would he have given the alarm, and, if possible, have rescued the Jew from their daggers; but he was too closely hemmed in; ready poniards lay on every side; he felt as if already annihilated, and dreaded lest the drawing of his breath, or the beating of his heart should betray him.

"Buonaventuro was now so overcome with terror that, had they retired but a few yards, he was determined, at all hazards, to have attempted his escape. The murderers, however, continued on the spot, and in a few seconds Giuseppe and his companions came up, bringing along with them the Jew, who, he could perceive, from their placing him on his feet, was still alive, though he spoke not. One of the bandits, taking a dark lantern from under his cloak, and withdrawing the screen, now threw a sudden stream of light on the face of Abednego, which was pale and bloody.

"'Now, before we ungag thee,' said Giuseppe, 'attend to what I say. Answer whatever questions I may put, honestly, and in a low voice. Mind, we will have no quibbling; and if thou attempt to cry out, behold what awaits thee. Taste it, and try whether it be to thy liking.'

"And he thrust the point of a dagger into his cheek, once and again, while the wretched victim strained his bleeding mouth to cry for mercy, but, finding he could not speak, bowed the head in token of obedience. They then gathered round him in a circle, to the number of twelve, one holding the lantern, the light of which streamed on their ferocious countenances and glittering daggers. Giuseppe then proceeded to ungag the Jew, and, this done, commenced his interrogations.

"'Confess the truth,' said he. 'These bags of gold are the least part of thy ill-gotten wealth. Thou hast jewels concealed about thy person?'

"'Have mercy on me,' answered the Jew. 'What you see is all I have, and it was not ill gotten. I have toiled for it, sojourning in a strange land, for thirty years. Bereave me not entirely, I beseech you before God! Spare me a little. At home I have many children, young and helpless, who, with their mother, look to these my hard earnings for bread. Let me not return to them pennyless, and without hope; for the days of my labour, as you see, are nearly over.'

"'Cease thy prating,' said Francesco, impatiently, 'and let us see thy jewels.'

"'I have no jewels,' answered the Jew.

"'Unbelieving dog!' exclaimed Francesco, who appeared to be the most ferocious of the gang, 'wilt thou palter with us? Canst thou not perceive we mean to spare thee, unless provoked by thy own wilfulness? We know the tricks of thy race. Even in your rags, in the plaits of your boots, in your hair, in your stomachs, there are concealed gems. Be quick, therefore, and turn out thy hoards!'

"'By your heads!' replied Abednego, 'spare me! I have nothing but what you see—'

"'Hark! dost thou hear the screech-owl?' interrupted one of the murderers. 'He is tolling thy knell from yonder ruin, and the demons are flitting around ready to receive thy soul. Canst thou not discern their faces, glaring upon thee out of the thick darkness?'

"Abednego looked around him and shuddered.

"'Quick, villain!' said Giuseppe, striking him on the mouth; 'out with thy hoards. The dawn already begins to streak the clouds with grey above yonder mountain, and we must be off. By all the saints, therefore, if thou delay us longer, we will kill thee, and thy blood be on thy own head!'

"Abednego now fell on his knees before them, and in the most moving expressions, turning, now to one, now to another, besought each to have mercy on him.

"'Spare the days of a wretched old man!' exclaimed he. 'You have already taken from me all my substance—I have nothing hidden; you may search my garments, and slay me if I lie. But, have mercy on my life. I am a husband and a father; by the souls of your children let me go! Let me share the bread of poverty with my little ones; let them close my eyes, that my dust may be mingled with that of my Miriam, in the land of my fore-fathers.'

"'Hang the old tadpole! let him go. Perhaps he has nothing more about him,' said one of the bandits.

"'May thy days be many!' exclaimed Abednego, 'there is mercy in thy soul. I would that something were left me to bestow on thee. But, hold! here is my cloak. Wear it for my sake.'

"'Thy cloak, villain,' said Francesco, laying hands on him, 'why, thy very skin is ours; and darest thou talk of giving it to that numskull, the greatest milksop in our band? Give me thy cloak, and this thy gaberdine also.'

"'Mercy, mercy, mercy!—help! help!' exclaimed the old man, forgetting their menacing injunctions.

"'What! thou wouldst betray us, wouldst thou?' said Francesco, seizing him by the throat, and plunging his dagger into his side.

"'Hold, villain!' roared forth one of his companions, intercepting the second blow Francesco was aiming at his victim. 'Wherefore should his blood be upon us? He has nothing. Let him pursue his way in peace.'

But it was too late. The stiletto had passed through his heart, and, sinking with a groan upon the grass, the old man struggled for a moment, and then lay still."—vol. i, pp. 246—251.

The Manuscripts of Erdely were somehow overlooked by us when the first edition appeared, but it is not too late yet to mend the neglect; and, indeed, the circumstance of a second edition being called for, seems as remarkable an event as its first appearance. The opinion which we formerly entertained of the work, (for we did look into it, some six months ago), remains the same still. The author is a scholar, and the manner in which he treats of the destinies of mankind, and works up the incidents he has to narrate, exhibits great compass of mind, and mastery of language. Yet it is a strange story he tells, and one that we could not sketch within any ordinary bounds. He gives metaphysical analyses too often, instead of narrative. Great must have been his labour in the execution of the work, and long his study of its frame-work, if we may judge from the toil it costs in reading. There are signs of pedantry and proofs of bombast abundant in its pages; but still it is a work of no common order, whether we judge of its external or intrinsic merits; and the call for a second edition, seems to fix its character far better than any other sort of criticism. Part of the confession of Alicia will show something of the powers and subtleties of the author.

"As I was saying, on every thing that came before me, my childish heart rested in love—the blossoming tree, or variegated flower—a horse, dog, bird, the golden fish, or the glittering butterfly, the veriest worm, that trailed its length before my path—all things, animate or inanimate, became, to my deep and gentle nature, a source of that heavenly joy humanity experiences in loving—from all, by the alchemy of a creative genius, would I extract the honey dew of affection. I would invent situations, and imagine dispositions and sensations, for the objects of my instinctive fondness. In idea, I could penetrate the thoughts of a rose-bud, or read the heart of the familiar stork, but the favourite bias of my nature, was, dreamingly, to make myself the confident and friend of the ferocious, or venomous denizens of the forest—to commiserate and sympathize, with what the rest of mankind held in terror or loathing—to lose my own identity, and herd in thought, with the untamed boar, or crouch, by the side of the spangled viper. I learned to go out of

myself, and to live in them; to participate their imaginary joys; to sympathize with their fictitious sorrows; to weep over their abhorred state; and from man's usage, to seek the origin of their peculiar natures, and discover the plea, and palliation for their proper vices.

"This was a strange propensity for a female, though while that female remained a child, however uncommon, it could scarcely be deemed hurtful; but as years rolled on, the habitual practice of conjuring up unreal circumstances, to lament or rejoice over, softened and enervated the heart, till at last, the most minute incident came to be viewed, through a deceptive and gigantic medium, and occurrences, which, from their insignificance, would leave little or no impression upon others, exalted my spirits, to the most buoyant excess; or, on the other hand, as powerfully depressed them. A word casually dropped, or an inadvertent glance, were sure to be treasured up, in my mind, and when revolved over in solitude, became tortured into a thousand meanings—the source of what agony, or how great exultation!—The constant cultivation of the metaphysic faculty I spoke of, had developed my imagination to that degree, that I could at pleasure dive into the secret thoughts of all who came under my observation. Whether, and how far, I was right in my judgments, I know not, but since I invariably discovered goodness and virtue, lurking in the heart, even if they evidently failed to inspire the conduct, of every individual, on whom I tried my skill, I am apt to fear, that the instinctive acumen, on which I prided myself, must have been considerably warped and influenced, by that benevolent solicitude, which led me to descry, with too microscopic a vision, the palliatives of crime, and extenuate, too much, the heniousness of vice. Owing to the goodness of my patroness, my education was not neglected, and the stature of my mind, speedily outgrew that of my body. I became versed in history, and delighted, in my solitary musings, to invest the characters of antiquity, with an extrinsic halo, reflected from the false colouring of my own warm heart. By the subtle process, with which I filtered away aught objectionable, human nature stood to my mental gaze, purified from mortal dross. Catiline had a thousand excuses to offer, would Cicero but have heard them,—and Nero suffered a pang, worse than a several death, for every execution, he believed himself compelled to order. One consequence of this lamentable habit of ever finding excuses, gradually became apparent: the distinctive qualities of vice and virtue, were insensibly confounded together; and that indignation, which cruelty and injustice would otherwise have excited in my bosom, was neutralized, by my fatal power of conceiving, at will, palliative or justificatory circumstances, which wholly escaped the more obtuse vision of the rest of the world.

"Childhood knows no distinction, save of the affections. The Princess Beatrice, Rose Martinuzzi, and myself, were educated together. Our pastimes and studies were in common, sometimes partaken with, or relieved by, the presence of my brother Luke, and of George Martinuzzi. George Martinuzzi! how, even in this dark twilight of my existence, does my poor heart flutter, as my faltering pen traces the fatal name! Oh! why, why in this roomy world, was it ordered, that he, of all men living, should cross my path? But for that unhappy conjunction, I might have progressed through life to a peaceful grave, without reproach, without misery; I might have become the honoured wife of

some patriot chief, the envied mother of a line of heroes; I might have played the part of Cornelia in Hungary. *I am*—but no! let me not think of what I am, lest, after all, I go down to the dust, and my task undone. A similar course of study, if not congenial natures, would bring George into private communion, more frequently with me, than with the princess, or his sister, who neither of them much delighted, in historical disquisitions. George was some few years my senior, and considerably my mental superior. The choicest impulses of humanity, his heart drank in, with the breath of life, and the sacred past was, to his inspired vision, a fount of deep and prophetic lore, which might serve to regulate the conduct of statesmen, and determine the destiny of nations. Finding me not merely a patient, but a rapt listener, he naturally affected my company, and would daily effuse into my enamoured ears, his choice and precious thoughts, rich with the spoils of many a classic page. From his lips, the simplicity of abstract truth, or the hardness of political disquisition, came clothed with I know not what of radiancy. From examining the diversities of political power, and investigating the occult causes of the aggrandizement or decline of nations, he would take occasion to balance the actual interests of the European governments. I believe he considered me, although a mere child, a preferable auditor to the river and the forest; but he was under no more restraint in my presence, than in theirs, and would give vent to his lofty hopes and feelings in my hearing, in the like unpremeditated way, he was wont to do, when trees and waves were his only confidants. Hungaria, and the means of exalting her sons to liberty and knowledge, was commonly his lofty theme: and kings and conquerors might well and profitably have listened to his philosophy, and the luminous genius of a boy would enforce, with earnest ability, his high argument, till conviction, like strong inspiration of truth, fastened upon the hearer's mind."—vol. iii, pp. 200—203.

ART. VIII.—*Musical History, Biography, and Criticism: being a General Survey of Music, from the earliest periods to the present time.* By GEORGE HOGARTH. London: John W. Parker. 1835.

A POPULAR and cheap work, like the one before us, respecting the progress of music, going back as far as authentic accounts can carry the inquirer, and bringing them down to the present state of the art in this and other countries, at the same time interweaving into the narrative the personal history of the most celebrated musicians, has been happily thought of and executed by Mr. Hogarth. The extent to which this art is now cultivated, and its great influence upon society, are fully entitled to a deliberate treatise at any time, more especially as there has been no similar production for the last half century; and even as regards previous periods, Dr. Burney's great work on the History of Music is too learned and too expensive for the generality of readers. Music, as one of the most beautiful of the fine arts, is necessarily a delightful and extremely interesting subject, and the lives of its masters not less engaging and curious. But beyond this, its relation to the

exercises of devotion, and the benefits which its culture confers on social and domestic life, ought to obtain for it a share of study and consideration which formal moralists do not always accord. We fully agree with the author, and have had opportunities of verifying his statement, when he says that the diffusion of a taste for music and the elevation of its character are national concerns. Its tendency is to soften, purify, and exalt the mind. Its influence in the densely peopled districts of Yorkshire, Lancashire, and Derbyshire, where it is cultivated among the manufacturing classes to an extent nowhere else equalled in the kingdom, has often been noted. There the works of Handel and other illustrious modern masters are studied and understood; and it is not possible that he who has a taste for such sacred harmony as is most popular in the districts named, can be habitually addicted to gross and demoralising pleasures. True, music may enhance riot, and lend a charm to profligate songs, but not so the strains of Handel and Haydn, when combined with the inspired poetry of the Holy Scriptures. Nay, as Dr. Burney says, "Music may be applied to licentious poetry; but the poetry then corrupts the music, not the music the poetry. It has often regulated the movements of lascivious dances; but such airs, heard for the first time, without the song or dance, could convey no impure ideas to an innocent imagination; so that Montesquieu's assertion is still in force, that 'music is the only one of all the arts which does not corrupt the mind.'"

Mr. Hogarth's volume contains a view, as already intimated, of the state of music among the ancients; an account of its revival in the middle ages; and a history of its progress in Italy, Germany, France, and England, down to the present time. It also embraces biographical sketches of the greatest musicians, and critical remarks on their principal works, the whole being perspicuously, modestly, and ably given, not only presenting a compilation wherein candour and information are prominent, but independent opinions that are evidently the result of skill and careful examination. The lives of the masters, which have more particularly and largely engaged the author, have been invested by him with uncommon interest. He has handled them with a due regard to the eccentricities and refinements of genius, and ever borne in his narrative a spirit of tender as well as exalted moral sentiment, by which the pleasure of the reader is blended with valuable lessons in human life.

The perception of beauty in material forms, and of melody in sounds, must have belonged to every nation endowed with the common attributes of humanity. It is impossible for man, whatever be his condition, to pass through life without forming associations of ideas, in which pleasure or pain are suggested by certain things which in themselves are neither positively good nor bad—pleasant nor disagreeable. But from all we can gather of the rudest or rudest states of society to which history can be taken

as a guide, it does not appear that music advanced rapidly to the dignity of an art, or that it is a simple step to pass from a taste and appreciation of melody to a knowledge of the principles of harmony. It is not possible for a human creature, the conformation of whose physical organs is healthy and correct, to be insensible to the many pleasant sounds that are ever saluting his ears, whether these sounds be felt as agreeable from certain pleasurable recollections, or owing to their concord with the nervous construction of the aural organs. The sighing or whistling of the wind, the song of birds, and, above all, the tones of the human voice, especially if joined to delightful language, must minister to the pleasure of every human being not physically or mentally disorganised.

The history of music is therefore coeval with the history of our species, and there seems to be every probability that so long as it was confined to simple melodies, it has had in every age and part of the world one general character and resemblance, modified, no doubt, in different quarters and times, by the varieties of language and other causes, but still under the direction of one original law of nature. Thus it is ascertained that "the simple melodies found among the common people of Scotland, Ireland, France, and other parts of Europe, and in Hindostan, Persia, the Islands of the Indian Ocean, Africa, and even China," are formed upon a certain scale, which is also substantially the same as that on which the most artificial music of the present day is built. Hence we may presume that the music of the Hebrews, of which we read early in the Book of Genesis, was not unlike the simple melodies.

The invention of musical instruments would, of course, be posterior to vocal music; but yet the perception of resemblances, and the admiration of imitations, so descriptive of the human character, would very early lead to the adoption of strings and other materials, which were readily discovered to be capable of vibrations that gave forth sounds similar to the human voice, the notes of birds, and the cadences of the wind. Accordingly we read of Jubal, as the "father of such as handle the harp and organ," though we are by no means to suppose that these instruments in any respect resembled those that now go by the same names. Though incontestibly a musical people, music being mentioned even as forming an important station in their religious observances, we have no means of ascertaining what was the particular construction or power of the instruments used by the Hebrews, or of the character of the art we speak of, as it existed amongst them. More seems to be known of the art in another nation of high antiquity—we mean the Egyptians—among whom the arts and sciences appear to have been greatly on the decline, even before the Greeks borrowed from them.

"This wonderful people were formed into a powerful kingdom, at a period when the ancestors of the Jews were confined to the single family

of Jacob. Even then they appear, from the Book of Genesis, to have been far advanced in civilization; possessed, of course, of music, as well as those arts which belong more exclusively to polished life. By the concurring testimony of Greek writers, music was cultivated in Egypt from the most distant times to which their records ascend. From these writers, however, we learn nothing more than the fact, that music was cultivated, and that the Greeks derived from the Egyptians many of their musical instruments. But there still exist some pieces of Egyptian antiquity, from which it may be inferred that the music of that country must have been, like other arts, in a great measure lost, before it began to be cultivated by the Greeks.

"One of these is an Egyptian pillar, brought to Rome by Augustus, and still to be seen there, where it is known by the name of the *guglia rotta*. On this pillar, (which is supposed by the most learned antiquaries to have been erected by Sesostris several centuries before the Trojan war,) there is a representation of a musical instrument of two strings, and having a neck somewhat resembling the modern lute. Now, the contrivance of giving to stringed instruments a neck, or finger-board, by which one string can be made to produce a series of notes by the pressure of the different fingers, was totally unknown to the Greeks; and this method of increasing the powers of stringed instruments was one of the circumstances which contributed most essentially to the advancement of modern music. The possession, by the Egyptians, of this most important expedient, and its being unknown to the Greeks, would lead to the inference, that, as the Egyptians had an instrument so much more perfect than any of those known to the Greeks, they possessed a kind of music corresponding to the superior powers of this instrument.

"Another piece of Egyptian antiquity was discovered by Mr. Bruce, and is minutely described by him in a letter to Dr. Burney. It is a drawing of a musical instrument, in an ancient sepulchre, adjoining to the ruins of Thebes. After describing the sepulchre, and its indications of a very remote antiquity, Mr. Bruce gives an account of the picture in the following remarkable terms:—'At the end of the passage on the left hand, is the picture of a man playing upon the harp, painted in fresco, and quite entire. He is clad in a habit made like a shirt, such as the women still wear in Abyssinia, and the men in Nubia. This seems to be white linen or muslin, with narrow stripes of red. It reaches down to his ancles; his feet are without sandals, and bare; his neck and arms are also bare; his loose wide sleeves are gathered above the elbows; his head is close shaved; he seems a corpulent man, and about fifty years of age, in colour rather of the darkest for an Egyptian. To guess by the detail of the figure, the painter should have had about the same degree of merit with a good sign-painter in Europe; yet he has represented the action of the musician in a manner never to be mistaken. His left hand seems employed in the upper part of the instrument among the notes in *alto*, as if in an *arpeggio*; while, stooping forward, he seems with his right hand to be beginning with the lowest string, and promising to ascend with the most rapid execution; this action so obviously rendered by an indifferent artist, shows that it was a common one in his time, or in other words, that great hands were then frequent, and consequently, that music was well understood, and diligently followed.' Mr. Bruce then goes on, at greater length than is necessary for our purpose, to describe

the construction of the instrument, and accompanies his description with a figure of the harp. According to his representation, it closely resembles the harp of the present day, and is as elegant in form, and rich in ornament, as those which are seen in our drawing rooms. Taken in proportion with the size of the performer, it must have been, according to Mr. Bruce, about six feet and a half in height, with thirteen strings, which must not only, from its size, have afforded powerful tones, but a scale of considerable extent. Mr. Bruce concludes his letter with the following observations: 'This harp overturns all the accounts of the earliest state of ancient music and instruments in Egypt; and is altogether, in its form, ornaments, and compass, an incontestable proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music, were at the greatest perfection when the harp was made, and that what we think, in Egypt, was the invention of arts, was only the beginning of the era of their restoration.'

"In the same letter, Mr. Bruce mentions another ancient harp, which is represented on a *basso-relievo* at Ptolemais, a city built by Ptolemy Philadelphus. It has fifteen strings; from which circumstance, and from there being no harp with so many strings found in any remains of Grecian sculpture, Mr. Bruce concludes that it, like the other, is Egyptian;—a conclusion which is strengthened by the place where its representation was found."—pp. 7—9.

Our knowledge of the state and character of Grecian music is very inconsiderable, although we know that the art was held in the highest repute by that people, because whatever may have been recorded by their writers as to its practice and influence among them, can lead to no definite conclusion so long as we are in a great measure ignorant of the notation used by them. The Romans borrowed from the Greeks, but we have not derived from them any additional knowledge of the system or of its character. During the middle ages, and down to the sixteenth century, the religious music of Christians made very considerable advancement. Pope Gregory the Great greatly extended the limits of the ecclesiastical chant, and the invention of the organ, an instrument of great antiquity, though not brought to any thing like its present perfection till near the era of the Reformation, led to a knowledge of harmony; for, owing to its being played with keys, the production of simultaneous sounds became easy, and the beautiful effects of the union of concordant sounds must soon have been felt. Nay, harmony, about the period mentioned, became almost alone the object of attention, to the neglect of melody. The great study was "the discovery of new combinations, and of ingenious contrivances for putting together a number of parts; but it was never considered necessary that any of those parts should form a graceful or agreeable song. In those days melody existed, as it must have done at all times; but, being despised by the great and learned, it took refuge among the humble and ignorant. Melody, in short, then consisted entirely of the national airs sung by the rustic and uneducated inhabitants of different countries." The songs of the

Provençal minstrels or troubadours were previously popular. These poets and musicians, about the twelfth century, were in the highest repute even among the great and the fair—our Richard the First being no mean hand at the minstrel art. But it was not till about the middle of the sixteenth century, that the popular airs of different countries began to attract the attention of master musicians. The great beauty of the rustic and street tunes of the kingdom of Naples was the cause of their first receiving this distinction, these tunes becoming as much in fashion as Provençal songs had been in preceding times. "When it thus became the practice to borrow from the popular strains of different countries, their rhythmical movement, and natural flow of melody, and to apply to these the resources of scientific skill, the progress of music was rapid, and compositions began to appear, which still continue to give pleasure."

During the sixteenth century, music, and especially ecclesiastical harmony, made great progress in England. The psalmody of the Protestant churches was brought nearly to the state in which it now remains; for which we are chiefly indebted to the German reformers, putting Luther in the van of them. In England, the names of Tye, Bird, Tallis, and Gibbons are memorable. It was the first of these, according to Anthony à Wood, who was such "a peevish, humorous man, especially in his latter days, that when playing on the organ in the chapel of Queen Elizabeth, what contained much music, but little to delight the ear, she would send the verser to tell him that he played out of tune, whereupon he sent word that her ears were out of tune."

Towards the close of the sixteenth, and the beginning of the seventeenth century, "shone that constellation of English musicians, whose inimitable madrigals are still the delight of every lover of vocal harmony." We shall not, however, more particularly glance at the progress of the musical art, than is to be marked in some passages of the lives of several of the greatest masters that have flourished in modern times. In referring to the career of these sons of song, such as Purcell, Handel, Haydn, Mozart, and Weber, the reader finds something like the very genius and sound of music even in their lives and moral feelings.

Purcell, who was an Englishman, was born in 1658, and resembled Mozart in the precocity of his genius, as well as the shortness of his life. While yet a singing-boy in the king's chapel, he produced several anthems that are still sung in our cathedrals. There are some, to whom the most profound knowledge of what is generally learned after long and arduous study, seems the natural dictates of imagination and feeling.

"Purcell's ecclesiastical education led him to the composition of anthems, and other pieces for the church; which were so admirable, and became so numerous, that his fame soon spread over all parts of the kingdom. One of the most celebrated of his anthems was composed as

a thanksgiving by Charles the Second for an escape from shipwreck Being on board a pleasure-yacht, with his brother the duke of York, they encountered a tremendous storm, and were in imminent danger; which produced such an impression on the king's mind, that, with a feeling of piety too little usual with him, he selected some appropriate verses, and ordered Purcell to set them as an anthem of thanksgiving. To this circumstance we owe the sublime 'They that go down to the sea in Ships.' In 1687, when James the Second issued a proclamation for a thanksgiving on account of the supposed pregnancy of the queen, Purcell was chosen, as the greatest musician in England, to compose an anthem on the occasion; and he accordingly produced that which begins 'Blessed are they which fear the Lord,' and which is justly accounted a great masterly work."—pp. 93, 94.

He was equally great in his compositions for the church, the theatre, and the chamber.

"Purcell's sacred music is of the greatest merit; but England is so rich in noble compositions of this kind, by native artists, besides the transcendent works of Handel, that Purcell does not stand alone in sacred music, as he does in his vocal music for the theatre and chamber. Here he remains, and probably will long remain absolutely unrivalled by English musicians. He almost created this species of music in England, and at once raised it to a pitch of excellence which none of his successors, have even approached.

"In the charming music of the *Tempest*, how exquisitely has he accomplished the seemingly impossible task of realizing the description of the enchanted isle, as being

. . . . . 'full of noises,
Sounds and sweet airs, that give delight and hurt not!'

"The light and melodious 'Come unto these yellow sands,' and the solemn and unearthly chorus of invisible spirits, 'Full fathom five,' seem to be the very 'sounds and sweet airs' that the poet himself must have imagined as proceeding from Prospero's aërial minstrels. Of a similar character is the music of the spirits in *King Arthur*. The extreme delicacy of the air sung by the fairy, Philidel, 'Hither, this way,' is finely contrasted with the roughness of the answer, 'Let not a moon-born elf mislead you,' by the malignant spirit Grimbald. The duet in which the hero is tempted by the two 'daughters of an aged stream,' is truly enchanting; and his power of resisting such accents is felt to be one of the brightest triumphs of his virtue. The air, 'Fairest isle, all isles excelling,' is a melody worthy of Mozart in his happiest moments.

"One of the finest specimens of Purcell's wonderful power of expression is the song, written for the character of Cardenio in *Don Quixote*, 'Let the dreadful engines of eternal will.' The transitions of the maniac, from the ravings of fury, to the ardour of love, the tender recollection of his lost happiness, and finally, the bitterness of hatred—are expressed with an energy and power to which we know no parallel in English music. The words,

'Then sung the nightingale and lark,
Around us all was sweet and gay,
We ne'er grew sad till it grew dark,
And nothing feared but parting day;'

are uttered with accents which it would require firm nerves to listen to with composure. This magnificent song used to be a favourite with some of the great singers of past days; but is now hardly ever attempted. Yet how finely would it display the highest powers of Braham!

"A counterpart to this is the song, 'From rosy bowers,' which is said to have been written during the last sickness of the composer. It was sung in the character of Altisidora, in the second part of *Don Quixote*, though the extreme sweetness and pathos of the music would rather indicate the author's intention to express the real feelings of a heart, broken and crazed from slighted love, than the mere quizzing of the Duchess' witty damsel. This song, too, was a favourite of the great singers of a former age.

"'Mad Bess' has been very rarely sung since the days of Madame Mara; but those who have heard her performance of that cantata, will never forget it. It used to be sung by every great female singer *before* her time—by Mrs. Sherridan, Mrs. Bates, &c. The disuse of all these great and expressive compositions, the performance of which, besides voice and execution, requires intellectual power, and consummate musical knowledge, argues little in favour of the improvement of singing in our time; but they will be sung to enraptured audiences long after the fashionable favourites of the present day are lost in oblivion.

"Purcell seems to have been fond of setting *mad songs*—probably from the scope they afforded for his great powers of expressing the strongest passions, in their most unrestrained form. There is another of this description, 'I'll sail upon the Dog-star,' which is full of fire and energy.

"The duet in *Diocletian*, 'Tell me why, my charming fair,' is graceful and elegant. Another duet, 'When Myra sings,' will be captivating as long as the language is understood. Were these duets, and other songs of this author now revived, they would have all the charm of novelty. 'I attempt from Love's sickness to fly in vain,' is a beautiful little ballad, which several of our present singers could render highly popular. The air in the *Beggar's Opera*, 'Virgins are like the fair flower,' which Miss Stephens used to sing with so much simple pathos, is by Purcell.

"His cheerful temper and convivial habits prompted him to compose catches and glees, of which he produced a great number. He was led sometimes, in doing so, to make use of disgusting and licentious words, for the amusement of the coarse and dissolute company in which he appears to have mis-spent too many of his hours. But these have been long since thrown aside and forgotten; and we may, therefore, say of his compositions of this kind, in general, that they are exhilarating and delightful; uniting humour and gaiety with pleasing melody and ingenious contrivance."—pp. 103—106.

The faults of his music belong to the age and country in which he lived, the beauties to his own genius, says Mr. Hogarth; and Dr. Burney has given it as his opinion that, "in the accent, passion, and expression of *English words*, the vocal music of Purcell is sometimes, to my feelings, as superior to Handel's as an original poem to a translation," and that his genius, though less

polished and cultivated, was equal to that of the greatest masters on the continent.

Little is now known of his life. He is said to have been gay, good-humoured, and of social habits; nay, to have been intimate with dissolute persons, among whom the profligate and witty Tom Brown is named. At the same time, according to Pepys, he was on terms of friendship with such persons as Lord Keeper North; from all which we may presume he was as gifted in conversation as he was in song. Dryden was warmly attached to him, who wrote that beautiful epitaph inscribed on his monument in Westminster Abbey:—

Here lies
HENRY PURCELL, Esq.
Who left this life,
And is gone to that blessed place
Where only his own harmony can be exceeded.
Obiit 21mo. die Novembris,
Anno ætatis suæ, 37mo.
Annoque Domini 1695.

Of this epitaph his widow says, in her dedication prefixed to the posthumous publication of his works, that it is "an inscription which may perpetuate both the marble and the memory."

There is nothing new now to be told of Handel; but the following summary view of his genius and character is just, and feelingly expressed.

"The character of Handel, in all its great features, was exalted and amiable. Throughout his life he had a deep sense of religion. He used to express the great delight he felt in setting to music the most sublime passages of Holy Writ; and the habitual study of the Scriptures had constant influence on his sentiments and conduct. For the last two or three years of his life he regularly attended divine service in his parish church of St. George's Hanover-square, where his looks and gestures indicated the fervour of his devotion. In his life he was pure and blameless; not possessed of strong passions (for his impetuosity of manner was not the result of passion), nor even of very warm affections; but yet friendly and benevolent. To this part of his character may be ascribed his life of celibacy; but to a higher principle must be imputed his freedom from dishonourable connexions with the female sex.

"His few foibles were not of a nature to sully the brightness of his character. The greatest of them certainly was his use of profane expressions, to which, notwithstanding the real piety of his character, he was unbecomingly addicted. For this, however, there was some excuse in the manners of the age, when such expressions were habitual even among the better classes of society. He liked to indulge in good living, but not to an injurious or degrading excess. He was rough and impetuous, but utterly free from malevolence or ill-nature.

"His intellect was vigorous and well cultivated. He was acquainted with Latin, and a master of the Italian language, and understood English well enough to be sensible of the beauties of the poets. His knowledge of our language, indeed, is very apparent from the admirable manner in

which the words of his oratorios, notwithstanding occasional errors of accent and prosody, are adapted to the music.

"In his person, Handel was large and corpulent; his features were very handsome; and his countenance was placid, with an expression of mingled dignity and benevolence. He had a great deal of wit and humour; and even in his fits of anger or impatience, his sallies of pleasantry, conveyed in his grotesque English, produced merriment rather than uneasiness. He wore an enormous white wig, flowing over his shoulders, which, when things were going well at the oratorio, had a certain vibratory motion, indicative of his satisfaction. At the rehearsals of his oratorios at Carlton-house, if the Prince and Princess were not punctual in entering the room he used to be violent; yet such was the reverence with which these illustrious personages (to their honour) treated him, that they never took offence at his freedom; but the Prince, admitting that he had cause of complaint, has been heard to say, 'Indeed it is cruel to keep these poor people,' meaning the performers, 'so long from their scholars and other concerns.' If the maids of honour, or other female attendants, indulged their loquacious propensities during the rehearsal, our composer's rage was uncontrollable, and sometimes carried him to the length of swearing and calling names, even in the presence of royalty. Yet, at such times, the Princess of Wales, with her accustomed mildness, used to say to her attendants, 'Hush, hush! Handel is in a passion!'

"Notwithstanding his frequent and ruinous losses, and his liberality of character, Handel died possessed of twenty thousand pounds, which, with the exception of a thousand pounds to the fund for the support of decayed musicians, he bequeathed to his relations in Germany.

"Handel was the greatest of musicians; and it is not more probable that the lustre of his name shall be dimmed by age, or impaired by successful rivalry, than that any such thing shall befal the names of Homer, Milton, or Michael Angelo. Since his day, indeed, music, in some respects has been progressive. Melody has become more rhythmical, flowing, and graceful: the powers of instruments have been enlarged, and numberless beautiful and striking effects have been obtained by successive discoveries in regard to their treatment and combination. Hence the music of the theatre and the chamber has gained greater freedom, variety, and richness; and hence the Italian operas of Handel have shared the fate of all the dramatic music of his day. They have sunk into oblivion, and for ever! for were their revival attempted, their beauties could not prevent them from appearing dry constrained, and meagre, to modern ears; and the world could never return to those forms of theatrical composition which, in the progress of taste, have been necessarily abandoned. But the music of the church, the noblest branch of the art, has remained unchanged for generations, and will probably remain unchanged for generations to come. Founded on the great principles of harmony established by the ecclesiastical composers of the sixteenth and seventeenth centuries, it is constructed of materials over which time has small power; and the few ornaments which may be applied to it by the varying taste of different ages, can but slightly affect the aspect of its massive and collossal structure. Compared to this, accordingly, all other kinds of music appear to be fleeting and ephemeral. In every country, it is the oldest music that is extant; and, in our own, the walls of our cathedrals may still re-echo the sacred strains of Gibbons and Tallis, Purcell and Boyce, after all the

profane music that has been produced, from their days to our own, shall have been swept away. It is on this foundation that Handel has built the stupendous chorusses of his oratorios. Their duration is independent of the mutability of taste or fashion. They make the same impression now as when they were heard for the first time, and will continue to act on the mind with undiminished power so long as the great principles of human nature shall remain unchanged."—pp. 165—168.

Handel was in latter years blind; but this calamity did not affect his powers as a public performer. At upwards of seventy years of age, when led to the organ, his concertos and extempore pieces, which he used to play between the acts of his oratorios, were distinguished by all his wonted strength of imagination and execution. Though his blindness did not impair his powers, it deeply affected his feelings, and he was always much moved during the performance of his own pathetic air, "Total eclipse," in Sampson. He wished that he might breathe his last on Good Friday, in hopes, he said, of meeting his Saviour on the day of his resurrection—meaning the third day, or Easter Sunday following: his wish was fulfilled.

Of Haydn, the following notices will be striking, especially to those who are not acquainted with his biography.

"Haydn used to relate several whimsical anecdotes of his stay in London. A captain of the navy came to him one morning, and asked him to compose a march for some troops he had on board, offering him thirty guineas for his trouble, but requiring it to be done immediately, as the vessel was to sail next day for Calcutta. As soon as the captain was gone, Haydn sat down to the piano-forte, and the march was ready in a few minutes. Feeling some scruples at gaining his money so very easily, Haydn wrote two other marches, intending first to give the captain his choice, and then to make him a present of all the three, as a return for his liberality. Next morning the captain returned, and asked for his march. 'Here it is,' said the composer. The captain asked to hear it on the piano forte; and having done so, laid down the thirty guineas, pocketted the march, and walked away. Haydn tried to stop him, but in vain—the march was very good. 'But I have written two others,' cried Haydn, 'which are better—hear them and take your choice.' 'I like the first very well, and that is enough,' answered the captain, pursuing his way down stairs. Haydn followed, crying out, 'But I make you a present of them.' 'I won't have them!' roared the seaman, with a nautical asseveration, and bolted out at the street door. Haydn, determined not to be outdone, hastened to the Exchange, and, discovering the name of the ship and her commander, sent the marches on board with a polite note, which the captain, surmising its contents, sent back unopened. Haydn tore the marches into a thousand pieces, and never forgot this liberal English humourist as long as he lived.

"Haydn used also to relate with much satisfaction, a dispute he had with a London music-seller. Going into his shop, one day, he asked if he had any good music newly published. 'Certainly,' said the music-seller; 'I have got some sublime music of Haydn's.' 'Oh,' answered Haydn, 'I'll have nothing to do with that.' 'How, sir, nothing to do

with Haydn's music! and pray what fault have you to find with it?' 'Oh, plenty; but it is useless talking about it since it does not suit me. Show me something else.' The music-seller, who was a warm Haydnist, replied with indignation, 'I have got music, it is true, but not for such judges as you;' and turned his back upon the stranger. As Haydn was leaving the shop, pleased and tickled with the adventure, a friend came in and saluted him by name. The shopkeeper turned round at the name, and said to the gentleman who had just come in, 'Haydn! aye—here's a pretty fellow for you, who says he does not like that great man's music.' The gentleman laughed heartily; an explanation took place, and the enthusiastic music-seller was introduced to the man who had dared to find fault with Haydn's music."—pp. 222, 223.

He was a good and a pious man. "When I was engaged in composing *The Creation*"—a work of unsurpassed majesty, beauty, and truth—he used to say, "I felt myself so penetrated with religious feeling, that before I sat down to write, I earnestly prayed to God that he would enable me to praise him worthily." *The Seasons*, a similar production, followed.

"This work terminated Haydn's musical career. By the labours of his long life, he had acquired a moderate competency; and, after his last return from England, he purchased a small house and garden in one of the suburbs of Vienna, where he resided for the remaining years of his life. Soon after he had taken possession of his little home, he received a communication from the National Institute of France, informing him that he had been nominated an associate of that body; an honour by which he was deeply affected. He now began to sink rapidly under the pressure of age and infirmities. He seldom quitted his house and garden; and his enfeebled mind began to be haunted with the double fear of poverty and disease. The visits of his friends would rouse him, and, in conversing with them, he occasionally showed his former cheerfulness and vivacity. When he was told that the French Institute, in 1805, supposing him to be dead, had performed a *requiem* for him, he said pleasantly, 'If these kind gentlemen had given me notice of my death, I would have gone myself to beat the time for them.' But these gleams were brief and transient, and he sank into his usual state of torpor and depression.

"While he was in this state, his friends in Vienna resolved to have a performance of *The Creation*. It took place in the palace of Prince Lobkowitz, with an orchestra of one hundred and sixty performers, and before an audience of more than fifteen hundred of the nobility and gentry of the Austrian capital. Haydn, feeble as he was, expressed his desire to appear once more in the presence of that public for whom he had laboured so long, and from whom he had received so many marks of favour and esteem. He was carried into the room in an easy chair, attended by the Princess Esterhazy, and other ladies, who went to the door to meet him, and was placed in the middle of the seats occupied by the most illustrious personages in Vienna, amid the flourishes at the orchestra, and the plaudits of the audience. The performance began; and the feelings of the assembly, inspired by the sublime music, were raised to enthusiasm by the aspect of the venerable composer, who now appeared among them to take farewell of them for ever. An eminent physician, who sat near him, having remarked that his legs were not sufficiently protected from the cold, the

finest and most costly shawls were instantly pulled from the shoulders of their fair wearers who surrounded him, and employed in making him warm and comfortable. The old man shed tears at this mark of affection. At the end of the first act, feeling himself exhausted with fatigue and emotion, he requested to be taken home. Before reaching the door, he desired the persons who were bearing him in his chair to stop: and having first taken farewell of the audience by bowing his head, he turned to the orchestra, and, with his eyes raised to heaven, and full of tears, uttered a parting blessing on the old companions of his labours.

"Haydn did not long survive this touching scene. The tranquillity of his last days was disturbed by the alarms of war. In the struggle between Austria and France in 1809, the Emperor Napoleon carried his army to the very gates of Vienna. During this dreadful campaign Haydn was greatly agitated. He was constantly inquiring for news, and used to sit at his piano-forte, singing with his feeble and trembling voice, 'God preserve the Emperor!' On the night of the 10th of May, the French reached Schoenbrunn; and next morning, from a position within a few yards of Haydn's house, they fired fifteen hundred cannon-shot and shells upon the city, which the old man's imagination represented to him as given up to fire and sword. Four bombs fell close to his dwelling, and their explosion filled his little household with terror. He roused himself, and, getting up from his chair, rebuked his servants with dignity for their want of firmness. But the effort was too much for him; he was seized with a convulsive shivering, and carried to bed. His strength continued to diminish; yet, on the 26th of May, he caused himself to be placed at his piano-forte, where he again sang the national hymn, three times over, with all his remaining energy. It was the song of the swan. While he was still at the piano-forte, he fell into a state of stupor, and at last expired on the morning of the 31st of May, aged seventy-eight years and two months." —pp. 225—228.

But the most wonderful man amongst all the great modern masters, at least as regarded the precocity of genius, was Mozart.

"In the year 1762, when Mozart was six years of age, his father carried his family to Vienna, where the two children performed before Francis the First and the imperial court. Wagenseil, an eminent musician, was then in Vienna; and Mozart, who already knew how to value the approbation of a good master, begged that he might be present. The emperor sent for Wagenseile, and gave up to him his place beside the harpsichord. 'Sir,' said the young performer, 'I am going to play one of your concertos; and you will turn the leaves for me.'

"The delicacy of his ear was wonderful. He could distinguish the slightest difference in the pitch of sound; and every false or harsh tone, not softened by some concord, gave him exquisite pain. He had an invincible horror at the sound of a trumpet, when not played in concert with other instruments. His father imagined he might cure this dislike by sounding a trumpet in his presence, and tried the experiment, notwithstanding the child's intreaties; but at the first blast he became pale, and fell on the floor.

"Though this wonderful child could not fail to perceive the admiration and astonishment which his talents excited, he did not become vain or forward. He was always docile and gentle, and never appeared out of humour with the commands of his parents; even when he had practised

music the whole day, he would continue to play, without the slightest impatience, if his father desired him to do so.

"When he arrived at Rome, Ganganelli, who then filled the pontifical chair, invited him to the Quirinal Palace, where he had the honour of performing privately before his holiness. This was just before Easter. In the course of the conversation, the approaching performances in the Sistine Chapel were spoken of, particularly the famous *Miserere* of Allegri. Mozart, with the *naïveté* of his age, requested a copy from the Pope, which he declined giving, explaining, in kind terms, that compliance was out of his power, because the piece was forbidden to be copied under pain of excommunication. The young musician, however obtained permission to attend the single rehearsal which preceded the public performance. He listened with the most earnest attention; and, on quitting the chapel, hastened home and wrote down the notes. At the public performance he had the manuscript concealed in his hat; and having filled up some omissions, and corrected some errors in the inner parts, he had the satisfaction to know that he possessed the treasure so jealously watched. The next time he was invited to play before the Pope, he ventured to mention what he had done, and produced the manuscript. The Pope listened with amazement, but said with a smile, 'The prohibition cannot extend to the memory, and I think you may escape the penalty of excommunication." This composition, afterwards published from a copy sent as a present from Pope Pious the Sixth to the Emperor of Germany, was compared with the manuscript of Mozart, and it was found that there was not the difference of a single note."—pp. 239—245.

Long before this exhibition in presence of the Pope, Mozart, when in England, and but a child at the time, was asked to sing an extempore love-song, which he instantly did with great beauty and effect. He was then requested to give a song of rage, in the style of the serious drama. He immediately began a proper recitative, and, after a symphony, sang an air on the word *perfido*. Before he got through it his imagination became so excited, that, in place of playing, he beat his harpsichord, and sometimes started from the chair in the tempest of rage he was describing. After this he played a little sonata that he had composed the day before, in which his execution was wonderful, considering that his little fingers could scarcely reach a sixth on the instrument. Along with these and very many such like prodigious displays, his deportment at that period of his life was that of a child; for a favourite cat would engage him, or a stick between his legs for a horse, in the intervals of his matchless performances.

His health had always been delicate, and during the last years of his life he became morbidly apprehensive of death, and subject to deep depression of spirits. But he was "in wit a man, simplicity a child." He died in his thirty-sixth year.

"The celebrated *Requiem* was the last of his works. One day, it is said, he received a visit from a stranger, apparently of some consideration, who said that a person of rank who had lost a dear relative, was desirous of commemorating that event by the performance of a solemn service, for which he requested Mozart to compose a *Requiem*. Mozart engaged to

execute the work in a month; and on the stranger desiring to know the price he set upon it, mentioned a hundred ducats, which the visitor laid upon the table, and disappeared. Mozart remained lost in thought for some time; he then suddenly called for pen, ink, and paper, and in spite of his wife's entreaties, began to write. For several days he wrote day and night with unabated ardour; but his feeble constitution was unable to support such efforts. One morning he fell down senseless, and was obliged to suspend his labour. Some days after, when his wife was endeavouring to divert him from his gloomy forebodings, he said to her, 'I am certain that I am writing this *Requiem* for myself—it will be my funeral service:' and it was impossible to remove this impression from his mind. As he went on, he felt his strength diminish from day to day, and the score advanced slowly. At the month's end, the stranger again appeared, and asked for the *Requiem*. Mozart said he had found himself unable to keep his word, and requested another month; adding that the work had interested him more than he expected, and that he had extended it beyond his original design. 'In that case,' said the stranger, 'it is but just to increase the remuneration; here are fifty ducats more.' Mozart, in astonishment, begged to know who he was; but this information he declined to communicate, but said he should return in a month. Mozart called one of his servants, and ordered him to follow this extraordinary personage, and endeavour to find out who he was; but the servant returned without being able to trace him. Poor Mozart, in a state of mind at once enfeebled and excited, imagined that the stranger was some supernatural being, sent to warn him of his approaching end, and applied himself to the *Requiem* with greater ardour than ever. During his labour he was seized with frequent fainting fits, and reduced to the most extreme debility. On the day of his death, he desired the score to be brought to his bed. 'Was I not right,' he said to his afflicted wife, 'when I assured you that it was for myself that I composed this *Requiem?*' At the end of the month the stranger returned, and found that the work was still unfinished; but its author was no more."—pp. 252—254.

Of Weber, who arrived in London in 1826, for the purpose of bringing out his *Oberon*, the passages to be cited in reference to this visit are touching in no ordinary degree. With these we shall close Mr. Hogarth's volume, which contains, besides notices of the lives of the most eminent masters, and criticisms of their works, a vast number of lesser, though great, names, of whom similarly valuable sketches are given, altogether filling up a blank in our popular literature, that has long been felt; for music, as an art, is not only an essential branch in refined society, but the solace and improver of the poor man's heart; and such a work as the present puts its history within the reach of every one, and will thereby greatly stimulate the students of its exquisite powers.

"*Oberon* continued to draw good houses, but its popularity was not equal to that of the *Freischütz*. The composer, while he was the delight of the small circle of musical friends among whom he lived, was disqualified, by his feelings, habits, and manners, from sharing in the golden harvest so abundantly reaped by foreign favourites among the English aristocracy. His feelings were too high, his habits too retiring, and his manners too plain and simple, to enable him to profit by their liberality. He was

willing to increase the emoluments of his long and painful journey to England, by attending private parties for the usual remuneration to artists of distinction: but he was not willing to seek invitations to such parties by paying court to their givers; and the consequence was, that two or three such invitations were all he received. On the 26th of May, he had a benefit concert; and on this occasion, when it might naturally have been expected that an overflowing audience would have testified the sentiments of the English public towards one of the greatest musicians who had ever visited our shores, the room was not more than half filled. Weber, struggling at once with illness and with suppressed feelings of disappointment and mortification, was hardly able to get through the business of the evening, as conductor. At the end of the concert, he threw himself on a sofa, in a state of exhaustion which filled his surrounding friends with alarm.

"His whole thoughts were now turned towards his home, and his impatience to be once more in the bosom of his family was extreme. On the 30th of May, a few days after his concert, he writes—'Dearest Lina! excuse the shortness and hurry of this, I have so many things on hand. Writing is painful to me; my hands tremble so. Already too, I am beginning to get impatient. You will not receive any more letters from me. Address your answer not to London, but to Frankfort *poste restante*. You are surprised. Yes, I don't go by Paris. What should I do there? I cannot move—I cannot speak—all business I must give up for years. Then better, better, the straight way to my home—by Calais, Brussels, Cologne, and Coblentz, up the Rhine to Frankfort—a delightful journey. Though I must travel slowly, resting sometimes half a day, I think, in a fortnight, by the end of June, I shall be in your arms. If God will, we shall leave this on the 12th of June, if Heaven will only grant me a little strength. Well, every thing will go better if we are once on the way—once out of this wretched climate. I embrace you from my heart, my dear ones—ever your loving father, Charles.' On the 2nd of June he wrote again, and this was the last letter he ever wrote. 'As this letter will need no answer, it will be short enough. Need no answer! Think of that! Furstenau has given up the idea of his concert; so perhaps we shall be with you two days sooner:—huzza! God bless you all, and keep you well! O, were I only among you! I kiss you in thought dear mother. Love me also, and think always of your Charles, who loves you above all things.'

"This joyful hope was destined never to be realized. On the morning of the 5th of June, Weber was found dead in his bed."—pp. 365—367.

ART. IX.—*On the Educational Institutions of Germany.* By G. P. R. JAMES, Esq. London: Saunders and Otley. 1835.

THE republication of these letters, the author states in his introduction, has not been occasioned so much by the fact of their having excited some attention at the time they were first written, as by some reference made by Lord Brougham, in his speech of the 21st May, 1835, to the system of education established in Germany and in other continental States. Since, however, they were originally written so late as during the preceding year—since the

subject discussed by them must ever possess a deep importance—and since by their republication the author declares his opinions to be unchanged, as therein developed—they still claim our direct attention as much as if they had never before appeared.

Mr. James's great anxiety in these letters is to induce a deliberate, accurate, and extended examination of the educational institutions of Germany, convinced that a thorough knowledge of that system would well repay the British public for any trifling expense that a commission of enlightened men, sent out for the purpose of investigation, might incur. He maintains that there are many States in Germany, the educational institutions of which are much more applicable to our own land than any that have been displayed by M. Cousin, whose views and accounts of those existing in Prussia have been chiefly relied on by the learned lord and others. He is particularly desirous to direct public attention to the fact that, in these States, though "embarrassed with an infinity of foundations, rights, privileges, and customs, of which, in our country, we have no idea, a general system of education, simple in its organization, and uniform in all its chief features, has been introduced, in an extraordinary short space of time, without confusion, without difficulty, and without the infraction of any existing rights."

In his first letter, the author complains of Lord Brougham's speech delivered in the House of Peers, in April 1834, regarding education, upon various grounds—amongst others, that it displays ignorance regarding the institutions for that purpose existing in Germany. As to the inaccuracy or deficiency of any one person's information upon this subject, however, we do not wish to enter, the purpose for which we chiefly take up these letters being to show what is the system and detail of German education, as described by Mr. James, who seems intimately acquainted and deeply interested respecting all its frame-work and results.

We take leave to remark, at the same time, in reference to his first letter, and before proceeding to his detail of facts, that Mr. James, like some others whom we have met, is an extravagant admirer of German literature, and that thence he becomes inordinately laudatory of German education, and somewhat obtuse as to the difficulties that would have to be encountered in this country on an attempt to engraft that system upon our institutions and character. The national character of England, indeed, we look upon as much more un-German, if we may so speak, than her institutions, and that were any legislator or government inclined all at once to make the experiment, it would then be seen how multitudinous, stubborn, and vexatious were the obstacles which presented themselves to any sweeping though wholesome innovations.

Indeed, in his first letter, where, instead of detailing facts, as closely examined by him in Germany, he speculates as to what

sort of measures he would have introduced, we think he is by no means happy; and that his mode of legislation proves how difficult it is to apply facts foreign to us, though clearly carrying with them suggestions worthy of study. For instance, among the evils to be guarded against in any plan of public instruction, he mentions, first of all, that of *over*-education.

"In regard to the first, although without doubt the danger of over-educating the lower classes has been much overrated, it is equally without doubt that such a danger does exist, and that it has been seen, felt, and guarded against anxiously by those who have had the best means of experimentally ascertaining the effects of education on the large masses of people. The object of education of every kind is not to render man discontented with his situation—whatever his worldly situation may be—for there is no evil condition (except that of moral darkness) of which he will not soon perceive the inconveniences, and struggle to improve it. Still less can the object of an education conducted by government be to render men discontented with their situation; for the first effect of a system in which such a principle was recognised, would be to overturn social order, instead of supporting it. The only legitimate object of public education, besides the direct one which I have pointed out, is to give to each individual the opportunity of deriving the greatest possible portion of advantages from his existing situation, and of improving that situation as far as he can without detriment to any other individual, or injury to the whole of that society of which he forms a part.

"It will scarcely be denied, however, that high cultivation of mind must ever render manual labour, as a means of subsistence, painful and mortifying; and the natural consequence of giving to the working classes of the people an education superior in degree to the occupations which they would naturally pursue, must be to force great bodies into professions already infinitely overstocked, and either to give men a disgust to employments which they are obliged to follow for support, or to lead them into pursuits which can never afford them remuneration. As long as human nature is what it is, vanity will never fail to make men believe themselves competent to superior tasks; hope will lead them to expect reward from intellectual pursuits, and parental affection will strive for the means of, at least, making the attempt; so that if a degree of education superior to their natural pursuits be not only supplied, but pressed upon the productive classes, thousands utterly incompetent to the great struggle, will aspire to mental employment in professions overburdened already; and the little sums which might have rendered them happy and prosperous manufacturers or agriculturists, will be wasted in placing them in situations of want and disappointment.

"This argument tends, however, in no degree to infer that education is evil. It only serves to show that it, like every thing else, should be properly apportioned; and while an over-refined or very extended education to a working man, with very rare instances of exception, would be productive of misery to himself and of evil to society, an education suited to his circumstances, by giving him the means of learning every improvement devised by others in his own pursuits, by leading him to devise improvements himself, by enabling him to draw the greatest advantages from his situation, and by showing him the excellence of reli-

gion and the value of social order, would prove at once a blessing to himself and a benefit to society."—pp. 16—19.

Now, does not the author scare himself with an evil here, fabricated chiefly by his own vivid imagination? For our own part, we cannot discover such danger as he has set in array to frighten the working classes to keep to a certain level, so long as a national system of education is neither compulsory nor generally gratuitous. As in all other matters, the common good sense of mankind would find and fix the best level as to what suited their condition with regard to education, and as in Scotland, where it is neither compulsory, nor generally gratuitous, yet any thing but expensive, it has never been found that the people have misguided themselves. There is a national and endowed system in that country, after receiving the benefit of which, almost any one may, if he chooses, obtain the highest education in the land, without any impulse or control being exerted beyond the individual's own good sense. And what are the consequences? Nothing else than these, that in Scotland the labouring classes are not only well educated, but industrious and frugal, while from amongst them have arisen, and annually do arise, the most illustrious names in the whole community. Indeed it will be found, that very precisely cut-and-dry regulations, however well they may look in the well-turned paragraph of an author, are defective, inapplicable, or ridiculous when applied as a universal standard for any large class of mankind. Nor do we look upon our author's plan of education for the people of England to be altogether an exception, when he gives what claims to be the result of his reasonings on the experiments which he has seen tried, although there must appear to every sound mind excellent features in the scheme, such as that regarding the Holy Scriptures and religious instruction.

"The *Frères Ignorantins* in France confined their instruction, I believe, to reading, writing, and the first four rules of arithmetic; and, from the very fact of their having done so, it would seem that upon the necessity of at least so much knowledge, two opinions do not exist. I think, however, that the arithmetical education might well be pushed much farther in the elementary schools, from its great utility in after life, from there being no possibility of its proving injurious, and from its tendency to generate a habit of correct reasoning. The only conceivable objection would be founded on the length of time required; but, at all events, it would seem that a knowledge of vulgar fractions, and the simpler rules regarding decimal calculations, would not be exacting too much. I have seen this branch of education carried much farther in some of the German *Volkschulen* without the neglect of any other. Some knowledge of history, especially that of our native country, would appear expedient; and the only difficulty here would arise in the sad truth that, as yet, history is in general composed of little but hypothesis and opinions, with but few undoubted facts to support the edifice. Considering the little time that could be devoted to this subject in elementary schools, and the degree of mental cultivation to be expected in the

scholars, it might be necessary to confine historical instruction to bare but important facts, where they can be found, as far devoid of theoretical deduction as possible; and it would probably be better to let the part devoted to the history of arts and sciences predominate over that of battles and intrigues—although, be it remarked, that a picture of human greatness, in any course of action, is never without effect upon the human mind. Respecting religious instruction, in the elementary schools, my opinion is already given, that it should be as general in its character as is consistent with an accurate knowledge of the Holy Scriptures, leaving the rest to be done in the Sunday schools, and by the several pastors to whose flocks the children belong. Geography can come under no objection, and is more or less indispensable; but it must be remembered, that there are many more important advantages to be derived from its study than a knowledge of degrees of latitude and longitude, and that the productions, laws, government, and arts of various countries, are far more worthy the attention of persons in the situation of scholars at elementary schools, than mere figures and names. In addition to reading and writing, it is necessary to teach the pupil to write sense, and to understand what he reads; and though the accomplishment of this must greatly depend upon the master, yet a part of his duty—which ought to be rendered imperative—should be the frequent examination of his pupils, weekly, if possible. Besides these objects of instruction, there is one thing more which I think should be taught in elementary schools, and the name may seem somewhat startling—I refer to logic; but I do not mean that perverted system of technicalities, sometimes so called, which deviates invariably into sophistry, or that profound science which few have ever practically mastered. I mean, on the contrary, the knowledge of those first great rules for the right use of our reason, which are as useful to the poor man as to the rich—I mean a system of logic for the people."—pp. 25—28.

He afterwards says, that in schools founded by government, the extent of instruction should be fixed, and that the books from which it is to be derived should be clearly specified, but that yet too much, perhaps, will depend upon the skill, the judgment, and the assiduity of the master. One general objection which we find to these views is, that no mention is made of the discretion of the parents—a most important consideration in national education and morals. As to school books, we know not when or how Mr. James is to be satisfied; and as to the fixing of the extent of education, let government first of all establish a national system, let general regulations be framed as regards its support and conduct, and let adequate encouragement and inducements be held out to the people, that they may be led to perceive and relish the blessings of education, and we shall find, that as to minuter details, and general results, the common good sense of mankind, the anxiety and pride of parents, nay, the benefit which these very parents gather from the share of administration required from them, will all unite in securing for the inhabitants of England, whose independence and sagacity should ever be consulted, the momentous benefits contemplated.

We proceed to the author's statement of facts and details, as to education, in several of the German States, which, as furnishing matter for consideration in this country, and from the clear and earnest manner in which he has given them, have particularly interested us. He begins with the free town of Frankfort on the Maine, which is a great commercial city, and contains a great number of Protestants, of Catholics, and of Jews, as to each of which classes government has provided abundance of education for all who choose to take advantage of it. There indeed seems to be, as remarked by the author, a character of freedom in the system, not uncongenial to the feelings and opinions of Englishmen.

The schools of Frankfort consist of lower and higher popular schools, the former of which is first treated of under the several religious names above mentioned.

"The *Protestant Volkschulen* consists of three lower, or elementary schools, for the city itself, eight similar institutions for the eight villages depending upon Frankfort, and two middle schools, between the popular schools and the gymnasium, of which one receives simply the name of middle school, the other that of *muster* or model school. The Protestant Volkschulen in Frankfort receive children of both sexes in the same schools, and the three lower popular schools in the town itself, by the last report, numbered 2,000 scholars. The funds of the schools for primary instruction are furnished in the Protestant schools by the school money paid by the parents, and for each scholar the sum demanded is ten florins (or about 16*s.* 8*d.*) annually. For the aid of poor scholars many funds exist, principally derived from legacies and similar sources. The salary of the masters in the primary schools amounts to 600 florins each. A master becoming, by any legitimate cause, incapable of exercising his functions in the service of the State, was formerly entitled to the whole of his salary as retired allowance, but a new regulation has lately been introduced, and all masters obliged to retire at the end of ten years, receive one-third of the salary; those who have served twenty years, can claim two-thirds; and those who have completed thirty years, are entitled to their full salary for the rest of life. This applies to all masters in the service of the State.

"The *Protestant Middle School* is at present attended by 400 scholars, each of whom pays as school-money twenty-five florins (or about 2*l.* 1*s.* 8*d.*) per annum. This revenue thus produced, according to an excellent and almost universal regulation throughout Germany, is collected by a commission, appointed by the town, and called 'Economic Deputation,' of which neither the head master, called director, nor any of the inferior masters are members. It is charged, also, with all financial arrangements relative to the school; and it is not unworthy of remark, that at present the revenues of the middle school exceed considerably its expenses, and that the surplus is applied to the furtherance of other branches of public education. In case of a deficiency, however, the State supplies the necessary funds.

"The Objects of Instruction in the Protestant Volkschulen are—

"*In the three Primary Schools*—The Christian religion, reading, and a branch of useful knowledge called Sachkenntnisz, writing, the German language, arithmetic, singing, female works, and gymnastics.

"*In the Middle School*—The objects of instruction are, religion, reading, writing, history, geography, natural history, natural philosophy, arithmetic, geometry, drawing, and singing; and it will be at once apparent, that, in this school, the knowledge communicated is infinitely more extended in its nature, as well as higher in degree, than that afforded by the primary schools. Many new branches of science are taught, and all are taught much more profoundly than in the lower schools. The number of hours weekly devoted to study is the same in both institutions —the younger classes receiving twenty-six, the elder twenty-eight hours of instruction in the week."—pp. 33—37.

The *muster*, or model school, possesses peculiarities that forbid it to be classed with the middle school, that has been described above, from which it carries the scholar. It had been established at the suggestion, and through the exertions of a private individual, as the model of a new kind of school, at a period when the schools of Frankfort were worse perhaps than any in Germany. The funds were raised amongst private persons, the State lent its willing countenance, and the experiment has been wonderfully successful. The objects of instruction in it are religion, the German and French languages, history, geography, technology, natural history, natural philosophy, arithmetic, algebra, geometry, writing, drawing, singing, and the exercise of the understanding (*verstandes uebung*), which Mr. James characterises as an excellent part of the system seldom omitted in German schools. The number of scholars is five hundred, and the funds of the establishment very nearly defray its expenses. The State claims no other interference than inasmuch as the masters, whose salaries are higher than in the middle school, must be confirmed in their office by the approval of the senate. As to the government and organization of the Protestant popular schools—

"The superintendence of all the schools I have mentioned is confided by the Government to the two consistories of the different Protestant sects, which are united for the especial purpose of governing the schools. From these, two members are chosen, to form a permanent commission, and under this commission again is appointed an inspector, who renders a regular report to the commission, which again communicates with the consistory. Under the superintendence, but not the control, of the inspector exists the director or head master of the middle school, and under his direction are placed a number of masters and teachers necessary for that establishment. These masters hold what is called a school conference once a month, under the presidence of the director, when the affairs of the school, the progress of the pupils, the method of instruction, and many similar subjects are discussed generally, with amity and good feeling on all parts, and ever with benefit to the institution. Public examinations also take place every six months, and on these occasions the director generally produces a tract upon some subject connected with the school or with education, as a proof of assiduity.

"The elementary schools—likewise under the government of the two consistories—are also more directly subject to a commission of inspection. Under this is immediately the head master of each school, whose duties

are more those of director than of teacher. He examines the scholars on their entrance, assigns their class, attends to the cleanliness, salubrity, and order of the school, counsels and reproves the under masters, and where necessary, reports their derelictions to the commission of inspection; visits each of the classes from time to time; examines the report-books kept in each class; holds monthly school conferences with the under masters, and with their knowledge and the approbation of the inspectors, changes the method and objects of instruction.

"Each *under master* has his particular class, of the progress of which he is required to render an exact report every three months. The discipline of his scholars, as well as their instruction, is under his immediate direction, and he is bound to keep a regular register of the attendance given by the various children forming his class, and of their general conduct therein. The masters are forbidden to sell any thing to the scholars, such as pens, paper, books, &c., or to employ them in any occupation whatever, except in the regular course of education.

"Such is the simple organization of the Protestant popular schools in Frankfort, and therein for a very trifling sum may be procured all that instruction which is required for what the Germans term a burgher education—a term not without significance."—pp. 37—40.

The *Catholic Volkschulen* in Frankfort are four in number; the female are separated from the male scholars, and there is a higher and lower school for each sex. They are supported partly by the school money paid by the parents, partly by some peculiar funds of their own, and partly by the State. As to a variety of other circumstances, the observations above, made regarding the Protestant schools, apply here also.

"The higher Catholic school, or select school, is, in fact, a pro-gymnasium, and is destined to prepare the scholars for more profound instruction in classical and scientific knowledge. The number of scholars varies form eighty to a hundred, and the school money paid by each pupil is 30 florins (about 2*l.* 10*s.*) annually. The higher girls' or English ladies' school received during the last half-year sixty-five scholars. The school money is the same for each child as that required in the boys' schools.

"The superintendence of the Catholic popular schools is confided to a church and school commission, and there is no difference worth particular notice between the organization of these establishments in the hands of the Catholics, and that of similar institutions in the hands of the Protestants.

"The Jews of Frankfort have two distinct schools, the one a primary school for the children of poor parents, the other a higher school, of that sort which is called in Germany a *real schule*, or, in other words, a school for instructing youth in branches of *useful knowledge*. Both these schools are kept up by private subscriptions among the Jews themselves, and are immediately under a school council of their own. The inspection of these two schools is entrusted by the State to a mixed school and church commission; but I have heard no complaint of improper interference by that body in the education of Jewish children."—pp. 44, 45.

The Gymnasium of Frankfort does not occupy the author at any

great length, because he confines himself chiefly to popular schools, and because he considers the higher institutions for instruction in Germany are decidedly inferior to our own. There are, however, in Frankfort a number of establishments for the instruction of youth in various branches of art and science, and several institutions for particular classes of persons that have not been yet named—such as an establishment for instruction in the medical sciences, a school of arts, a deaf and dumb school, and infant schools, lately opened under the sanction of the State. There are also private schools; so that altogether Mr. James thinks that Frankfort offers "a very fair model of a free and regularly organized system of education for any other large city, and which system again requires but one additional link between the authorities of the town and a higher power, to fit it for adoption in the cities of the most important countries."

In a letter to Lord Althorp, the details of a well-organized system of public instruction in the Grand Duchy of Baden, which may be looked upon as a purely agricultural State, are given. After the statement of a few statistical facts, to afford data for calculations in regard to England, he says—

"The Catholic inhabitants, 814,080 in number, are instructed by 1,700 schoolmasters, (of whom 300 are assistants,) in 1,294 elementary schools.

"The Protestant part of the population, amounting to about 389,000 persons, are taught by 790 masters, (of whom 200 are assistants) in 583 schools.

"The rest of the population consist principally of Jews, who fluctuate in point of number; but generally maintain twenty-eight schools in the Grand Duchy. The total number of schools is 1,905.

"In regard to the total number of children who frequent these elementary schools, two distinct calculations have been made at my request, by persons on whom I can place the fullest reliance; and the difference of the results is anything but trifling; the one giving the total number as 170,000, the other 198,000; leaving a discrepancy to the amount of 28,000. This difference I believe to have originated—first, in the fact of that calculation, which makes the number appear so much greater, having been made at a later period, after a slight increase of population—secondly, in the fact of there being comprised therein the children of Jewish parents—and thirdly, in no allowance having been made for the children who absent themselves from school. I am inclined to believe, however, that the rate of the children who really attend the elementary schools relatively to the number of inhabitants is as 1 to 7. The rate of the schools to the population is thus 1 to 641 inhabitants, and to the total number of scholars of all religions whom the law expects to attend the schools, (though some are always absent,) the rate is 1 to 103 scholars. There is one school also to 3 miles 3-27ths, and more than one to each considerable hamlet."

This magnificent establishment, considering the extent, wealth, and population of the Duchy is supported partly by the State, partly by the parents of the scholars, and partly from other sources. After entering into a number of details as to the expense, the

instruction, and the government of this establishment, Mr. James adds—

"Allow me now to call your Lordship's attention to a few facts of some importance, as bearing upon the expense which the establishment of a general system of education would draw upon England. The very best authority which I have consulted, states the gross revenues of the *Protestant* schoolmasters in Baden to be under 170,000 florins per annum, which, when divided amongst 790 masters, gives a salary of 215 and a fraction to each, or about 18*l.* per annum. Upon an average the rent or interest of money sunk in each schoolhouse is computed at 60 florins, or 5*l.*, and contingent expenses may be reckoned at the same sum of 5*l.* Now, my Lord, I know this computation to be too high, and that a number of deductions have not been made in the calculation, which are made in fact. However, let us make the amount still higher, and reckon the average salary of all masters at 250 florins, or 20*l.* 18*s.* 2*d.*, which every one to whom I have spoken considers a high average, and we shall find that the gross expense of each school is, in round numbers, 31*l.* Each school is supposed to educate 103 scholars, as I have shown by a previous calculation; so that we may look upon it as certain that in the Grand Duchy of Baden, 100 scholars can be furnished with good primary instruction for 31*l.* per annum. In drawing any deductions in regard to England, we must remember two points of difference between Germany and our own country: first, in the price of provisions, and secondly, in the national character. The second point of difference was called to my notice by my admirable friend Dr. Schwartz, the father of German educationists, who proved to me that from the different habits and characters of the two nations, a greater pecuniary remuneration was necessary to induce an Englishman to devote himself to the task of a primary schoolmaster, than would be sufficient for a German.

"The difference of prices between England and the Grand Duchy of Baden may be taken, on an average, at the rate of 3 to 2, as some articles are cheaper and others relatively dearer, which will raise the price of education to 46*l.* 10*s.* for the education of 100 children in England; and even, after adding to the master's salary very nearly 10*l.* per annum more, to hold out the greater inducement which I have mentioned, the amount may be taken at 55*l.* per annum for the education of 100 children. I know not what may be the expense of the schools at present erected by the benevolent exertions of private individuals; but *I am sure*, that under a *general system properly organized and superintended by the Government*, the annual expense of educating 100 children would not be greater than I have stated. Supposing, then, the population of England and Wales to amount to 14,000,000—and the same proportion of children, *i. e.* one in seven persons to seek the schools in our native country that do seek them in Baden—2,000,000 of persons would annually receive education at the expense of 1,100,000*l.* It may seem that this would be a great additional burden to an already burdened State; but I must not only contend that the burden, even at first, is more apparent than real, but also that ultimately, instead of a burden, it would prove a relief. It can be statistically demonstrated, my Lord, that in all States where a well organized system of education has been instituted, poverty and its consequent claims upon the public have been diminished in such a degree, as to afford the

certainty of an immense diminution of that tremendous burden the poor's rates, were such an educational institution established in England. I do not say that it would extinguish them, for there must always be support provided for the old, the sick, and the incapable, of the poorer classes; but it would go far to reduce the poor rates to a name. Still it may be said the present expense would be a great burden on the finances of the State; but such is not the case. One-half at least, or 5*s.* 6*d.* per annum for each scholar, might well be paid, (and according to the best experimental opinions should be paid) by the parents of the children taught. From the 550,000*l.* remaining, a part must be deducted for the rent and repairs of the schoolhouses, which, beyond all doubt, should be maintained by the parishes which benefit by their institution; and to meet the remaining charge I need hardly point out to your Lordship, that there are already very considerable funds appropriated for the purposes of education, which could be applied to this object, without any change of destination, or any infraction of rights. The sum then demanded of the State need but be very small indeed."—pp. 67—71.

We shall not accompany our author any farther among the States of Germany, but generally remark that we have been delighted with some principles which he uniformly and prominently advocates. He looks upon the education of the people as one of the first objects of all good government, and moral education to be of as great importance as that which is intellectual, so that the two should go hand in hand, and that therefore the saner and more valuable branches of literature should be encouraged by government, meaning by these branches, such as have a direct tendency to improve the heart and instruct the mind. We wish our limits would allow us to introduce into our pages the whole of his last letter to Lord Brougham, in which the character of the literature to be encouraged, and the nature of that encouragement, are treated with a power, an eloquence, and sagacity, worthy of such influential themes.

He laments that certain branches of literature which are calculated to confer the greatest benefits upon society, are at present less popular than those that amuse the fancy or convey superficial knowledge. Historical inquiry and disquisition have thus, as he considers, been neglected, while the cheap publications, such as libraries, have flooded the empire, proving any thing but a disposition in the public for real and accurate knowledge, or an inclination to encourage those who strive for it. Mr. James is severe upon these cheap publications, and perhaps not more than they deserve as a body. But the habits and exigencies of the age, we fear, are likely to continue unpropitious to the encouragement of profound, elaborate, and original works, unless the State take literature under its immediate protection. And this protection our author urges as an imperative duty, as the paragraphs to be cited prove.

"Amongst the many causes which have, up to the present time, prevented any general administrative measure for the protection and recompense of instructive literature, only one, and that the chief, may require notice—I mean apathy, a principle which is never suffered to act in England

when any man's individual interest is concerned; but which has hitherto been powerfully oppressive, when great but general objects have been to be obtained. This, however, is gone, I trust, into the dust of other centuries, never to revive again. I do believe, as I sincerely hope, that a great part of the nation begins to see that something more is to be felt, and to be considered, and to be provided for, than momentary convenience and individual interests; and to perceive that the great object of ameliorating the state of society, has for its first principle the advancement and improvement of the human mind. If so—if energy is really awakened to these objects, the present state of things in regard to the higher branches of letters can no longer exist; the Government must, ere long, form some plan and devise some means of supporting those classes of literature which public favour will not support, of rewarding those labours that public taste will not reward, and of honouring those who have honoured their country by adding to its literary reputation.

"In regard to the method of promoting the higher classes of instructive literature, there can be no doubt that there are but two means which, combining stimulus to future exertions, with recompense for past efforts, will induce men of talent to apply their energies to cultivate the difficult field of historical research or moral disquisition. The first of these means is, of course, to secure to them some pecuniary benefit—to hold out to them some object which the exertion of the mind and industry will certainly obtain; and thus to make them feel that the employment of their talents, the occupation of their time, and even the considerable pecuniary expenses which many branches of research require, will no longer be in vain—to show them that their duty to themselves and to their families is not lost sight of, while labouring for the public benefit, and that the cold meed of the applause of the few, or the still more desolate portion of posthumous renown, is not all that is to attend their genius and repay their exertions. Did literary men in England feel this to be the case, many of the most worthy would dedicate themselves to greater objects than they can or ought to pursue at present; and foreign nations would no longer have to reproach us with carrying commerce into our literature, and devoting ourselves exclusively to *the manufacture of what will sell.* This, my Lord, you must well know, is a common reproach against us amongst foreigners: but while they make it, they forget that England is the only country in Europe where the Government does nothing to promote or encourage literature.

"There are, however, some men happily placed in such situations as not to require pecuniary remuneration, who will both bestow labour and money upon literary pursuits; and surely to render the number greater, and to reward those that do exist, it is scarcely too much to expect that those who follow the higher walks of literature, should be admitted to share in those honorary distinctions which are showered with so profuse a hand on other classes and other professions."—pp. 128—130, 132—134.

Our author points out what other countries and governments have done in behalf of literature. Some may be surprised to find a despot—the Emperor of Russia—figuring amongst such patrons; with whose example we leave these letters, which are highly interesting to the general reader, and we hope familiar to the members of the British government and senate.

"One of the first acts of the present emperor, on his accession to the throne, was to bestow a pension of fifty thousand roubles on Karamsin, the historian, with the reversion to his wife and children. To Zagoskine, the patriotic novelist, a pension of five thousand roubles has been given, and the direction of the Imperial Theatre at Moscow, worth about fifteen thousand more. Pushkine, the first living poet of Russia, the liberal tone of whose politics is in no degree concealed, enjoys an appointment, with ten thousand roubles per annum. Goulianoff, residing out of the country, in pursuit of his well known researches, receives twelve thousand roubles from the emperor; and the amiable and accomplished Joukovsky possesses one of the first appointments near the heir apparent to the throne. Honorary distinctions of every kind are bestowed upon literary men with a liberal hand; and the regulations in regard to what is called civil rank, are such as to insure to talent and exertion both honour and reward. Each degree taken at the university has attached to it a corresponding class of civil rank. Fourteen of these classes exist, each of them is open to merit, and the eighth confers the privilege of nobility. I mean not to say, my Lord, that such arrangements could ever be possible in England; I mean not to hold up even the pensions and rewards bestowed by other Governments as examples for us to imitate; but I do mean to say, that though the details may be inapplicable to ourselves, the general fact of great encouragement being bestowed upon literature is not so; and that if the measures of the Russian Government in this respect cast immortal honour on those who have projected and executed them, the want of all measures adapted to produce the same effect in our country, will cast disgrace upon each succeeding administration, till the evil be remedied."—pp. 139—141.

Art. X.—*Twenty Years in Retirement.* By the Author of "Twelve Years' Military Adventure." 2 vols. London: Cochran and Co. 1835.

The best part of this book is its title; and a good title to a book, now-a-days, is half the battle. No one can exactly guess from it what sort of contents are to be found within; for there is little that may be compassed by man's experience, met by his knowledge, or suggested by his imagination, which cannot come within the grasp of twenty years in retirement. The retired gentleman may speculate profoundly by his fireside, may peep into the world without, may undertake excursions and tours abroad, and return, like a bee, with the treasures of observation which he has gathered; he may give us gentle and soothing meditations, or enter, with his pen in hand, the battle-field of politics or of war, as a champion or a swaggerer, and yet all the while preserve the character announced by our author's title. We all know how well Cowper knew the world, and wrote of it; and yet there never was a more retired gentleman. The present writer, to be sure, can claim no relationship to the poet; but yet, like him, he speaks of any thing and every thing, maintaining, consistently enough all the while, the propriety of his situation.

We are rather disappointed, however, in looking into the fruits of these twenty years of retirement, to find that they can be con-

tained in two volumes, when we consider that the writer is one of those *omnium-gatherum* gentlemen, to whom nothing is too great nor too small, too trifling nor too serious—especially as he is a great talker, just as surely as he is a surpassing egotist. Two goodly octavos, however, are no joke, either to the writer or to the reader; the difference being that the former is presumed to have twenty years for the gathering or manufacturing his goods, whereas the latter may not have so many hours to look them over. We must do our best, nevertheless, to give our readers some account of a work in which there are some good things, a great deal more that is perfectly common place, and about as much that is trash. There are to our taste some things in it which are really offensive; we particularly allude to the vulgarity of matter and style, but still more of the sentiment that is often to be met with. We also complain of the author's incessant effort to be a wit, a wag, or a humourist—characters which he can ill sustain; which opinion we found upon this evidence, that we have only once been betrayed into a laugh in the course of reading the whole work. The second volume was the one which we first took, and it will serve us amply with illustrations in support of our opinion of the performance. We begin with the very first chapter of the volume, which is to the tune of "Muse-feeding."

"I have always been of opinion that the best poems have owed their merit to the Muse having been fed, during her pregnancy, in a way suited to the work in contemplation, the stomach having, as I before observed, a strong influence on the imagination. When, therefore, a poet finds his Muse getting squeamish, and refusing her breakfast, he should immediately set himself to consider what is the nature of the offspring of which she is likely to be delivered, and put her on a regimen accordingly.

"I think these matters must have been well understood among the ancients, for it seems to me beyond a doubt, that the Muse of Homer must have been nourished on very strong meat before she could have given birth to such characters as Achilles, Hector, or Ajax; and that, in doing justice to the bright eyes that caused the fall of Ilion, she must have been under the influence of the sparkling fluid; while nothing less, I am convinced, than a jorum of whisky punch could have enabled her to describe, in such forcible language, the quarrel of Pelides and the King of Men. Nor is it possible that the Mantuan bard could have carried his hero through all his perils of war and women, unless his Muse had been pretty well primed, and at least half-seas over, when she sang the dangers he underwent in his eventful voyage. The poet, indeed, tacitly admits as much; for he does not make Dido to call on her guest for the siege of Troy, till the bowl had circulated pretty freely, nor the pious Æneas to 'renew his grief' till he has a 'drop in his eye,' or is, in other words, crying drunk.

"Horace, too, when his Muse was getting round in the waist, must often have been invited to partake of the good cheers of Mecænas' table; and, doubtless, in those days when patrons were not so scarce, nor poets so independent as they are now, he must have had a knife and fork at the best supplied boards of the metropolis of the world. Indeed, if we could

come at the truth, I dare say it would be found, that he was also a constant attendant at the public dinners of the imperial city, there to contribute his quota to 'the feast of reason and the flow of soul,' with which—if there were reporters in those days—the news-reading part of the public must often have been regaled at their breakfast, as we are now edified after a city feast or a Highland Society dinner.

"Or, to approach nearer to our own times, must not the Muse of 'Paradise Lost' have fed most daintily, ere she could have depicted, in such glowing colours, the lives of our first parents in the garden of Eden; wherein she proves so strong a contrast to that part of the poem, where, having probably taken a glass too much, she makes the contending angels to pelt each other with mountains, or the infernal artillerists to send round grape and canister, rattling among the celestial ranks, to riddle the incorporeal frames of the aerial militants?"—vol. ii.—pp. 1—4.

"I have always been of opinion" that so and so was the case, means, of course, that this opinion only had its rise and existence at the time when the author hammered out of his brain what he thought was a happy sort of running criticism on the most celebrated poets of ancient and modern times, in which, however, we have not been fortunate enough to find any thing descriptive of the Muse in the style of feeding supposed. Our humourist allots food and drink to the Muse of Shakspeare, Byron, Moore, Southey (upon whom he is severe, counselling him "to submit his Muse to a proper regimen"), Scott, &c., down to the Muse as fed of late years, of which he says, "how easy it is to perceive, from some of the puny spawnings of intellect that come forth from the press, how low their mammas must have been kept. What few inequalities these productions possess, where the Muse seems to rise above herself, doubtless owe their self-compared elevation to an occasional draught of ginger-pop; their pathos to a treat of treacle-posset; and what little point they possess to a *point* at a red herring." How very pungent is our satirist! But pray, upon what does your Muse feed, Mr. Retirement? might some of these same starved mammas ask, if revengefully inclined. The answer—neither roast beef and plumb pudding, nor rump steak and black strap; and yet he can describe John Bull very well. He is speaking of horse-races in the *Champ de Mars.*

"There were a great many persons assembled; but nothing resembling sport. A few English horses of third-rate quality, ridden by jockeys of the same country, but badly matched, started. One broke down before he was half-way round, from the hardness of the course; and the others came in like a flock of geese. The Parisians seemed to take no interest in the thing, and made nothing like a fair of it, but dispersed as soon as the running, which lasted but a short time, was over. The only persons who seemed to make a *fête* of it, were the English jockeys and grooms. About thirty or forty of these sat down to a table spread under the trees. The cheer consisted of immense joints of roast beef, and rounds of the same, interspersed with dishes of potatoes and the national plum-pudding, all served together at once. The handmaids were strapping Englishwomen, who shuffled through the crowd with the smoking viands, to the

astonishment of the Parisians, who very politely made way for them, with the exclamation of—"*Mon Dieu, quel roti!—Est-ce là de bœuf salé?—Sacristi! c'est en rond de bœuf;—et des pommes de terre en redingotes! Oh! que c'est drole! Est-ce là fameux plomb boudin?*" Then they made a ring round the table, watching the demolition of the eatables, and making their remarks thereon. John, however, was not the least disconcerted, but went on quite at his ease, merely turning round now and then to drink to the health of *Mounseer*, in a jorum of English porter.

"Of these English grooms, there are a great many in Paris. Every Frenchman, who boasts a good stud, has one or more; and they may constantly be seen at the gates of the livery stables, being readily known by their clear complexions, knowing look, and peculiar costume, as well as by the attitude they stand in, with their legs apart, and their hands in their breeches-pockets, or playing with a Scotch terrier.

"These chaps belong to a genus peculiarly English, variously denominated, as Flashmen, Swellmen, &c. His full-dress, or toggery, as he would call it himself, consists of a single-breasted coat, long in the waist, a waistcoat very long, with three or four buttons open at bottom, an immense pair of breeches, gathered tight at the knee, the buttons of which are directly in front, and extend half-way down the calf, top-boots, or laced ones with a half-gaiter to meet, a white neckcloth tied somewhat *à la matelot*, and fastened by a large brooch; the whole surmounted by a low-crowned hat.

"He has a peculiar phraseology of his own, commonly denominated slang; spits out of the corner of his mouth; is not a bad fellow in any thing but horse-dealing, but there is a privileged rogue. He is to be seen at all races, horse-fairs, boxing-matches, and such like; and in all the various ramifications of the *equine* business he is a principal mover. This class has infinite gradation, from the Gentleman Swell-man who takes the ribbons occasionally, down to the Cad who stands behind an omnibus. He is of some consequence in society, and even noblemen have been known to imitate him, and to feel proud of his company. He has a sovereign contempt for every one who makes use of his own legs; and looks down upon a French groom, as a bull-dog at a Dutch pug. 'Lord bless you, Sir!' said one of these fellows to me one day, 'these Frenchmen have as much *idear* of getting a horse into condition, as I would have of fattening a frog!'"—vol. ii, pp. 10—13.

Nothing in these volumes seems to us better done than the sketches of character and peculiarities of person, which are very frequently introduced, though we cannot say much in behalf of his taste, which is often as inelegant as his anecdotes are ungraceful. Soon after his picture of English Jockeys, we have him dubbing certain animals, which received no small notoriety from a late Lord Chancellor's description, with a new name, never before found in natural history. The anecdote is about B flats, but what he means by this witty nickname is too disgusting for our pages.

The author jumps from one thing to another with the slightest ceremony possible. Immediately after the interesting anecdote of B flats comes a complaint of French trickery, and then the *pros* and *cons* about monopolies. He, however, soon sets his foot upon English ground, and again settles, as a retired gentleman, not long

after which "my wife was brought to bed." Besides, "the education of our children now began to demand attention;" and a long chapter we have, describing the outs and ins of his system, which he considers in several respects to be quite original. We are bad judges of his claims on this subject, never having had any experience in the line; but still it is easy to perceive that he very often repeats that which has been said a thousand times as well before, and also that he is not seldom a theorist, to an extent that would do honour to a bachelor, whose children are always non-such examples.

"Most writers on early education have dilated on the importance of preventing the minds of children being imbued with false impressions. Indeed, too much cannot be said on this subject; for much of the character of our after-life depends on this. I have experienced these effects of early impressions in my own person; for, though I believe I can stand fire with most persons, I have always felt a repugnance to personal encounters with the sword, which I can only attribute to my mother's screaming out when I cut my finger. All fear from darkness, churchyards, ghosts, goblins, &c. may be traced to the nursery. By putting children in a dark closet as a punishment, darkness and pain are associated in their minds. If they are alarmed at thunder and lightning, it is from seeing those around them terrified. On such occasions, therefore, if I cannot trust the nurses, I have them brought to me. Thus my children are not at all alarmed in a thunder-storm. There is another point in which I am very particular: I never allow them to be rewarded or punished through their stomachs: for this is teaching them to be *gourmands*.

"In the formation of the character, of course the most important part of a parent's duty is to imbue the mind with early religious impressions; but it must be obvious to all unprejudiced persons that, in this respect, we cannot begin too gradually, nor lay the foundation on too simple principles. The most that can be taught a child during the first few years, without perplexing his mind, is natural religion—that is, a knowledge of the attributes of the Deity: a love and reverence towards him; an obedience to his commands, as evinced in the natural and self-evident principles of right and wrong; a belief in a future state of reward and punishment; and the practice of prayer. The doctrines of Christianity will follow when the mind is capable of comprehending them, or when the judgment, having given its assent to the divine origin of the religion of Jesus, is willing to believe, on the faith of God's word, those mysteries which it cannot understand. But to load the infant mind with mysteries, before it has been exercised on subjects of rational belief, is, in my opinion, extremely dangerous in a religious point of view, and adverse to the formation of those clear and distinct ideas on which the superstructure of education ought to rest."—vol. ii, pp. 27—32.

"Not at all alarmed in a thunder-storm!" We have doubts; at any rate, if the father will change the word *alarm* into *awe*, we do not envy him his success, if he finds his children totally uninfluenced by such becoming considerations as fall within the meaning of that word; nor is it possible, as soon as they learn what has frequently happened during thunder-storms, that they can remain unmoved, even although the offspring of *I*,

who "can stand fire with most persons." But then he teaches his children, without perplexing their minds, "natural religion—that is, a knowledge of the attributes of the Deity. Well, we have no right to say after this, what alarms them or what alarms them not.

We may be allowed to observe, however, that besides certain singular statements of facts, we have on the subject of education, amongst a number of strikingly happy suggestions, also certain singular opinions. In denouncing a public school as injurious to a girl, after asserting that it tends to make her as it were an alien to her own family, to which she only belongs, and to waste her sympathies and affections on strangers, he adds—

"Friendship can never be useful to a woman, but may prove injurious, by diverting her affections from their legitimate objects. Love in a woman springs from nature alone. It is nature that makes her cling to her parents. It is nature that leads her to love the man; and it is nature that binds her to cherish her offspring. Friendships spring not altogether from nature; therefore she seldom has them in reality. Rousseau says, and truly, that women seldom perform kind offices to each other; they reserve all their affection for the other sex and for their children. Notwithstanding all that literature is indebted to females, why does the reproach of blue-stocking still adhere to the fair author? Simply because the character appears unnatural. She seems to be devoting to the public those talents, and that time, which were intended for home purposes. When a female, without having any family to require her attention, turns all her faculties to the instruction and amusement of mankind, then, indeed, she is more than a woman; and, as such, is entitled to our consideration and regard."—pp. 41, 42.

Is all this true? We hope part of the statement is not. We ask, is the female heart so differently formed from that of the other sex, that its love is totally different, or that friendship and esteem has no share in its kindred affection? Our author seems to say so; but we trust it is a libel. The truth is, that the sort of unmeasured asseverations which some persons are fond of indulging in, when dealing in characteristics, arise from a desire to be energetically pointed, abruptly comprehensive, and distinguished for happily conceived and expressed contrasts, where there is no contrast, and only a slight variety. But in the next chapter to the one from which we have last quoted, there is much more about female education, under the meant-to-be satirically witty head of "Institution for the formation of Wives." Here the same sort of reckless assertions about female character, talents, and duties are crowded together; from which one must infer that the writer entertains exceedingly disparaging and despotic notions respecting the tender sex. Thus—

"It must be admitted, that amidst all the fashionable accomplishments with which it is thought necessary, in these days, to cram the fair speculators in matrimony, that most desirable of all accomplishments, the art of pleasing a husband, is never for a moment thought of. When those allurements which captivate the eye, the ear, or the imagination, have lost

their novelty, or have ceased to be practised, there remains on the modern system of female education, nothing solid whereon to build the substantial enjoyments of domestic life. The useful is, on all occasions, made to give way to the ornamental. That female who, on the present plan, makes a good wife, must not be of the common mould. Thrice happy the man who, in the lottery of matrimony, obtains such a prize!

"It cannot be denied that many women have distinguished themselves in the field of literature; still it must be admitted, that this is not their proper sphere of action. Let such, however, as feel disposed to devote their lives to the advancement of letters follow their inclinations, but let them not presume to turn wives. A learned wife may be considered about as useful a member of society as a learned pig. Indeed, the latter may be looked upon as the less injurious of the two; for all the loss the *blue-stocking* grunter occasions to society is the failure of her half-yearly crop, or in postponing till her dotage the surrender of her flitches; it being presumed that as long as the said pig exhibits for the profit of its owner, or for the gratification of the curious, it is kept free from the incumbrance of a family. In this case, no hungry suckers squeak forth their impatience while mamma goes through the alphabet to an admiring company, no domestic duty is neglected, no moral obligation is broken. But the hapless progeny of a learned human mother must pine in ignorance and neglect, while mamma is preparing pap for 'babes of larger growth,' or in reading for her evening's exhibition before a select circle of *savans*; and that wretched appendage, the husband, is prevented from following some profitable occupation by the honourable part of amanuensis to his better and more learned half."—pp. 43—45.

All this is coarse, beyond what him should expect of him who has belonged to the gallant and generous profession of arms, or who figures in the character of a contemplative retired gentleman. He is excessively offended at the word *seminary*, instead of *school*, being used in such establishments as are for the education of young ladies, but condescends to admit that the adoption of the term is right, since "it would be just as appropriate to give the name of school to an establishment for the cramming of turkeys, as to such fashionable young-lady-coops as are now used to preparing females for the matrimonial market." We are glad that he has left off the swinish comparison, and taken refuge for his rhetoric amongst a tribe of bipeds, though "feather'd o'er they be." From even this moderated imagery and abuse of female seminaries, a stranger, who reposed unlimited confidence in the representations of our ex-captain, would necessarily conclude that the English fair were the most shallow, deceitful, or depraved race of women that ever were heard of, and, instead of any thing like domestic comfort or matrimonial virtues being found in the nation, that English wives were, in almost every case, slatterns, fools, or profligates. But let not any foreign sojourner who may visit our shores be altogether frightened out of his propriety by a forlorn prospect of our future condition, for our author puts a hypothetical case of reform, which he no doubt thinks may be realized, especially, of course, since he has condescended to point out the mode of its operation,

and what must be its origin, in a passage of unusual pretensions, if we may guess from the array of laboured antitheses by which he has served up his views.

"When female talent is once directed into its proper channel, what glorious results may not be anticipated! That genius which could pen a *Corinne*, or a *Cœlebs*, will then exert its energies in the important office of regulating a family, or in advancing that most useful of all sciences—domestic economy. What a revolution in female habits will then be effected! Those fingers which once brandished the goose-quill only, will then be permitted to explore the inmost recesses of the noble biped which supplied it. That genius which could force us to waste our sympathies on a fictitious tale, will then be more profitably employed in drawing tears from a calf's foot, in watching the droppings of a jelly-bag, or in listening to the simmering of a mazarine kettle. That magic power which had our passions at command, and which, by playing on the weakness of our nature, could harrow up our souls with a tale of misery or of horror, will then have a free vent for all its heart-rending propensities in the slaughter of the poultry-yard, in the skinning of the eel, in the boiling of the lobster, or in extracting from beef and cabbage a *bubble* and a *squeak*. That exalted mind which could smile with contempt at the vituperations of the critic, will then listen with equal indifference to the hissing of the tea-kettle. She who once presided at the *coterie*—who was, as it were, the sun of her own system, whose wit radiated in electric flashes to the furthest extremities of her circle, while the pale envious moons 'hid their diminished heads,' as she displayed her refulgence, or, when she turned her back, shone in her borrowed light—may then, without exciting envy, or inflicting a pang, exert equal talent in the manufacture of bohea, and display her Christian virtues in dispensing to a numerous company the refreshing beverage, without its usual accompaniment of scandal. When employed in such truly domestic duties, the homely matron will have nothing to fear from the malice of the world; no clouds of detraction will obscure her modest light, no storms will ruffle her peaceful countenance. When those halcyon days arrive, the literary female will superintend her *litter* of pigs. The *press* will still team with her productions; but it will be the labour of her hands, not of her brain. Instead of writing *fine things*, she will get them up. Instead of *mangling* the character of her neighbours, she will bestow that favour on her house-linen. Instead of saying *tart* things, not easily stomached or digested, she will make tart things to go down glibly, by the happy mixture of sweet and sour. The neat well-darned white-stocking will take place of the blue. In short, all her habits will be changed, and all her ideas concentrated within their proper sphere." —pp. 47—50.

There is more of this sort of pedantic eloquence; but the above must suffice. Let us now contemplate the author as a political authority; and here, surely, he must be allowed to possess no slight weight, since he tells us that "no one has been more baited for his political opinions than I have been. I may safely say notwithstanding, that I bear no malice towards any man (marvellous liberality!), nor harbour any resentment, except (we pant with anxiety) towards a few individuals of my own station in life, who have thought proper to withdraw from me (think of that, ye fools

and villains!) the light of their countenance, without any personal difference whatever." His confessions exhibit such magnanimity and tenderness of principle, that we must proceed with some more of them. "I always respect conscientious convictions (who dare doubt it after you have said it?), and I can make due allowance for early prejudices; but I acknowledge that I can keep no terms (no terms, remember) with those who resist Reform (tremble, ye boarding-school mistresses) from a desire to hold fast the fruits of corruption. I know there are many amiable, and, I may add (now for exemplary charity), talented persons, who have a superstitious dread of innovation, and a kind of filial reverence for antiquity. (What is it faint praise does, when coming from a Daniel?) These are very useful people in their way. (In their way: this, dear Sir, is rather severe; is it not?) They are the ballast which prevents the vessel of the State from being overset (nothing sends home a truth or a maxim so forcibly to man's understanding and conviction as a good and short comparison), and, as such (but, oh! that *as such*), I acknowledge their importance. (Keep what ye have got, ye pigs of lead, lest you get no more.) But I confess (how condescending again!) I would rather be one of the sails (he prefers having wings to being a pig of any kind) which impel the bark in her course than a pig of lead in the hold. I venerate (we breathe freely again) our Constitution of King, Lords, and Commons (well, this should be comfort to William and others, for one month, at least), and for this reason (we dread these reasons again), I would endeavour to free it from those corruptions which deform it; but (here is something, of course, to re-animate our hopes) I am not so blinded." We dare not go farther, lest we should be deprived of the little remnant of consolation that is within us; having, therefore, obtained the assurance that "*I* am not blinded," we leave this part of the author's confession, praying that he may always possess his present clear-sightedness.

When on the subject of politics, however, it would be wrong were we to withhold from our readers part of our retired gentleman's account of the progress of his opinions, from his boyhood upwards. Few things are more worthy of contemplation than the growth of great men's minds; and daring not to doubt that the author before us ranks among such weighty and wise specimens of splendid humanity, why should we not avail ourselves of the ample information before us? In such a case we should be especially grateful for the remarkable particularity with which the author has written of himself.

"Thirty-three years have now elapsed since I embarked in life. The first twelve years, which comprised my military career, was a stormy period in history; and in its hardships and perils I had my full share. When I look back at what I was then, and consider what I am now, I confess I am not a little surprised at the change which has taken place in my opinions on many subjects, but particularly in politics. I was born

and bred a Tory. Almost the first sounds that reached my infant ear were lamentations at the horrors of the French Revolution, and execrations against the authors of them. Joined to this, my almost infantine enrolment in the profession of arms (for I was a lieutenant at eight years old, as I have already explained in my former memoirs,) brought me naturally into mental collision with our ancient enemy, and led me to look upon a Frenchman, and every thing belonging to him, with hatred. I learnt, at the same time to venerate Pitt, and to curse Fox, and to consider the party to which the latter belonged as leagued with the enemies of my country.

"With these feelings and prejudices I went forth into the world at the age of seventeen; and it is by no means surprising that, in the bustle of a military life spent in camps far distant from my native country, and associating only with persons of my own profession, my attention should never have been directed to subjects connected with civil policy.

"To be sure, the rapid increase of a national debt, already great beyond conception, and a novelty in the history of the world, did sometimes strike me as a thing to stagger my faith in the 'powers that were.' But this was only a passing thought; and it was not till I had given up the profession of arms, and had sat down quietly, that I began seriously to think on the affairs of my country. No doubt the prejudices of my youth and education had been gradually wearing away, and giving place to more enlarged views, which, joined to a natural detestation of every thing like oppression or tyranny, prepared my mind for the reception of liberal opinions. Sober reflection and some reading brought me to see things in their true colours, and to view the system upon which Great Britain had been governed for many years, as not only in theory revolting to reason and common sense, but in practice ruinous. Mine was not a sudden conversion to new doctrines. One by one my early prepossessions disappeared, and I have now become as hearty a liberal—Radical if you please—as is consistent with respect for the British Constitution—not as delivered to us by our ancestors, but as improved by the great measure of Reform, which has placed the power where it ought to be—in the hands of the people. Whether or not I shall proceed onwards to Republicanism will depend on the working of this second charter of British rights, when it shall have received those alterations in its details, the necessity of which is becoming every day more apparent.

"The reader is already in possession of my sentiments on various subjects of Policy. There is, however, one leading question which I have not yet touched upon, and on which I cannot take leave of the public, without expressing my opinion—that is, the Church Establishment."—pp. 379—382.

Upon all occasions we keep our pages free from political fervour, and must be excused if we request those who wish to be enlightened by our ex-officer's sentiments "on various subjects of policy" to betake themselves to the volumes in which they are at length detailed. We may be allowed to remark, however, that in these sentiments we have found nothing but what is to be heard in any radical publication of the last two years. To our taste his book would have been much more attractive had it dealt in sketches of character and snatches of sentiment, such as a retired and reflecting

man might at all times render agreeable and instructive, even although he was as common-place as our author. The following is a favourable specimen, were it not for that eternal *I*.

"In 1833 I set out with my family to pay our relations and friends in Leicestershire a visit. Ten years had elapsed since I left that county. Now, really ten years makes some difference in the appearance of one's acquaintance. The child of former years has grown into manhood. The little girl, whom you have dandled on your knee, and kissed over and over again, is now a young woman, and returns your bow with a modest curtsy, or perhaps presents her smiling offspring to accept those caresses, which, from her altered state, she herself can no longer becomingly receive. The school-boy, whom you treated at the pastry-cook's, and whom you tipped with half-a-crown at parting, now talks of his dogs, his hunters, and his regiment. The youth of former days has become a sober married man with a family. The whiskers of cotemporaries are fast turning grey. Your old companion in sport is laid up with the gout, and your old gouty friend is laid under the sod. And so they are passing on through the magic-lantern of life. Now, when one sees all this, one naturally goes home and looks in the glass, to endeavour to trace the progress of time in one's own person; but there is no mirror so true as the face of an old acquaintance. At one time, when I went to London, I knew almost every second person I met in the haunts of the idle; but each successive year the number of my acquaintances diminished, till now, when I go up, I may walk for half an hour without meeting a face that I know. Surely, then, I must be getting old. My remaining cotemporaries in arms are major-generals. I have one school-fellow a bishop, another the warden of a college, one the head-master of a public school, one a judge, and two sergeants-at-law. Must I not, then, be getting old? I recollect the time when I should have thought a person of my age an elderly man, and yet I should now probably quarrel with the man who were to call me so. Surely this is a sign of dotage, and I must positively be getting old. But, if I am, what is there to be ashamed of, if I do not retain the vices or the follies of youth? Ay, there's the rub! How few of us can say that? and not I, I fear. Well, then, if I am getting old, it is no more than a great many persons of my age are: so, as I cannot mend the matter, nor stop the hand of Time, I had better take Time by the forelock, if it have not, like myself, grown bald, and endeavour to make the best use of that portion of existence which may yet be allotted to me."—pp. 146—148.

Enough has been cited from these pages to show the style and some of the opinions of the author, from which the spirit of the whole may be pretty shrewdly understood. It does seem to us, however, that besides the egotism of his style, the errors or absurdities of some of his opinions, and the coarseness of his pictures, that there is in the spirit some things fully as bad as anything in his style; something at one time vulgar, at another un-English. These features are perhaps, however, chiefly owing to the exaggeration and caricature that belong to many of his representations. We take as an example part of what is said of a troop of yeomanry cavalry, regarding which the author evidently allows his political creed to sway his description.

"This consisted of a medley of farmers, half-pay officers—*naval* as well as military—and tradesmen, many of whom had never bestrode a horse in their lives, and who depended on chance for the means of mounting themselves. Having been one of the corps myself, I may be fairly allowed to criticise it; and I must say that a more contemptible description of troops (if troops they can be called) cannot be well imagined. They are calculated to *frighten* a mob, and nothing more. A few resolute fellows, with pitchforks in their hands, and handkerchiefs tied at the end of them, would suffice to defeat a whole troop. They would only have to shake their ragged flags in the faces of the horses to set them all to the right about; but if a few squibs and crackers were thrown amongst them the confusion would be irreparable, and in many instances the separation of man and beast effectually accomplished. Only conceive the time and trouble required to make a dragoon and his horse, when both are of an age to bear the requisite discipline, and then imagine the possibility of rendering efficient, for any purpose of warfare, such men and such cattle as our Yeomanry are composed of, with the means and time afforded. I don't dispute the bravery of the men—they are Englishmen; but what is bravery without discipline? and, even allowing the men to be efficient, of what use could they be on inefficient horses? I say, then, with Yeomanry the horses should only be considered as the means of quick transport, in which capacity they may be of great use. In action they should be altogether out of the question (unless the mob think proper to be frightened, and to run away at the sight of them), for the object is not to pursue a mob, but to break and disperse it. The men, therefore, should be armed with carbines, and drilled as infantry—a comparatively easy task; and when required to act, they should dismount (a few remaining to hold the horses), and not subject themselves to be defeated in the manner above described.

"View then Boniface (he is one of our serjeants) issuing forth from the sign of the Red Lion; near the door stands a group of idle urchins, with looks compounded of awe and ridicule, and at least as much disposed to quiz as to admire the hero of the tap-room. 'Only see,' says one, 'he's got some silver stripes on his arm.' But a proud look from the serjeant, with a nod of his horse-hair plume, silences their remarks. But what is the charger about? Is he pawing the ground, proud of his military trappings, and impatient to join in 'the pomp and circumstance of glorious war?' No, I cannot take upon myself to say that he is. If poor Rosinante displays any impatience, it consists in a nervous trepidation of the limbs at the thought of the weight he is about to carry, increased as it is by the addition of pistols, sword, cloak, valise, &c. Now Boniface, gathering up the reins in his left hand, applies his left foot to the stirrup, and then, intending to do the thing in style, he brings up his right leg with a sweep more than usually brisk, and quite sufficient to plant him in a common saddle; but oblivious of the unusual projection in the shape of a valise, the knee of the horseman encounters an obstacle, which, on the principle of action and re-action, sends him back with such force as to lay him sprawling in the mud. Poor Boniface is sadly disconcerted, particularly as the accident has elicited the laughter of the by-standers. But having, with the assistance of his Missus, who stands at the door, wiped the dirt off his clothes, he again essays to mount; but on this occasion, determined to clear the valise, he gives his leg and body such a swing as would infallibly have pitched him on his nose, if the Squire, who is hold-

ing the horse and off-stirrup, had not intercepted him. His cap, however, which partook of the velocity of the falling body, tumbles into the gutter; and the gay plume is all besmeared with filth, which it takes his wife some little time to remove. The perpendicular being restored, another difficulty is to be overcome: the holsters and cloak have taken possession of the post usually allotted to his belly. What is to be done? The straps must be loosened to admit the corporation, and now the aforesaid appendages hang over the horse's neck in the most ridiculous manner. But there is no help for it: there they must remain dangling backwards and forwards to the great annoyance of the said belly. Off we go at length; but before the serjeant gets a few yards from his door, Rosinante, who is not yet reconciled to the sword and sabre-dash, begins to show symptons of disapprobation; for fear of the consequences of which Boniface is compelled to ride along holding at arm's length the obnoxious weapon and its accompaniments—a pretty picture truly!"—pp. 347—349, 351—353.

It is clear that the writer chuckled most self-complacently over these representations. But are they fair and true? Is he alone the only man that eats fire? Is he in any respect superior to thousands of English farmers and yeomen? Discipline! who denies its efficacy? But volunteers—undisciplined peasantry—a whole population, in countries that cannot be named along with England, have done as gallant and efficient deeds in resisting invaders as ever disciplined troops have done, or ever will do, although they should be constructed of such retired heroes as the author himself. What did the undisciplined men, with English blood in their veins, do at New Orleans, under General Jackson? What have they not done in the Peninsula, and many other quarters of the world? Service will secure discipline, and without it even our regular professors of arms are not to be trusted, though many of them may boast, "I believe I can stand fire with most persons." But it is fair to remember that this announcement was moderated by the admission, "I have always felt a repugnance to personal encounters with the sword, which I can only attribute to my mother's screaming out when I cut my finger." The "could steel," as General Picton called it, is not for our captain; we, therefore, can easily understand whence he judged of the yeomanry corps to which he belongs—not, be it known, from any pain or damage which a cut might occasion himself, but because others might scream. Prodigious!

ART. XI.—*History of the British Colonies.* By R. MONTGOMERY MARTIN, F. S. S. Vol. V. London: Cochran and Co. 1835.

MR. M. MARTIN has in this great work exemplified happily what may be accomplished by honesty of purpose, persevering labour, and independent talent. He has by the present volume concluded a work not more called for than it was new; and when we consider the immense variety of information requisite to its completion, and

the want of guides, by whom his path might have been poinated out, it is astonishing that he should have been able to approach any thing like a satisfactory history of the unparalleled and unmeasured possessions of the British nation. That there are several miscalculations and errors in the five thick octavo volumes of this history need not be denied; the wonder is that they are not glaring and multitudinous. Owing to the heretofore deficient state of statistical knowledge—for Mr. Martin says that there are scarcely two official returns alike (the Board of Trade varying from the Colonial Office, the Custom House from the East India House, and so on)—most men would have grown impatient and heartless in the course of such a performance as this, and many years might have elapsed before the constantly accumulating difficulties and perplexities of the subject were again attempted to be unravelled. The accomplishment of much of the present work, however, has not only cleared the way, and mastered the most formidable of these difficulties, thereby affording to future cultivators of the same field unspeakable advantages, but it has in itself scope, extent, minuteness, and accuracy sufficient to render it at all times a safe book of reference regarding every branch of the political, statistical, commercial, and social condition of every one of our foreign and colonial possessions, in so far as these can at present be reached and investigated. Nor can it be doubted that the author will always be adding to his information and correcting his history as more light reaches him. We learn, indeed, that he is preparing for the press a volume on the Colonies of France, Spain, Portugal, Denmark, Russia, Turkey, &c., which must open up to him and his readers additional access to a knowledge of our own colonial system of policy. No work of the kind, it appears, at present exists; nor can we think of any writer who is likely to be half as well accomplished for the undertaking as Mr. Martin.

When speaking of the conquests accomplished by industry, talent, and patriotism, it is right to let our author be generally heard as to the motives and aids which have attended him in this history, not merely in justice to his own enterprize and work, but as an encouragement to others. In alluding to the warmth with which he has advocated the colonial interests, and the consequent supposition that he had some connection with them, he states that he never possessed any interest, territorial or pecuniary, direct or indirect, in any colony. "I am not," says he, "engaged in commerce; I hold no Government office, I have received no Government aid, nor have I procured the patronage of any individual or association." We cannot question his enthusiastic patriotism, nor doubt that the guiding motive in this great undertaking and performance was that noble ambition which found its best reward in benefiting his country. He has advocated those principles in which he believes the best interests of the realm to be involved, and he prays that Almighty Providence, who has ordained this vast oceanic empire,

may imbue the minds of the British nation with a due sense of the magnitude of their transmarine possessions, and also of the duties required of the possessors. The more effectually to impress and enlighten the nation respecting these possessions, he is about to bring out an additional volume, for which we look with impatience, in which he will endeavour to trace the rise and fall of empires—the colonial policy of ancient as well as modern nations—the connecting link between Great Britain and her colonies—the advantages or disadvantages of such possessions, and the reforms which may be accomplished in unison with the advancing spirit of the age. Such a volume is necessary to the completion of his work, wherein a conclusion may be arrived at on such important points, after the full development of facts contained in the preceding parts; thus, together with the volume about to appear on the Colonies of Foreign Powers, forming, by the hand of one man, the fullest and most condensed information that has ever been published on colonial possessions.

The present volume is confined to the British colonies and possessions in Europe, some of which are chiefly valuable in a military point of view, or as impregnable fortresses, secure harbours, and depôts for the protection of commerce. Gibraltar, Malta, and Gozo, the Ionian Islands, the Norman Isles, &c. are therefore treated of with the author's accustomed power and accuracy. In offering a few extracts, we can, of course, chiefly mean by doing so to exhibit the merits of the work, not to astonish readers with novelties. Mr. Martin's work has to deal with facts, not with ingenious speculations, and it is only to show how distinctly and minutely these facts are given that we present a few specimens. For this purpose we select Malta, which has been known, at least for more than eighteen hundred years, and is understood to be Melita, where St. Paul was shipwrecked. It is even said that the Phœnicians landed here, and formed a colony, many centuries before the Christian era. Mr. Martin sketches its history rapidly. The Knights of St. John obtained the island from Charles V., in 1530, which was then in a wretched condition. But these brave and devoted men soon changed its appearance; churches, hospitals, and infirmaries were speedily erected; a regular and magnificent city was created on a barren rock; and formidable barriers constructed, rendering their stronghold superior to any in Christendom at that period. The Knights had not been very many years established here till they were repeatedly assailed by the mighty armies of Turkey; and the ardour and confidence of any comparatively small but patriotic island-force should be invigorated by a glance at the exploits performed at this period by this high-minded handful of men. Perhaps Malta is only second to Gibraltar, considering our commerce in eastern Europe, both as a commercial emporium and naval station. Mr. Martin considers it as no less; and with a view to impress upon the British mind more fully similar

convictions, he has been at pains to give us a graphic and eloquent account of one of the bravest and most exemplary defences that was ever made, by the Knights of St. John and the Maltese, so far back as about the middle of the sixteenth century of our era, when the Turks landed in Malta 30,000 troops. La Valette, who was at this time Grand Master, had but 700 Knights and 8,500 of the Maltese; nevertheless, 1,500 Turks fell on the first landing.

"Solyman commenced a vigorous land attack on St. Elmo Castle, (24th May, 1565), with ten 80 pounders, 2 culverins, 60 pounders, and an enormous basilise carrying stone balls of 160 lbs. weight, to which was added at the same time a furious cannonade from the Turkish ships with long culverins. The castle had but 300 men for its defence. The Turks attempted to storm the ravelins, which cost them a loss of 3,000 men, and the Order lost 20 knights and 100 soldiers; the siege still continued; La Valette cheered the spirits and stimulated the drooping courage of the small band in St. Elmo; at night he sent boats to convey away the wounded, and throw in reinforcements; the Turks persisted in their desperate efforts, and suffered much in their attacks from hoops covered with wool and cotton steeped in brandy and oil, saltpetre &c., and then thrown lighted on them from the battlements. The Bashaws who had charge of the siege, ashamed at the resistance offered by a single castle, determined on a general assault on the 16th June; the night previous to which was spent in one continued and tremendous cannonade which razed the wall even to the rock on which the castle was built. The Turkish army entered the ditch (which they had nearly filled up) to the sound of martial music, and the assault commenced with terrific fury on either side, the Turks being determined to revenge their past defeats, and the knights intent only on the defence of their honour, which was far dearer to them than life: the batteries at Fort St. Angelo, La Sangle, and the Burgh (Borgo) continued an incessant fire on the besiegers, and the fiery hoops and combustibles thrown from the walls, spread death and terror around; after an assault of six hours, the Turks gave way with a loss of 2,000 men, while 17 knights were killed in the breach, and 300 Maltese perished or were disabled. La Valette instantly threw a reinforcement of 150 volunteers into the castle, to prevent which, in future, the Turks cut off all communication between the Burgh and the castle, by means of extensive entrenchments, at which they worked night and day.

"On the 21st June another grand assault was made on St. Elmo by the whole Turkish army, who were three times repulsed, and as often with the most sanguinary imprecations returned to the charge; numbers of the knights perished, and the close of the day alone checked for a time this unequal contest. The heroic defenders, as soon as night closed, sent an expert swimmer to cross the Port and inform the Grand Master of their deplorable situation; five large boats were instantly armed with knights, anxious to join their aid to that of their wounded and exhausted companions; but all their efforts to get to the Castle were fruitless. The knights in St. Elmo seeing all relief hopeless, determined to perish in its defence; they took the Sacrament during the night, and having tenderly embraced each other, returned to their posts to meet the death which was now inevitable; those whose wounds prevented their walking were carried in chairs to the breaches, and with swords grasped in their feeble hands,

had a death-like energy given to their expiring strength. At day break the Turks returned to the assault, shouting with the assurance of victory; they were met as before with invincible courage; the Maltese vied with the knights in heroism, and those who were unable to stand, continued still to fight. After four hours' assault, there remained but 60 men to defend the breach; L'Amraude, the commanding knight, finding the Turks on the point of forcing it, called to his aid some soldiers, who, till that moment, had been placed on the cavalier before the fort; the Bashaw, finding the breach thus reinforced, pretended to retreat, but it was only to take possession of the cavalier; the besieged took advantage of this respite to bind up their wounds, in order that they might be able yet a little while longer to continue the combat, which the Turks returned to at 11 o'clock with redoubled fury.

"The Janissaries having gained the top of the cavalier made choice of those they wished to destroy; most of the knights were thus slain; and the few remaining soldiers and survivors perished in the breach; the terrible assault having only ceased when not one knight or Maltese was alive. The Bashaw entered the castle, but found none to wreak his fury on, all its noble defenders, namely, 300 knights, and 1,300 Maltese, were slain; while he himself had lost 8,000 of the flower of his Janissaries. 'What resistance,' exclaimed the Turkish commander, looking towards the Burgh and St. Angelo, 'may we expect from the parent when the child, small as it is, has cost us our bravest soldiers!' Mustapha Bashaw had then, as an intimidation, the breasts of the knights cut open; their hearts torn out; and as an insult to the Christians, their bodies placed in the shape of a cross, then covering them with their *soubrevest*, and fastening them to planks, they were thrown into the sea, that the tide might carry them to the Burgh; La Valette, in order to teach the Bashaw that he could make reprisals, had the Turkish prisoners put to death, and loading the cannon with their still bleeding heads, fired them into the enemy's camp."—pp. 12—15.

La Sangle, St. Michael, and the Burgh, were afterwards successively attacked; but after almost incredible achievements the Turks were repulsed, although 80,000 men at one time, armed with a kind of morion, ball-proof, and which reached as low as the shoulders, besieged, and attempted to take by storm, the strong hold of the Knights. On the arrival of some Sicilian reinforcements, the Turks raised the siege, leaving 25,000 of their bravest troops among the dead, while 260 Knights, with more than 7,000 soldiers and inhabitants fell in the cause of Christianity. But as the Knights were now reduced with their followers to scarcely 600 men, the greater part of whom were wounded, it became a question whether they should abandon Malta. La Valette, however, declared he would rather be buried in the ruins, which the Turks were again threatening to accomplish, than fly. The city of La Valette was built at this time, most of the Christian princes in Europe contributing great assistance to the forwarding of the work. The following is a description of the principal buildings at present in Malta:—

"The other most remarkable buildings are the palace of the Grand-

Masters, now the residence of the Governor, the lodges of the different languages, the Conservatory, the University, the Treasury, the Palace of Justice, the Hospital, the public Bank, (Monte di Pietà), the Barracks, the Royal Theatre, and the Exchange. The architecture of all these structures is chiefly distinguished by two qualities generally to be found in the Maltese constructions; the one an exquisite taste in the composition of the general subjects, and the other a noble plainness in the arrangement of single parts. The front of the Provençal lodge, that of Castille, and that of the Conservatory are the most notable for their style of architecture. One part of the latter edifice serves for the public library, which contains about a hundred thousand volumes. Another very useful library, though not so vast, has been established in another part of the same building: it bears the name of the Garrison Library, and is of great utility to its numerous readers, by the readiness with which books are obtained, without the least inconvenience. Next to the Library is an extensive Museum, divided into several rooms, each containing a great variety of interesting objects, such as a large collection of medals, several vases, the antiquities of the island, ancient marbles, &c.

"The body of the Hospital consists of several large airy apartments, and immense storehouses, capable of containing an extraordinary number of patients. During the government of the Grand-Masters, the sick had all the utensils employed in their service of silver, but of such plain workmanship as sufficiently proved that they were adopted from a motive of cleanliness, and not as objects of luxury.

"The Grand-Master's palace, now the residence of the Governor, is an immense square pile of building, externally unornamented, but of an imposing appearance. The apartments are large and convenient, and everywhere enriched with splendid furniture, beautiful pictures, hangings, and damasks. There is here also a great collection of arms of all kinds, arranged with the utmost precision and remarkable good taste. The arsenal is another respectable establishment: it was formerly of the greatest importance under the Grand-Mastership of the order; but it owes its late enlargement to the British Government. Another structure, at present suspended, but which the Maltese earnestly hope to see finally brought to a completion, is the excavation of a vast basin for the expeditious refitting of ships. A work, the general convenience of which may be instantly perceived, deserves the special attention of Government.

"The barracks and hospitals are numerous, and an idea of their substantial structure may be formed from the fact, that the lower floors of the barracks are formed frequently of the surface of the quarries, whence the stone has been mined for the construction of the fortifications, while the lower parts of the walls are merely the rock perpendicularly scarped. The barracks or casements are all bomb-proof; ventilation is kept up by long galleries and large doors of communication; the heat of summer is little felt in such barracks, the supply of water to which is copious, and the facilities for sea-bathing and exercise admirable. A great many monuments are inclosed in the circuit of the ramparts, which are never visited by an Englishman without emotion: namely those of—Sir Ralph Abercrombie, Sir Alexander Ball, Sir Thomas Maitland, the Marquis of Hastings, Admiral Hotham, Sir Robert Spencer, and others illustrious in British history.

"The casals, or towns, or villages scattered throughout the island, are

neatly and strongly built; and the old capital of Città Vecchia, or *Notabile*, is antique in structure and appearance. It preserves among the natives its ancient name of *Medina*, and is still remarkable as the seat of the bishoprick; it contains the palace of the first Grand Masters, together with the cathedral of Malta, adjoining which is an excellent college. The chief curiosity is the celebrated catacombs, an extensive labyrinth of subterranean streets crossing each other in every direction; they are cut in the rock at a depth of about 15 feet below the surface; and the number of passages and corridors is so great and so regular that it may well be called a subterranean city.

"The famed grotto of St. Paul is not far distant, and consists of a large cave, divided into three separate parts by iron grates: in the furthest part from the entrance is a beautiful statue of St. Paul, of white marble. A part of the cave resembles the nave of a church, and is constantly covered with a surprising degree of vegetation.

"The roads are generally good, and extend to all parts of the island, so as to admit of easy access by mules, asses, horses, carts and caleches or single horse carriages; and communications by water are also free, safe and cheap, hundreds of commodious boats keeping up a constant intercourse between the cities on each side of the harbour, while boats of a larger class ply regularly to Gozo and Sicily."—pp. 160—162.

The climate of this island is almost tropical; and of diseases ophthalmia is prevalent. As to the appearance and character of the Maltese, they are described as generally of middle stature, with robust frames, small hands and feet, black hair, sometimes inclined to frizzle, and skin swarthy those exposed to the classes atmosphere; their eyes are dark and bright, and the higher classes of females are remarkable for that fulness of languishing beauty which constitutes the great charm of Oriental women. The men are represented as industrious, active, frugal, attached to their country, passive, but, as has often been proved, nowise deficient in courage. Those persons who are in easy circumstances dress like Europeans, while the lower orders affect more flowing styles. The Maltese marry early. Tobacco, in the form of smoking, is absolutely an article of diet, but unaccompanied by drinking of wine, &c. A very small quantity of animal food is used by even the higher classes. Bathing from sunset until near midnight is common with both sexes. Music is one of the most general of their amusements; dancing, horse and boat-racing, processions in honour of numerous saints, with an occasional village May-pole festival, are the common forms of relaxation. As may be expected, where drunkenness is rare, quarrelling is equally unknown. As to religion, &c.—

"A scrupulous attention to the rites of their church is characteristic of the Maltese, whose established faith is that of Rome. The landed property belonging to the church is considerable; and there are about 1000 secular and regular clergy in the two islands.

"Previous to the year 1827, many of the churches enjoyed the privilege of sanctuary: and ecclesiastics were not under the jurisdiction of the civil tribunals: but a law was passed in that year abolishing those privileges,

and the bishop's court has now jurisdiction only in spiritual matters. The archbishop of the island has now a seat in the legislative council.

"There is a Protestant clergyman, and the service is performed in a chapel in the governor's palace; it is not, however, large enough to contain half the Protestants who reside at Valetta, and it is a well founded subject of complaint that a church has not been built. A military chaplain performs service for the garrison, in a building not very suitable for the purpose: indeed, the want of any suitable Protestant church must appear very striking to those who visit the island, when it is recollected that it has been a British possession thirty-five years. The church service is now performed in Valetta in one of the lower offices of the palace, formerly either the kitchen or wine cellar of the grand master; and the accommodation on the other side of the water, in the Borgo, is worse, consisting only of what was a sort of storehouse of small dimensions.

"Education is well attended to in Malta. There is a college in Valetta, instituted by the grand master Pinto in 1771; it is held in the convent of the suppressed Jesuits, and has lately undergone complete reform. Degrees in divinity, law, and physic, are conferred under certain regulations; and there is a preparatory school attached to it, in which all boys are received upon payment of a trifle. The support of the college devolves upon Government, as on the expulsion of the Jesuits from Malta, their property, which now amounts to about 700*l.* a-year, was allotted for the support of the university, and of a church which now costs the government 176*l.* per annum, the remainder being devoted to the university, in which there are 490 scholars; those in higher schools (unless specially exempted by the council) pay 4*s.* 2*d.* each month, from which is defrayed the salary of the secretary (1*l.* 15*s.* 4*d.* per month), and certain pensions to superannuated professors. To this fund the students in medicine, surgery, and anatomy, do not contribute, but pay 4*s.* 2*d.* each month to their respective professors.

"There are two normal schools, at which more than 1000 boys and girls are educated free of any expense. These schools, together with a small one at Gozo, are supported chiefly by government—private subscriptions are however received. There was, for a considerable time, much jealousy on the part of the Catholic clergy on the subject of education, as it was feared that it might be made use of as the means of conversion. This feeling has subsided; and in one of the normal schools lately established, a canon of the church is the principal director.

"The children are taught reading, writing, arithmetic, and the rudiments of Italian grammar, and in some instances, English and Latin: the females are taught needlework, spinning, and weaving.

"Of private schools there are 82 in Malta: viz. 24 in Valetta and Floriana; 25 in Vittoriosa, Sanglea, and Conspicua; and the remainder in the different casals, or villages. In Gozo there are six private seminaries, and a public free-school in Rabato, with 35 scholars.

"Manufactures—are chiefly comprised in the weaving of cotton, and the spinning of cotton thread, both of which are much prized in Greece, Germany, Barbary, &c. A variety of articles are woven, such as coverlets, table-cloths, towelling, sail-cloth, dresses for the peasantry, &c. This manufacture has long been celebrated: Diodorus Siculus (lib. v.) states, that the cotton cloth of Malta was superior to all other in firmness and softness; and Cicero, in his Oration against Verrès, enumerates, among the articles

of his plunder, certain remarkable fine cotton dresses for women, wrought at Malta, together with 400 amphoræ of Maltese wines.

"The value of the cottons manufactured is upwards of 118,000*l*. Black silk stuff is also made. Ship-building is on the increase, the Maltese being good carpenters; the timber employed is chiefly from the Adriatic. About 50,000,000 of segars are annually made, and find a market in every port of the Mediterranean. Stone, for paving and building, is quarried and exported in considerable quantities to Constantinople, the Black Sea, Egypt, &c. The Maltese jewellers are remarkable for the elegance of their gold fillagree-work, neck chains, &c. Salt is prepared in large quantities by exposing sea-water in the cavities of the rocks to solar evaporation. As ship-builders, the Maltese are highly prized. Large quantities of sofas, chairs, &c. are annually exported to the Ionian Isles, Greece, and other places."—pp. 215—217, 219.

The press is under the control of Government, and all freedom or dissemination of public opinion by means of a newspaper is unknown. This sounds odd to English ears. The upper classes speak Italian—the common people a *patois* compounded of Arabic, German, Italian, and other languages. English is becoming generally understood throughout the island.

Malta contains about 50,000 acres of cultivated land. About half is private property; the remainder may be nearly divided between the crown and the church. Property on short lease cannot be sub-let without the consent of the proprietor, and in all arable lands it is prohibited to sow wheat and barley two years running—facts that augur well of the judgment of the agriculturists. The principal products are cotton, grain, and sulla; a number of green sorts of vegetables, however, are cultivated as intermediate crops between cotton and corn. It is from the sale of cotton and cattle that the farmers are enabled generally to pay their rents.

To a great variety of other matters, the author, as in every colony or possession of which he has treated, directs his attention. But without citing more of his particular descriptions, we observe generally that he surveys, explains, and descends into every branch of information which a country and a community can offer, and every part is executed with a degree of earnest pains-taking, whether we regard his spirit of fidelity, his unwearied research, or his fearless assertion of the whole truth as it appears to him, that may well become an example to all writers of constitutional and historical works. The same high-toned sustainment of moral purity, the same reverence of sacred truths, characterize the present volume, that attracted our admiration and praise in those that preceded. Nor, now that Mr. Martin has completed his history, is it too much to declare that he has earned a noble and undying reputation as a scholar, a sound reasoner, an ardent advocate of freedom, a spotless moralist, and a consistently zealous Christian. His concluding paragraph on Malta exhibits him in some of these characters.

"History proves that Malta, from the time of the Cartheginians upwards, owed the greatness which it exhibited at various periods, to its being a free port; and it has always declined when its commerce was checked by duties and restrictions, or when treated as a mere military post; our government has unfortunately been disposed to regard it in the latter light; the people are denied the exercise of political rights—free public discussion prohibited—military governors, military secretaries, and military officials abound—and little else is considered but how the revenue may be augmented to the maintenance of salaries and patronage; for which purpose duties are imposed on trade which should, particularly in a place like Malta, be as free as air; while the quarantine duties imposed for general protection, are levied on the goods and passengers arriving in the island, instead of on the national treasury and local income. It is to be hoped that the impolicy of pursuing this pernicious system has been perceived, and that the removal of the duties from various articles imported into Malta, is but a prelude to the total annihilation of all customs and duties, the enactment of which in such a place is as barbarous as it is impolitic. The few merchants who have survived the wreck of so wretched a system (if system it can be called, which is without rule or reason) complain also, and strongly, of the frequent changing of the tariff; within a few years there have been three different schedules, so that no person can count on the stability of the laws which his property is subject to. The state of jurisprudence also, inciting as it does to constant litigation, is unfavourable to the successful prosecution of trade; while the poverty of the people, owing to heavy taxation, combined with a total absence of self-government, aided by a custom-house and quarantine duties, renders Malta one of the least prosperous possessions of the British crown. It will cost England nothing to render Malta once more flourishing and happy;—let it be declared a totally free port (the quarantine expenses being levied out of the general taxes)—let a representative assembly be given to the Maltese, with power, of course, to remedy the numerous existing abuses, and to revise the system of taxation now in force. By thus acting Malta may again become that which nature designed it for—the centre of an active commerce; its industrious, skilful, and peaceful inhabitants will carry British merchandize in small and large quantities where English ships would not think of proceeding, thus enriching themselves and benefitting us. We owe these boons, or rather let me call them *rights*, to the Maltese, who fought bravely for that political liberty which we so shamefully deprived them of, without having even the plea of conquest to justify our proceedings. I cannot here enter into a detail of the arguments by which the necessity for the adoption of these measures would be supported, they will be found in my 'Colonial Policy,' chapters *Government* and *Commerce*; and I therefore conclude with expressing a hope that the Maltese will strenuously persevere in their endeavours to obtain a representative assembly; and that the constituted authorities in England may see the wisdom of no longer considering Malta as a mere military fief, but as a valuable commercial depôt;—and that its inhabitants may be admitted to those rights and privileges of British subjects, to which they have proved themselves so fully entitled."—pp. 292—294.

NOTICES.

ART. XII. — *Additional Observations on the Discourse of Natural Theology, by Henry Lord Brougham.* By THOMAS WALLACE, Esq., one of his Majesty's Counsel at Law in Ireland. Dublin: Milliken & Son. 1835.

BY his former observations the author endeavoured to show that Lord Brougham's general reasoning, which went to maintain that the immortality of the soul depends on its being immaterial, was fallacious; and in the present publication he gives the result of what has appeared to him to have been the origin of the doctrine of the soul's immateriality. He also says, that instead of his Lordship having, as he maintained, the weight of the highest authorities on his side, the opposite is the fact; for that they have been found by the author, subsequently to his former publication, to be against the learned Lord's peremptory and positive assertion. On such a subtle and knotty theme as the immateriality of the soul we shall not attempt to make doctors agree. The author is an honourable and fair antagonist, but yet we believe that Lord Brougham has got the better cause, and is also the more dexterous reasoner of the two.

ART. XIII.—*Old Bachelors.* By the Author of Old Maids. 2 vols. Macrone. 1336.

WE like this better than the author's former work about the stale sisterhood, perhaps because we understand the subject better. But still the pictures and descriptions do not justice to what has often been our own experience of bachelorism. There is so much of quaint and piquant sentiment, of ridiculous anomaly, of really pitiable folly, about the animals in question, that it is difficult to strike off a full likeness of them. Those who feel as we have often done would blend tears with something like scornful smiles, when the condition of an old bachelor is brought before them. The present volumes, however, are full of humour, though they want the searching power of fine satire, and profound knowledge of human nature.

ART. XIV. — *Fisher's Annual Scrap Book.* By BERNARD BARTON. London: Fisher & Co. 1385.

TASTE, lovely sentiments, valuable instruction, is found in every part of this beautiful volume. No youthful mind can possibly rise from the perusal of any one of the pieces without feeling the heart to have been touched by a desirable lesson. The engravings are happily wedded to the literary compositions. We give as a specimen part of "The Golde Age."

"I marvel not that the artist's pride,
When he finished this lovely page,
With innocence, beauty, and youth supplied,
Should have named it the 'Golden Age:'

'Tis the portrait of one in her girlhood's prime,
Unclouded by care and unsullied by crime.

And an age so blissful, and pure, and bright,
In a weary world like ours,
With its spirits as gay, and its heart as light,
As a butterfly round spring flowers,
May bring forward titles manifold,
A bearing so happy and high to hold.

'Tis the age when the heart in its blithesome glee,
Can at each glad impulse bound;
When all that the young before them see
Has a halo of beauty round;
When grief is pangless, and joy is pure,
And the whispers of hope seem true and sure.

It may chance in a volume like this, design'd
For the joyous, young, and fair,
That these hasty and artless lines may find
A reader as free from care,
As lovely a type of Life's Golden Age,
As the being portrayed in this perishing page.

Maiden! think not I would cloud thy brow,
By a boding of future ill;
Or that bosom that throbs so lightly now,
With a warning voice would chill;
Unworthy the bard of his calling high,
Who could wake in that heart a causeless sigh.

'Tis thy morning of life! be blithe and gay
As the birds which around thee sing;
Yet remember *that* morn is but part of thy day,
That evening its shadows must bring;
And the darkness of night must soon follow that eve,
When the fast-fading twilight hath taken its leave

But fear thou not! let thy morning be spent
So that eve may its course approve;
And when stars come forth in the firmament,
Thou shalt view them with hope and love;
And mark, unappall'd the gathering night,
Waiting a morning of endless light.

* * * *

Now in thy youth beseech of Him
Who giveth, upbraiding not,
That his light in thy heart become not dim,
And his love be soon forgot;
And thy God, in the darkest of days, will be
Greenness, and beauty, and strength to thee!"

ART. XV.—*Second Report addressed to the Directors and Proprietors of the London and Birmingham Railway Company, founded on an inspection of, and experiments made on, the Liverpool and Manchester Railway.* By PETER BARLOW, F.R.S. London: Fellowes. 1835.

THE title of this Report intimates distinctly the nature of its contents and amount. The resolution which gave rise to it was come to at a general meeting of the London and Birmingham Railway Company, and was in these words, "Resolved unanimously,—That Mr. Barlow be requested to visit the Liverpool and Manchester Railway, to view that line, and advise this Board as to the weight of rails, the description of chains and fastenings, the distance of the supports, and the size of the blocks that he would advise the Directors to adopt; and to accompany such advice with any observations generally on the subject." The Report will be found to be lucid and valuable to all who take an interest in the progress of railways, which promise, ere many years expire, to intersect every province of the empire.

ART. XVI.—*A Statistical Inquiry into the present state of the Medical Charities of Ireland; with suggestions for a Medical Poor-law, by which they may be rendered much more extensively efficient.* By DENIS PHELAN. Dublin: Hodges and Smith. 1835.

IT appears that this work originated in an idea expressed by Lord Duncannon, who wished to be supplied with the heads of such information as could be obtained on the subject here treated of, that it might be used on the next favourable opportunity to effect, by legislative means, some remedies for the defects of the medical charities in Ireland. We know not what influence the Inquiry may have with his Lordship, although he will doubtless pay to it the utmost attention, since he has expressed such anxiety on the subject, and since he is said to be fully aware of the existence of many defects in the present state of these charities; at any rate to us the exposure of defects and evils, and the proposal of remedies by the author, appear highly interesting, and illustrative of candour, judgment, and exalted philanthropy.

ART. XVII.—*A Literal Interlineal Translation of the First Ten Chapters of Gregory's Conspectus Medicinæ Theoreticæ; with the Original Text, &c.* By R. VENABLES. London: Sherwood and Co. 1835.

THESE chapters are speedily to be followed by the remaining thirteen, to complete the twenty-three directed by the Hall to form the matter for future examination of medical students; and it is unquestionable that the publication will be of essential service to all whose Latinity is defective, for they can never, by any hammering with dictionaries and grammars, in contemplation of the Apothecaries' Hall examination, be able to appreciate the purity and elegance of Gregory's Conspectus, or even to comprehend its literal force. But the study of this work will also greatly facilitate the acquisition of the Latin language, whatever may be the object of the students. There is added at the foot of each page a copy of the text in its classic order, and there is also prefixed in

the Introduction, Rules for construing and arranging the Latin in that order which is required in English translation, illustrated by examples from the more difficult passages of Celsus and Gregory. Thus, while to all Latin scholars the volume will be found a good help for self-education, it must be to medical students, of a defective classical education, indispensable.

ART. XVIII.—*A Sketch of Modern and Ancient Geography, for the use of Schools.* By SAMUEL BUTLER, D. D., &c., &c. (Twelfth Edition.) London: Longman, and Co. 1835.

IT is hardly necessary to say more of a work that has reached the twelfth edition, than merely announce its publication. We find, however, that very considerable additions have been made to this impression, which of course renders it much more valuable than it was previously. In geographical works there is, necessarily, scope for such improvements after every short interval. The author accordingly has chiefly added to the modern part of his work, which late alterations in the census of different countries, especially of Great Britain, made requisite. He has, also, added maps of the West Indies and Australia, to the modern; and of Mauritania, Numidia, and Africa Propria, to the ancient atlas; and has had several of the maps re-drawn, and re-engraved, especially those of Greece and Italy, on a larger scale, and one of Italy also added. All these additions have been made without any increase in price; so that this Sketch, which has so long been a standard elementary work, has thus secured a continuance of its pre-eminence for years to come.

ART. XIX.—*The Comprehensive Representation Chart of England and Wales, deduced from the Census of* 1831, *the Reform Act of* 1833, &c. &c. By the Author of "The Chronological Chart of Inventions and Discoveries," &c., &c, London: Samuel Baxter, and Co. 1835.

HERE, upon one large sheet, we have the Counties, alphabetically arranged, with lists of Lords Lieutenants and Sheriffs, as also of the Knights of Shires, with their town residences. The divisions of counties, the polling places, the assesed taxes, parochial assessments, population, superficial extent of land, and many other matters which every man in business, nay every reader of the daily papers, has constant occasion to refer to, are all distinctly set down, so as at a glance to be found out. The same variety and particularity of information are observed in respect of Cities and Boroughs; and even the Market towns, the days when the markets are held, their distance from London, their population, &c., are enumerated. Although the whole is seen, as it were, at one blush, it is clear that the labour must have been great, to bring the Chart to such perfection.

ART. XX.—*The Poor Laws, as they are; or the recent Alterations in the Poor Laws*, &c. By J. N. MAHON, Esq., Barrister at Law. London: T. Hurst. 1835.

THOSE who indiscriminately vilify the Poor Law Amendment Bill, should study this forcible little work, for the sake of their own enlighten-

ment. The Author states in his preface, that a practice of some years at sessions, and a necessary acquaintance with the laws relating to the poor, have given him some qualification for the task he has undertaken in the work before us. This is fully evinced in every original paragraph of the volume. His attempt and success go to show, what, previous to the passing of the late important act, for the amendment and better administration of the poor laws, were the text and spirit of those portions of former statutes, which have been altered or repealed by the new enactment. Then instead of pursuing the new Act consecutively throughout, the principal subjects are classed under distinct heads, and the law as it previously stood, and as it now exists, is fully and clearly stated. There is a paragraph in the preface, that is so truly and forcibly worded, that we have pleasure in quoting it, and by which the spirit of the book may be understood.

"Already the tide of prejudice runs high against the change, and the outcry, though partial, is loud. Power of any sort is seldom parted but with reluctance, and the transfer of parish power to other hands, than those that held a long monopoly, raises no kindly feelings. But strong diseases require strong remedies. No sane or reflecting man in England, could regard the progress of pauperism, or the abuses of the system, and say that things could remain as they were. Without arguing the principle, whether a compulsory provision for the poor is not only in itself pernicious, but has a direct and necessary tendency to increase the very evil it was meant to cure, we may fairly reason on its results. These results are not now a matter of speculation, but of certainty. They are before the eyes of all, and those who run may read. First, individuals become systematically trained to expect relief, as a matter of right, as soon as they are qualified by poverty to claim it, and the connexion which nature has established between economy and independence, and between improvidence and want, is in their minds impaired, or altogether destroyed.—Secondly, where public charity can be claimed as a legal right, the feelings of kindred, and the sympathies of benevolence, are chilled and withered, and the Parish becomes, instead, the debasing resort.—Thirdly, the consequence of this is, not merely that a preparation is artificially made for increasing the numbers of the poor, but that they are much less comfortably relieved, and that the moral character of the whole of the lower population is debased and injured. In their prosperity they are profuse—in their adversity, instead of falling into the arms of friends, or kindred, they find themselves deserted—And in place of asking relief from that genuine mercy which 'blesses him that gives, and him that takes,' they demand it, with defying and ungrateful hardness of heart, as their legal due—And, fourthly, though the smallest of the evils which mark such a scene, still it is an evil of no inconsiderable magnitude, that this deviation from the natural system is attended with prodigious and unnecessary expense, not merely the expense of what is strictly requisite for the poor, but of all that waste and misapplication which is sure to attend the distribution of public funds, by a great number of individuals, acting without concert, regulation, or responsibility. Under a well-regulated system, the legitimate poor of England might probably be maintained for less than three millions annually, while the expense, in later years, has risen to the startling amount of Eight millions Sterling!"—pp. viii—xi.

ART. XXI.—*Forget me Not; a Christmas Present for* 1836. Edited by FREDERICK SHOBERL. London: Ackerman.

THE "Forget me Not," for the ensuing year, exhibits the perfect spirit and fashion of Annual literature. There is a great variety of sweet verses, and well written tales, with the usual quantum of elegant embellishments. But in several of these embellishments, we find not merely affectation, but something like a violation of fidelity and the rules of perspective. Juliana has got clumsy feet, and we should think from their position she sat very uncomfortably. King Alfred's limbs are too strapping for his face and the rest of his body; and along with the Shepherdess, one of the flock, we mean the sheep next to her, has a head, contour, and attitude not unlike one of the canine race. In several of the engravings, however, there is much beautiful expression; the Cupid in "The Young Enchanter," "Cromwell and his Daughter," "The Actress at the Duke's," are remarkably spirited; and, "The Dying Sister" is worthy of Mary Howitt's verses, which we copy.

"What matters it, though Spring-time
Upon the earth is glowing—
What, though a thousand tender flowers
On the garden beds are blowing—
What matters it, though pleasant birds
Among the leaves are singing,
And a myriad lives, each passing hour,
From mother-earth are springing?

What matters it?—for one bright flower
Is pale, before them lying—
And one dear life, one precious life,
Is numbered with the dying!

Oh! Spring may come, and Spring may go—
Flowers, sunshine, cannot cheer them;
This loving heart, this bright young life,
Will be no longer near them!

Two lights there were within their house,
Like angels round them moving;
Oh, must these two be parted now,
So lovely and so loving!

No longer on the same soft couch
Their pleasant rest be taking—
No longer by each other's smiles
Be greeted at their waking—

No longer, by each other's side,
Over one book be bending!—
Take thy last look, thy last embrace,
That joy, that life, is ending!

Henceforth thou wilt be all alone!—
What shalt thou do, poor weeper?
Oh human love, oh human woe!
Is there a pang, yet deeper?"—pp. 117—119.

INDEX

TO THE

THIRD VOLUME OF THE MONTHLY REVIEW FOR 1835.

A

Able-bodied paupers, results of new law upon, 187
Abolition of pauperism, a discovery, notice of, 140
Abolitionists of slavery, abuse heaped upon, 204
Absenteeism in Jamaica, evils of, 342
Actors and Shakspeare, comparison between, 112
Adaptation, advantages of, both to body and mind, 280
Address to soldiers, specimen of an, 310
Adjustments, minute, evils resulting from, 281
Adventure, extravagant passion for, instance of, 150
Æolian harp, music of, 378
After-damp, described, 434
Affection of animals, distinctions observed respecting, 102
Age, exemplary respect paid to, in China, 515
Agriculture in Ireland, state of, 120
Aide-de Camp, difficulties of an, 258
Air, Mudie's treatise on the, review of, 470
Alcobaça, monastery of, excursion to, 39
Alexandria, Hogg's visit to, 369
Alfieri, life of, 318
Algiers, bombardment of, Exmouth's preparations for, 155
American union, duration of, considered, 402
Ancient orthography of the Jews, Wall's notice of, 450
Anecdotes of Cobbett, specimens of, 238
Anglo-Americans, history of the, 395; their future extension, 404
Animals, Kirby on Divine attributes manifested in creation, &c. of, 1
Antigua, Innes' observations on, 339
Anti-slavery society, American, character of, 200; principles, &c. 202
Aphorisms, specimens of Niebuhr's, 426
Apollo, The, West's exclamations on seeing, 90
Apostrophe, beautiful, specimen of, 111
Architectural antiquities, importance of a knowledge of, 485
Arkansas river, phenomena of, 62
Aristodemo, Monti produces the tragedy of, 327
Artifice of woman considered, 381
Arts, Fine, in America, 94
Atheist, woman considered as an, 385
Atmosphere, proofs of the existence of the, 532
Atmospheric air, what may be known concerning, 672
Audubon, his Ornithological Biography, 160
Authorship, when Cobbet betook himself to, 224

B

Bachelors, old yellow, where abundant, 241
Badajos, Picton at, 311
Baden, Grand Duchy of, education in, 577
Bagpipe, history of the, 362
Balbec, city of, description of, 374
Banks of the Danube described, 172
Banquet hall, description of a, 43
Barbadoes, cheering account of, 338
Barlow, his London and Birmingham Railway Report, 605
Bastardy clauses in Poor Law Bill, results of, 188
Batalha, Monastery of, scene at, 45
Bats, exquisite organs of, described, 11
Beckford, his Excursion to Monasteries of Alcobaça and Batalha, 39
Bees, habits of, 99
Belgrade, city of, notices of, 170
Belgium, church establishment in, described, 265
Benares, city of, notices of, 248
Bengal Marriages, mistakes about, 241
Bible, account of the poetry of the, 385
Birds, their various conformation for flight, 10
Blacker, Mr., notice of his mode of bettering the condition of the Irish poor, 122
Black Chief among the Indians, notices of, 85
Blind musician, how affected by one of his own pieces, 564
Bloodthirsty habits of Indians, account of, 85

Blue-coat boy, distinctive character of, 117
Boats on the Danube, country, curious appearance of, 166
Bodily exercises, directions as to, 279
Bolero, Spanish, command to dance a, 48
Bondage in China, notices respecting, 518
Boundless prairies, sensations produced on seeing, 75
Boy at the Cape, the English, 453
Bradford, Mr., his connexion with Cobbett, described, 225
Brahminee bulls described, 348
Breton, his Scandinavian Sketches, 29
Brewster, Sir D., charge against, 186
Bribes, the influence of, in China, 517
British bravery, description of, 25
Britton, his Dictionary of Architecture, 444: his Worcester Cathedral, 481
Brocken Mountain, appearances there beheld, 535
Browne, his history of the Highlands, review of, 358
Bulwer, E. L., in House of Commons, 506
Burial Society, specimen of a handbill of, 114
Busacos, Sir T. Picton at, 308
Butler, his Modern and Ancient Geography, 606

C

Cacique, affecting story of a, 292
Calamities of authors, new anecdotes for D'Israel's, 482
Calculation of evils and follies, singular method of, 128
Calm reasoning, specimen of, 194
Camp, Indian, appearance of, 244
Canton, misunderstandings at, 510
Caste in India, origin of system of, 345
Castle, its features and parts described, 444
Cat family, defence of the, 105
Catechism of Foreign Exchanges, &c. 301
Cathedrals, notices of, 445
Catholic Majesty, appropriateness of the appellation, 261
Caunter, Hobart, his Oriental Annual, 344
Celts, character of the music of the, 362
Chairman and Speaker's Guide, 301
Challenge, public, account of a, 123
Chamberry, notices of, 414
Champions in behalf of the negroes, their opinions of the American Colonization Society, 198
Chantries, description of, 446
Character, national, happy delineation of, 407
Charitable Institutions in China, character of, 519
Charity boy, and Christ's Hospital boy, differences between, 116
Chart of England and Wales, 606
Cherubim in Scripture, of the physical, 12
Chieftan, Indian, picture of an, 289
Childhood, sleep during, importance of, 284
Chinese character, great depravity of, 516; gardening, description of, 40
Chivalrous deeds, instances of, 288
Choultry, description of a, 347
Christianity, libel upon, instanced, 196
Christ's hospital, recollections of, 110
Church discipline, specimen of, 31; the Irish, observations regarding, 262
Civilization, process of, 400
Claimants, double, amicable arrangement between, 24
Clanships, causes of, in the Highlands, 367
Clean and unclean animals, distinctions between, 8
Clergy, patronage of the, instance of its extent, 483
Climates, the effects of various, 54
Clothing of animals, provisions for, 101
Coal trade of Great Britain, history of, 430
Coercion of China, how to be accomplished, 69
Cold, value of, how to be estimated, 246
Coleman, Mother, notices of, 18
Collieries of Great Britain, History of, 430
Colliers, characteristics of, 437
Collision between Chinese and English, causes of, 72
Colonies, British, Martin's History of the, 593
Colonization Society in America, its professed objects, 191; inefficiency and folly of, 193
Commissary, anecdote of a, 310
Commissioners, Poor Law, their first Report, 180; arduous task of the, 181; their exertions, 182
Committee, British Anti-slavery, appeal to, 211
Commons, Forms, &c. of House of, 458
Community, influence of knowledge on the, 527
Condescension, wonderful, 259
Connaught Rangers, character of the, 312
Constitution of America, its character, 396
Contrivances, curious, instances of, 493
Convictions, growing, account of, 591
Copley, J. S., notices of the life of, 91
Copo d'Istra, his death foretold, 372
Cormorant's nests, situation of, 162
Corporate and private property distinguished, 267
Countess of Albany, Alfieri's friendship for, 323
Crawford, General, sketch of, 18
Creation, authority of lords of, in India, 350
Creed, political, account of a, 589
Crisis, middle, in history of the world, 466
Critic, happy, specimens of a, 111
Croker, Mr., his manner in the House of Commons, 500

Croog, account of a, his fight, 355
Cross, planting of the, on the banks of the Mississippi, when first done, 291
Crow, American, its exaltation, 136
Cruelty to animals, detestable character of, 109
Custom in India, account of a singular, 349

D

Dâk, travelling by, when pleasantest, 247
Damascus seen at a distance, described, 375
Danube, Quin's steam voyage down the, 165
Davies, his Letters from France &c., review of, 406
Decline of poetry accounted for, 386
Defaulters as to dress, advice to, 283
Degeneration of Indians, causes of, 75
Degradation of slaves, causes of, instanced, 196
Delhi and Asterabad, distance between, 56
Democracy in America, treatise on, 394
Design, state of arts of, in America, 88
Desirables in Bengal, who they are, and how courted, 242
Desolation and sterility, description of, 38
Despised animals, defence of, 105
Despotism, illustrations of, 514
Diamond cut diamond, instance of, 511
Diet and regimen, Robertson on, 271
Digestion, the process of, described, 273
Digestibility of different substances, account of, 275
Dinner scene, Chinese, described, 512
Diplomacy, character of Russian, 177
Disciplinarian, manner of a, 151
Discoveries, Audubon's, instances of, 163
Diseases, their destructiveness compared with battles, 53
Distribution of animals, remarks on, 5
Domestic scene, Chinese, description of, 509
Don Carlos, career of, review of, 254—his escape from England, 257
Dramas, character of Alfieri's, 324
Drinks, digestibility of, 277
Dunlap, W., his History of the Arts, 88
Duration of coal, conjectures regarding the, 441
Duty, performance of, rewards for the, 154

E

Earth, the, Mudie on, 300
Ecclesiastical music, character of, 563
Economy of Nature, reflections on, 100
Eden, inhabitants of, notices of, 374
Educational institutions of Germany, James on the, 569
Eels, on the migrations of, 7; notices of habits of, 103
Eggs of the Sun, what they are, 41
Egotism, unaffected, specimen of, 22
Egypt, the Romance of Ancient, review of, 388
Egyptian musical instruments, description of, 556
Ellis, Mary M., memoir of, 448
Eloquence of Indians, 77
Emancipation, immediate and unconditional, effects of, 200; gradual, 208
Eminent and illustrious Englishmen, lives of, 297
English Annual, notice of the, 451
Entertainments, Indian, described, 251
Established Church and universities of England, pamphlet on reform of, 300
European labourers in Guiana, question as to, 336
European Powers, how they might proceed to India, 62
Evolution, or power and operation of numbers, &c., 302
Exhibition, unseemly, instance of, 139
Exmouth, Admiral Lord, life of, review of, 147
Existence, love of, instance of, 356
Expediency, influence of the doctrine of, exemplified, 194
Experiment, account of an interesting, 339
Extension of the progress of our race, supposed, 405
Evaporation, observations on the phenomena of, 480

F

Factory in China, recreation at British, 508
Fame, love of, influence of, 132
Famine-spreading ignorance, an account of, 123
Fan-qui, who are so called, 508
Fata Morgana, notices of, 535
Father, Cobbet as a, 235
Fatigue, bodily, what it is, 283
Featherstonhaugh, American geology by, 57
Federal systems, complexity of, 396
Females, exemplary, their influence, 343
Femenine employments in India, account of English, 244
Fidelity, instance of, 223
Field-labour, how regarded by negroes, 334
Fifth meeting of the British Association, account of, 129
Fighting, Picton's hardest day's, 316
Fire-damps described, 433
Fire-eating, voraciousness for, 26
Fire, importance of, to Indians, 77
Fish, habits of, facts concerning, 103
Fisher's Annual Scrap-book, 603
Floods, travelling through, picturesque character of, 248
Florida, Irving's Conquest of, review of, 284
Flour-mills, curious specimens of, 166
Fluid, atmospheric, uses of, 475

Formation of wines, proposed institution for the, 586
Fossil coal, history of, 430
Francisca, Donna, story of, 44
Francis, St., Niebuhr's opinion of, 429
Frankfort, state of education in, 574
Frères Ignorantins, their method, 572
Friendship's Offering, &c., notice of, 453
Friendship among animals, anecdotes of, 99
Fuller, Lamb's resemblance to, 113

G

Garb of the Highlanders, description of the, 364
Garrick's monument, criticisms on, 111
Generalship, wonderful, 259
General Scenes in House of Commons described, 497
Geological science in America, state of, 58
German literature, extravagant admiration of, 570
Gleanings in natural history, 95
Girl, woman considered as a, 382
God, should all things be deduced from? 464
Golden eagle, affecting death of a, 165
Gorgeous displays described, 250
Government, the whippers in of, 494
Grand Pawnee village, arrival at, 80
Grapes, Hungarian, praised, 168
Great Britain and China, remarks on intercourse between, 68
Grecian music, character of, uncertain, 558
Greek Grammar, tables of, notice of, 140
Grenada, Innes' observations on, 339
Grooms, English, description of, 584
Guiana, British, Innes on, 333
Gymnasium of Frankfort, account of, 576

H

Hague, Alfieri first in love at the, 320
Hamilton, Professor, his report to the British Association, 130
Handel, summary view of his genius and character, 562; his person, 563
Hauteur, Pitt's, its effect on Cobbet, 227
Haydn, sketch of his life and genius, 564; anecdotes of, 565
Heleopolis, present condition of, 375
Hernando de Soto, his noble character, 289; his death, 292; his burial, 293
Herrings, on the migrations of, 7
Higgins' Treatise on the Earth, review of, 523
High mass in St. Peter's, celebration of described, 178
Highlands and Highlanders, Browne's history of, 358
Hindoo widows, deplorable condition of, 249
Hindostan, scenes and characteristics of, 239
Hindostanee females, ornaments of, 250
Hints to parents on religious education of children, 450
Historian's generosity, account of a, 422
Historical Keepsake, notice of the, 449
Historical nations, those so called, 466
Hogarth, G., his musical history, review of, 554
Hogarth's prints, Lamb's opinion of, 114
Hogg, his visit to Alexandria, &c., 369
Holman, his voyage round the world, 507
Hongs at Canton, situation of, 508
Hope, source of bright, described, 409
Horseback in battle, Picton on, 309
Horse, wild, manner of taming a, 83
Horse-racing in the *Champ de Mars* described, 583
Hot-springs of the Wishita, description of, 60
House of Commons, Random Recollections of, 487
Hughes, Mr., his reception in the House of Commons, 497
Human race, Schlegel's opinion as to the different nations of the, 464
Hume, Mr., in the House of Commons, 503
Husband, Cobbett as a, 234

I

Ibraham Pasha described, 376
Immediate emancipation, danger of, considered, 204
Immolation, Hindoo, a shocking species of, 345
Illuminism, Schelgel's opinion concerning, 469
Impressions, First, by J. Davies, 406
Incongruities, assemblage of, 415
Inconsistencies of a doctor, specified, 272
Indiamen, size of, remarks on, 66
Indian Sketches, Irving's, review of, 74
Inhabitants of the air, remarks on the, 9
Inhumanity, wanton, instance of, 354
Infidelity, opinions at the root of, specified, 139
Innes, his letter to Lord Glenelg, 333
Insects, of their rudder in flight, 11
Instincts, mysterious nature of, 12
Instruct, Employ, Don't Hang Them, review of, 119
Instruction, means of, defective in Guiana, 336
Intercourse, national, happy instance of, 409
Intimidation, unworthy resort to, 200
Intrepidity, instance of, 153
Invalids, their incapacity to judge of diet, 279
Iron ore, discovery of rich, 58
Irreligion in Lyons, remarkable, 416
Irruption of water, appalling descriptions of, 435
Irving, J. T., his Indian Sketches, 74

J

Jack Ketch of Norway, notices of, 31
Jacob, the Prophecy of, Monti's first poem, 326

Jamaica, Innes' observations on, 342
James, his Educational Institutions of Germany, 569
Jay's American Slavery, review of, 189
Jeffrey, Francis, in the House of Commons, 501
Jesse, his Gleanings in Natural History, review of, 95
Jew, ludicrous story of a, 357
John, monument of King, notice of, 462
Joss-house, description of a, 509

K

Kennedy, J. P., his plan for ameliorating the condition of Irish poor, 119
Kincaid, J., his Random Shots, 14
Kirby, his Bridgewater Treatise, 1
Kitts, St., Innes' observations on, 341
Knapsack tour, where unsuitable, 30
Knights of St. John, notices of their history, 596; their valour, 597
Knight Grand Cross, Picton receives the rank of, 315

L

Labyrinths in the House of Commons described, 490
Lady bright, a lay of love for, 17
Laird, Scottish, account of a son of, 16
La Marck, remarks on theories of, 3
Lamb, Ch., his Rosamund Gray, &c., review of, 110
Land of Vision, notice of the, 451
Languages, Niebuhr's knowledge of, 427
La Place, remarks on theories of, 2
Lardner, his Lives of Eminent Characters, 317
Latin, Niebuhr on pronunciation of, 428
Leaders, wild animals have, 99
Leavenworth, fort of, notices of, 76
Lebanon, cedars of, description of, 374
Legislators, British, anomalous conduct of, 494
Legs, long, use of, in flight, 11
Leper, description of a, 356
Leslie, his remarks on Copley the painter, 91
Lethargy of the Danube, remarkable, 167
Libertinism, national, charge of, 408
Liberality, magnificent, instances of, 288
Lieber, his Reminiscences of Niebuhr, 418
Life, Schlegel's Outline of the Philosophy of, 461
Light, phenomena of, considerations on the, 533; reading, weak apologies for, 15
Linwoods, The, by Miss Sedgwick, review of, 211
Literature in France, dark picture of, 410
Literary Men, Lardner's Lives of, 317
Lloyd, Dr., his Defence of Geological Science, 136; his Interpretation of Mosaic Account of Creation, 137
Locomotion, relief found in, 320
London University, Niebuhr's opinion concerning the, 424
Long yarns, specimens of, 23
Loquacity, benefits arising from, 280
Lower orders in France, state of, 411
Lowlanders, how distinguished from Highlanders, 365
Lumberers, gentleness of American, 162
Lyons, city of, notices of, 416

M

Macao, policy recommended to England respecting, 70
Madness in battle, instances of, 27
Madura, city of, notices of, 347
Magnanimity, appeal to England's, 56
Magnetic iron, where abundantly found, 60
Magnificent desolation, where found, 63
Mahon, his poor laws, 606
Mahmoud, review of, 537
Maiden, woman considered as a, 383
Malta, history of, 595; principal buildings in, 597
Maltese, character and manners of the, 599
Manufacturing classes, influence of music among, 555
Manuscripts of Erdely, review of the, 552
March, different applications of the word, 413
Margaret Ravenscroft, review of, 549
Martin, M., his History of the British Colonies, 593
Martyr, political, instanced, 588
Mass, high, account of celebration of, 45
Melody and harmony distinguished, 558
Metallic veins, views concerning, 65
Middle ages, architecture of, 444
Midshipman, anecdotes of a, 150
Migrations of animals, remarks on, 6
Milton's Poetical Works, Brydge's edition, notice of, 141
Minor Morals for Young People, 303
Mirage, account of the phenomenon of, 534
Mischievous opinion, instance of, 126
Missionary Remains, notice of, 449
Mission, hazardous, described, 286
Missouri and Red Rivers, geology of country between, 57
Mohaca, village of, notices of, 168
Moldavia, scenes in, described, 171
Monastery of Alcobaça, notices of, 42
Monkwearmouth, description of shaft at, 431
Monopoly of attorneyships in Jamaica, evils of, 342
Monies of England and India, observations on, 66
Monti, death and character of, 329
Moral obstacles, effects of, to invasions, 54
Morning Post, report of the, 497
Morpeth, Lord, character of his Irish Church Bill, 268
Moses and the geologists, question between, 137
Mother, woman considered as a, 384

Motley mixture, description of, 371
Mountaineers in Norway, fearlessness of, 33
Moxon, Ed., his sonnets, notice of, 456
Mozart, sketch of his life and genius, 566
Mudie, his Treatise on the Air, 470
Muse-feeding, a fancy about, 582
Musical History, Hogarth's, review of, 554
Muster school, account of the, 575
Mutineers, a Commander's address to, 292
My Aunt Pontypool, review of, 543
Myriapods, on the functions of, 8
Mythology, character of Ossian's, 361

N

Nations doomed to perish, account of, 399
Nature, Lamarck's definition of, 4
Nautch girls described, 251
Navarre, Don Carlos' arrival in, 262
Negro population in America, prospects of, 401
New Year's Token, notice of, 447
Night-voyaging in India, description of, 252
Ninety-fifth, the bloody-fighting, the cry of, 17
Nitrogen, its proportion in atmospheric air, 474
Norway, notice of, 29
Norwegians, character of, 35; dress of, 36; their poor, 37

O

O'Connell, D., in House of Commons, 505
Old age, woman considered in her, 384
Old Bachelors, notice of, 603
Old House of Commons, description of, 488
Opium trade, Chinese, suggestions respecting, 73
Oratorical Class-book, Hartley's, notice of, 453
Oriental Annual, Caunter's, review of, 344
O'Shanter's Night, Tam, what it is, 21
Osler, Ed., his life of Lord Exmouth, 147
Ossian's Poems, opinion respecting, 360
Oratory, Indian, specimens of, 88
Ornithological Biography, Audubon's, review of, 160
Out-door relief to the poor, results of refusal of, 186
Over-education, fears of, groundless, 571
Ox, Indian manner of slaughtering an, 82
Oxygen, its proportion in atmospheric air, 474

P

Parental affection, proofs of intense, 350
Pariahs in India, notices of, 346
Partridges, anecdote of, 97
Pasha of Egypt, an account of, 371
Passion, ruling, instance of, 21
Parliamentary career, Cobbett's, sketch of, 233
Patriots, flaming, inconsistent conduct of, 495
Patron of literature, Emperor of Russia a, 580
Pavia, Foscolo a professor at, 331
Pawnee tribes, description of, 78
Peel, Sir R., in the House of Commons, 500
Pellew, Edward, his descent, 148; enters the navy, 149
Penalties for instructing slaves in America, detailed, 197
Peninsula, Picton in the, 308
People, sovereignty of the, 397
Persia and India, countries between, notices of, 50
Perseverance, account of conquests of, 594
Personal advantages of knowledge, 525
Phansigars in India described, 352
Phelan, his Medical Charities of Ireland, 605
Phenomena of the earth, most remarkable, 523
Philhellenes, the fortune of certain, 421
Philosophy of History, review of Schlegel's, 457
Picton, Memoirs of Sir Thomas, review of, 305
Pitmen, piety of, exemplified, 438
Pits, coal, plans of, 433
Pitt, Wm., Cobbett suspected to be a spy in pay of, 226
Planters, disadvantages of West India, 335
Plumelets, on the structure of, 10
Poetic associations, account of, 378
Poetry of Life, Sarah Stickney's, 377; of the Highlanders, sketch of, 360
Poor Law Commissioners, first Report of, 180
Pope's Odyssey, Niebuhr's opinion of, 427
Popular schools, government of Protestant, in Frankfort, 575
Portsmouth Authorities, their want of respect towards Don Carlos, 256
Portuguee, specimen of an honest, 22
Portuguese Commission, &c., report of, notice of, 141
Postulata, respecting church establishments, 263
Poultry, digestibility of, 276
Prairies, American, theory respecting, 61
Preaching in France, character of, 412
Precocity, instance of marvellous, 566
Pressure of air, everything supported by the, 473
Presentiments of death, observations on, 27
Preston, Cobbett a candidate for, 231
Priesthood in China, anomalous order of, 519
Prime Minister, The, notice of, 143
Prince of Portugal, interview with, 49
Princess of Portugal, anecdotes of, 47
Prophecy, dreadful, account of a, 46
Property in Hungary, insecurity of, 176
Prospect, splendid, instance of, 64
Protection of literature incumbent on Government, 579

Protestant religious journals in France, account of, 410
Provision, marvellous, instance of, 478
Pugnacity of animals, uses served by, 102
Punishments, Chinese, account of, 517
Purcell, sketch of his life, 559; his Sacred Music, 560; his epitaph, 562

Q

Quaker painter, astonishment produced by, 89
Queen Caroline's trial, Lord Exmouth's vote on, 159
Question-asking propensity, specimens of, 93
Quin, his steam-voyage down the Danube, 165

R

Races now in America, account of the different, 398
Radicals, Niebuhr's opinion concerning the, 424
Random Recollections of the House of Commons, 487
Rask's Essay on the Sibillants, abstract of, notice of, 142
Rats, black, anecdote of, 107
Recollections of Christ's Hospital, Lamb's, 115
Reflections, specimen of amiable, 521
Reformation in Ireland, effects of, why different to those in England, 263
Reform in Hungary, gradual, advantages of, 176
Refraction of light, effects of, 535
Reformation, Schlegel's opinions concerning the, 468
Reformers, canonized, a list of, 413
Refuse of life, how removed, 479
Register, commencement of Cobbett's Political, 227
Religious ceremony, beautiful picture of a, 290
Religion, its employment in the service of crime, 353
Remedy for agricultural ignorance, account of, 124; for want of agricultural employment, 125
Reminiscences of Niebuhr, Lieber's, review of, 418
Republican institutions of America, duration of, considered, 403
Requiem, Mozart's, account of, 567
Resurrection-men at Canton described, 512
Retirement, Twenty years in, 581
Rites, pompous, effects of, 47
Roberts, Emma, her Scenes and Characteristics of Hindostan, 239
Robertson, his Treatise on Diet and Regimen, 271
Robinson, his Memoirs of Sir T. Picton, 305
Rocks, where natural equivalents, 64
Rosamund Gray, Ch. Lamb's, review of, 110
Rousseau, visit to the residence of, 415
Royal laughter, subjects of, 260
Royal parks in England, notices of, 109
Rules, singular, to be used in certain cal-
Russel, Lord J., in House of Commons, 502
Russian project as to India, notices of, 50

S

Sac Indian, description of, 76
Saetèr, description of a, 30
Sailor, British, specimen of, 147
Sailor-like letter, specimen of, 157
Salutation in China, grades of, 515
Sang froid in battle, instances of, 21
Sanscrit tongue, Schlegel studies the, 458
Savoy, notices of, 414
Scandinavian Sketches, Breton's, 29
Scenery in Norway, character of, 34
Scientific men, Lardner's Lives of, 317
Science, the object of British Association, 130
Schlegel, Frederick Von, his Philosophy of History, 457
Scoresby, phenomena witnessed by, 536
Scotchman, ludicrous mistake of a, 490; young, his passion, 16
Scotland, W. Beattie's, notice of, 455; church establishment in, described, 265
Scriptural notices, anecdotes in Natural History, confirmed by, 98
Scripture History, E. Copley's, notice of, 455
Seamanship, superior, Pellew's account of, 153
Sedgwick, Miss, the Linwoods by, 211
Self-tuition of Cobbett, noticed, 222
Semer, his Romance of Ancient Egypt, 388
Senate-house, scenes in the British, 495
Sentiments, inhuman, specimens of, 195
Sepulchres, Foscolo's Ode on, 330
Sermon, Sir Thomas Picton's, 309
Servitude, consequences of, 401
Shaw, Mr., scene between O'Connell and, 496
Shepherdesses, primitive, described, 173
Shoberl, his Forget me Not, 608
Shots, Random, from a Rifleman, 14
Sinfulness of slavery, consideration of the, 202
Sixty years Since, in America, review of, 211
Sketch of the Greek Languages, Latham's, notice of, 142
Slander, action of, Cobbett assessed in, 227
Slaves in United States, number of, 190
Slavery in America, Jay on, 189
Sheep, anecdote concerning, 101
Sleep, theory of, a mystery, 283
Societies, differences between British Association and other, 133
Soldier's life, sketches of a, 19
Southern States of America, charge brought against them, 400
Spanish crown, Don Carlos' claim to, 255
Sparrows, anecdotes of, 107
Speaker of House of Commons, formalities connected with, 491
Spinsters in India, condition of English, 243
Sporting in Norway, observations on, 32
St. Domingo, sudden abolition of slavery

Standard of happiness, influence of knowledge on the, 527
Stanley, Lord, in House of Commons, 501
Steam, the wonderful results of, illustrations of, 175
Stick among colliers, meaning of, 438
Stickney, Sarah, her Poetry of Life, 377
Stirling, his notices of countries between Persia and India, 50
Story of Justin Martyr, The, and other poems, notice of, 144
Strangers' Gallery in House of Commons, description of, 489
Stuart, Gilbert, portrait painter, notice of, 92
Studies, individual and associated, advantages of each method, 131
Subaltern, the, and Picton, 313
Subtlety, instances of a wonderfully accommodating, 478
Sufferings of woman compared with man's, 380
Superstitious, a lesson to the, 534
Superstition, anomalous, in China, 515
Swallows, description of the flight of, 164
Sweet sleep, how to be secured, 284
Swift and Stella's skulls, disinterment of, 139
Swinich, village and characters of, described, 173
Symbols of Scripture, Kirby's hypothesis regarding, 4
Synopsis of Greek Grammar, notice of, 140
Szechenyi Istvan, flattering notices of Count, 174

T

Tabby race, vindication of the, 245
Taciturnity of Indians, 77
Talent, female, proper channel for, 588
Talleyrand duped, 258
Tartan, observations respecting the Highland, 365
Teacher, Cobbett as a, 236
Tea trade, notices concerning the, 518
Tenant, reclaiming, success of, 125
Testament, Le Nouveau, notice of, 452
Téte-à-téte in India, danger of, 246
Theodore Irving, his Conquest of Florida, 284
Thermal waters, cures by, 61
Thomas, St., as a packet station, objection to, 343
Thompson, J., his views of trade with China, 65
Throwing dust in the eyes, instance of, 178
Thugs, Indian, who they are, 253
Tiger and a man, a fight between a, 355
Tocqueville, Alexis de, his Democracy in America, review of, 394
Tom Paine's bones, Cobbett's importation of, 229
Toryism of Cobbett, early, noticed, 221
Tourists, aptitude of, quite remarkable, 167
Trade with China, considerations respecting, 65
Tragedies, Alfieri becomes a writer of, 322
Travellers on the banks of the Danube, curious appearance of, 167
Travelling, Alfieri's passion for, 318
Translator's Guide, notice of, 140
Treasure, discovery of a, 23
Treatises, their futile nature, 55
Tribes of America, native, their disappearance accounted for, 399
Trimal Naig, cruelty of, 348
Trinidad, Picton's conduct at, 307
Troubadours, notice of their music, 559
Trout, observations on the hearing of, 105
Turbans, Benares, described, 250
Turin, Alfieri at the College of, 318
Turkish bath, description of, 370
Tuscan idiom, Alfieri studies the, 322
Twenty years in Retirement, review of, 581
Two Journies through Italy and Switzerland, Thompson's, 303
"Twopenny Trash," Cobbett's, notice of, 229
Two Words on Lord Brougham's Natural Theology, 299
Tyranny, The Overthrow of, a romance, 389

Ugo Foscolo, life of, 330
Valour of an Indian, desperate, 293
Venables, his Gregory's Conspectus, 605
Venal muse, instance of, 328
Vincent, St., Innes' observations on, 338
Vineyard, description of a, 41
Vital influence, consequences of exhaustion of supply of, 283
Vulgar comparisons, specimens of, 537

W

Wallace, his Additional Observations on Brougham's Natural Theology, 603
Wallachian woman described, 170
War-cry among the Highlanders, the word for, 369
Wasps of Aristophanes, notice of the, 451
Webber, sketch of his life and genius, 568
Wellington, Duke of, generalship of, 28
West, Benjamin, notices of, 89
Wetherell, Sir Ch., in House of Commons, manners of, 499
Whigs, Niebuhr's opinion concerning the, 424
White population in America, prospects of, 401
Wild horse, an Indian, description of, 79
Will-making, prejudices against, 26
Wines, Hungarian, abused, 168
Wolves, anecdote of, 98
Woman, poetry of, account of, 379; Foscolo's preference of society of, 332
Working of coal described, 433
Writers in Bengal, young, how they rank and act, 242
Xenophon's Expedition of Cyrus, by A. Negris, 449
Yeomanry, caricature of a troop of, 592
Young France, what is meant by, 408; soldiers, habits of, 20
Youth, reckless, anecdote of a, 25

FEB 17 1890